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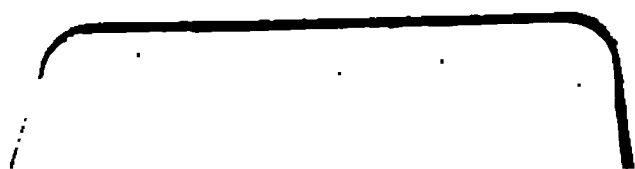
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THE
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JACKSON, WALFORD, AND HODDER,
 27, PATERNOSTER ROW.

1866.



LONDON :
BENJAMIN PARDON, PRINTER
PATERNOSTER ROW.

HOMILIES.

ESSAYS, ETC.	Page
--------------	------

MISCELLANEOUS PAPERS.

American Mission in the Sandwich Islands	280
Anecdote of Calvin.....	152
Botanical Fact.....	221
Cambodunum	465
Congregational Union Annual Meetings	384
Congregational Union Autumnal Meetings	729
Daybreak	88
From Christmas to Easter.....	210
History of the Oldest Free Church in England	712

MISCELLANEOUS PAPERS.	Page
Portrait from Life	218
Refugees of the Seventeenth Century	
—No. I.	446
Refugees of the Seventeenth Century	
—No. II.	647
Religious Aspects of London—No. I.	268
Religious Aspects of London—No. II.	527
Repentance	153
Rules of College Life	155
Trees of Palestine	360
Two well-known Books.....	365
“What a Frost”	25
Whitsuntide and other Holidays....	368

EASTERN ECHOES.

No. I.—Egypt	6
II.—The Desert	65
III.—Philistia	129
IV.—Hebron and Bethlehem	193
V.—Jericho	349
VI.—Jerusalem	437
VII.—Jerusalem (<i>continued</i>)	565
VIII.—The Fourth Chapter of John	
read by the Well of Nablous ...	693
IX.—Nazareth	757

THE RAISING OF LAZARUS.

No. I.—A Mystery	149
II.—A Comforting Revelation ...	214
III.—A Life and a Light-giving	
Wonder.....	277

OLD BUNHILL FIELDS.

No. I.	274
II.	460
III.	586
IV.	777

POETRY.

“I have the keys of hell and of	
death”	89
“Rejoice with them that do rejoice”	284
The First Missionary.....	156
“There shall be no Night there” ...	222
To-morrow	658
Use me	787
“Wait, Christian, wait”	720

EXTRACTS FROM NEW PUBLICATIONS.

	Page
Beauty of Christ's Character	283
Heavenly Recognition necessary to	
Heavenly Love	221
University Mission.....	87
Wallis's Island	86
Working Christians	88

REVIEWS.

Binney's St. Paul, his Life and Minis-	
try	160
Bushnell's Vicarious Sacrifice	157
Dale's Special Discourses	379
Head's Tripartite Nature of Man ...	598
Howitt's (Margaret) Twelve Months	
with Fredrika Bremer in Sweden	471
Miller's Our Hymns : their Authors	
and Origin	788
Narrative of Zambesi Expedition ...	33
Pressensé's Jesus Christ : His Times,	
Life, and Work	285
Reynolds's Notes of Christian Life ...	94
Rigg's Essays for the Times.....	659
Row's Divine Inspiration	90
Vaughan's Way to Rest.....	469
Vaughan's Ritualism in the English	
Church	790
Waddington's Surrey Congregational	
History	721
Wiffen's Life and Writings of Juan	
de Valdes	223
Young's Light and Life of Men	530

BRIEF NOTICES.

A. F. S.'s Missions to the Women of	
China.....	793
Alexander's Kitto's Cyclopædia of	
Biblical Literature	660
Allon's The Life and the Light	473
A. L. O. E.'s Fairy Know-a-bit	229
A. L. O. E.'s Rescued from Egypt ...	97
Anderson's Kings of Society.....	228
Angus's Handbook of English Litera-	
ture	534
Anstie's Notes on Epidemics	383
Arnold's Koran and the Bible	472
Ayre's Treasury of Bible Knowledge	725
Ball's Poems	291
Beauties and Wonders of Vegetable	
Life	173

BRIEF NOTICES.	Page	BRIEF NOTICES.	Page
Boase's Tithes and Offerings	163	Macduff's Shepherd and his Flock ...	97
Bonar's Days and Nights in the East	97	Mackenzie's Ruth	726
Brown's Home Life in the Light of the Divine Idea	533	Matheson's Mission to China	383
Buzacott's Mission Life in the Pacific Islands	724	McAuslane's Doctrines of the Bible	36
Campbell's Family Altar	96	McGavin's Scenes in a Scottish Pas- toral	725
Candlish's First Epistle of John	382	McGilchrist's Richard Cobden.....	229
Christianity and Recent Speculations	535	Meredith's Sixth Work.....	164
Christopher's Hymn Writers and their Hymns	725	Merivale's Conversion of the North- ern Nations	290
Clarke's Parish Library.....	383	Monod's Jesus Tempted in the Wil- derness	227
Colquhoun's William Wilberforce ...	382	Morison's Third Chapter of Romans	791
Cowper's Logic of Life and Death ...	163	Murphy's Book of Genesis	382
Cumming's Last Warning Cry.....	97	Mursell's Calls to the Cross	37
Delitzsch's Book of Job	661	Mystery of Pain	383
Douglas's Sketches of General His- tory	383	New Edition of Works	37
Dunn's Science and Christian Thought	534	Owen's Homes of Scripture	289
Edersheim's Golden Diary	228	Periodical Literature	165
End of all Things	289	Pledge's Walk through the Corn Fields	384
Fairbairn's Imperial Bible Dictionary	660	Plumptree's Theology and Life	164
Fairbairn's Imperial Bible Dictionary	792	Prescott's Every-day Scripture Diffi- culties	290
Finn's Home in the Holy Land	164	Pridham's First Epistle to the Corin- thians	726
Flaxman's Lectures on Sculpture ...	229	Raleigh's Story of Jonah the Prophet	792
Graham's Christ our Light	383	Recognition of Friends in Heaven ...	165
Grosart's Complete Works of Thomas Brooks	726	Reid's Voices of the Soul Answered in God	97
Gurnall's Christian Armour	229	Religious Tract Society's Publica- tions	37
Guthrie's Angel's Song	291	Robertson's Sermons and Epistles ...	229
Guthrie's Man and the Gospel.....	96	Sabbath Teachings	228
Hall's Antidote to Fear	97	Seavill's The Christian "Brave" ...	290
H. L. L.'s Missionary Evenings at Home	291	Shirreff's Hidden Life	229
Hartwig's Harmonies of Nature	601	Smith's Concise Dictionary of the Bible	96
Hassell's From Pole to Pole	535	Smith's Old Testament History	96
Hawe's Critical English Testament...	602	Smith's Smaller Dictionary of the Bible	660
Ingelow's Poems.....	793	Statham's Sure Standards of Faith...	534
Ingram's Higher Ministry of Nature	37	Swiss Pictures.....	473
Jenning's Love of God	662	Taylor's Contributions of Q. Q.	602
Jones's Heavenward Road	291	The Word, or Walks from Eden.....	535
Keil's Books of Samuel	661	Thomas's Lord's Day.....	384
Kerr's Sacred Hymns of Living Streams.....	726	Tom Carter	473
Landel's Sepulchre in the Garden ...	165	Tract Society's Publications	793
Langton's Musings of the Work Room	602	Two New Year's Days, &c.	229
Leechman's Jehovah's Jewels	97	Vaughan's Christ the Light of the World	164
Lomas's Model Prayer	97	Viney's Christian Usefulness	228
Luthardt's Apologetic Lectures on Fundamental Truths of Chris- tianity	36		
Macleod's Judgment Books	228		

BRIEF NOTICES		Page
Webb's Glorious Gospel Unfolded ...	724	
Webb's Tale of the Captivity ...	165	
Wilson's Brand plucked from the Burning	228	
Winslow's Lord's Prayer	724	
Wylie's Awakening of Italy	290	
OUR LETTER-BOX.		
Lewisham Congregational School ...	166	
Righteousness of God.....	101	
OBITUARIES.		
Bright, Mrs., Dorking	98	
Cuff, Mrs., Wellington	229	
Merison, Mrs., Brompton	100	
DIARY OF THE CHURCHES.		
January	38	
February	102	
March	166	
April.....	231	
May	294	
June	385	
July	473	
August	537	
September	603	
October.....	666	
November.....	730	
December	794	
PASTORAL NOTICES.		
January	40	
February	104	
March	168	
April.....	232	
May	296	
June	388	
July	476	
August	540	
September	604	
October.....	668	
November	731	
December	796	
NOTICES OF MEETINGS.		
Trustees' Meetings:—		
January	38	
May	294	
July	473	
Congregational Union:—		
Annual Meetings	296	
Autumnal Meetings	604	
TRUSTEES' MEETINGS HELD.		Page
January	102	
May	385	
July	537	
MISSIONARY CHRONICLE.		
January—		
Insurrection in Jamaica	41	
Madagascar	42	
China—Peking	46	
Shanghai	50	
India—Almorah	51	
Ordination of a Missionary	56	
Departure of the John Williams	56	
Home Secretariat	56	
Missionary Contributions	57	
February—		
The John Williams—Departure from Gravesend		105
Madagascar	109	
China—Hankow	113	
Tien-Tsin	115	
India—Pullachy	118	
South Seas—Loyalty Islands	120	
New Year's Sacramental Offering	124	
Home Secretariat	124	
Departure	124	
Arrivals abroad	124	
Missionary Contributions	125	
March—		
The late Outbreak in Jamaica		169
Madagascar	170	
China—Journal of a Visit to Shang Fang San		172
Tien-Tsin	176	
India—Travancore.....	177	
South Africa—Port Elizabeth	180	
South Seas—Rarotonga.....	183	
Death of Mrs. Scott, of Samoa	184	
Final Departure of the John Williams	185	
Anniversary Services	186	
New Year's Sacramental Offering	187	
Missionary Contributions	189	
April—		
Madagascar	233	
China—Hankow	239	
Jamaica—Ridgmount	243	
New Year's Sacramental Offering	245	

MISSIONARY CHRONICLE.	Page	MISSIONARY CHRONICLE.	Page
<i>April continued—</i>		<i>September—</i>	
Anniversary Services.....	246	Extended Labours of the London	
Lithograph of the John Williams.....	246	Missionary Society.....	605
Arrivals in England	247	Madagascar.....	607
Acknowledgments	247	India—Bangalore	610
Missionary Contributions	248	Travancore	615
<i>May—</i>		South Africa—Peelton	617
Anniversary of the London Mission-		Ordination of Missionaries	619
ary Society	297	Departure of Missionaries for China	620
Missionary Communion.....	298	Missionary Contributions	621
Arrangements for Sermons	298		
Missionary Contributions	301	<i>October—</i>	
<i>June—</i>		India—Madras	669
Anniversary—Seventy-second Gene-		Leper Asylum at Almarah	675
ral Meeting	389	China	678
Sermons and Sacramental Services...	390	Hankow	680
Report of Meeting	391	South Seas	684
The Evening Meeting	436	Memoir of the Rev. John McLeod ...	686
<i>July—</i>		Departure of Missionaries.....	690
Madagascar	477	Acknowledgments	690
China—Peking	478	Missionary Contributions	691
Corea, Visit of the Rev. R. J. Thomas	480		
Shanghai	481	<i>November—</i>	
Polynesia—Glad Tidings from Niue	484	Jamaica	733
Destruction of the Last Heathen		South Seas	734
Temple in Samoa	487	Rarotonga—Letter from Native Mis-	
Mangaia—Death of Aged Native		sionary	738
Chiefs	488	North India.....	739
South Africa	490	China—Canton	742
Murder of the Rev. J. Fredoux	492	South Africa	743
Death of the Rev. John McLeod	494	Madagascar	747
Death of Mrs. Murray	495	Death of the Rev. Charles Barff,	
Ordination	496	Huahine	757
Arrival of Missionaries	496	Missionary Contributions	752
Anniversary Collections in May	497		
Missionary Contributions	498	<i>December—</i>	
<i>August—</i>		New Series of the Missionary Chro-	
South Seas—Arrival of the “John		nicle	797
Williams”	541	Missionary Department—Paris Exhi-	
China—Hong Kong	544	bition	799
Hankow	546	New Year's Sacramental Offering ...	801
India—Travancore.....	550	South India	802
Jamaica—Opening of New Chapel ...	554	Travancore	806
Ordination of Missionaries	554	North India	808
Departure of Missionaries.....	556	South Seas	811
Missionary Contributions	557	Sydney	812
		South Africa	813
		Jamaica.....	815
		Acknowledgments	816
		Missionary Contributions	817

PORTRAITS OF MINISTERS.

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THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

JANUARY, 1866.

“The Pilgrim’s Progress.”

THOUGHTS FOR THE NEW YEAR.

BY THE REV. JAMES SPENCE, D.D.

ANOTHER year is gone, and we have reached a new station in the journey of life. It seems as if, at the close of one year and the beginning of another, time for a moment made a pause in its onward career. This, of course, is a mere fiction of the imagination, but we do well to avail ourselves of it for quiet retrospection, and especially for humble and holy resolve. In how many ways, and at how many points in our pilgrimage through the world, may we hear the voice of God saying to us, “Arise ye and depart, for this is not your rest.” Every morning as it dawns, every Sunday as it comes, every month as it passes away, and every year as it opens upon us,—all remind us of the fact that “this is not our rest.” Man needs a resting place, but it is not found in the pursuits, pleasures, or property of this world. We are subject to so many changes in this life, that even in respect of our material and temporal abode it may be truly said that it is not our rest. Property is sold or divided, the old home of our childhood is broken up, parents die, and the domestic frame-work, of which they were the personal props and living centres, becomes dissolved and passes away. You may fix your home here or there for a time, and find yourself comfortably and happily located, but some providential dispensation or call of duty comes, rendering change necessary, and you are taught that your snug and desirable habitation is not your resting place. All changes and removals from one place to another in this life serve to remind us that “here we have no continuing city.”

Nor is it less true that there is no resting in any of the different stages of life's pilgrimage. Onward and still onward is the irresistible rush of time, carrying us along with it without pause or intermission. The schoolboy in his inexperience, full of hope and free from care, anticipates with delight the holidays, but they no sooner arrive than they seem to be gone, and there is no rest in them for him. The years of youth are more or less full of gorgeous attraction ; everything is painted in the gayest colours ; all appears as sunshine, and pleasure seems without end. But, my young friend, this youthfulness of yours is not your rest ; if you are spared you will soon pass out of it into the activities, cares, and responsibilities of duty in the world. The man who is in the full tide of activity, vigorous in health, and earnest in business, with abounding prosperity, may think his position strong, and may dream of continuing as he is, but it cannot be. This energetic, active, and buoyant manhood is not his rest. Grey hairs come here and there upon him, perhaps before he is aware ; infirmities begin to show themselves, and he finds himself, almost unexpectedly, an old man. Every wrinkle in his features, and every infirmity in his frame, proclaims with a loud voice to him, "Arise, and depart, for this is not your rest." He may perchance think that when he retires from active life, and is relieved from daily pressing duty, he may find a resting place ; but even though he may be surrounded with children and grandchildren, and may spend his days and nights free from pain, and have every wish of his heart as to outward comfort gratified, yet there is no abiding in this condition, and the final summons may soon and suddenly come, to arise and depart. How many illustrations have we of the truth, that it is equally vain to fancy or seek a resting place in any present measure of robust health. The man who says to-day, "I never felt better or stronger in my life," may to-morrow be laid up with burning fever or some other malady, in the chamber of painful and protracted affliction. Life and health are alike uncertain, so that true wisdom lies in living in the present for the coming glorious and certain future.

If we consider our condition here also in a social point of view, we see abundant evidence to prove that there is no sure resting in any of the ties or relationships of life, how fondly cherished soever they may be. Many, like Job, when surrounded by his family and filled with comforts, are disposed to say, "I shall die in my nest ;" but experience constantly shows the fallacy of any such idea. It matters little in this respect what a man's domestic or social circumstances may be, for in them is not his rest. Recently you may have seen a family growing up united and happy, its members full of affection, and rejoicing in each other as if nothing would ever separate them ; but you go a few years, or perhaps only months, afterwards to that home, and are struck with the changes which have taken place. Perhaps the flower of the family has withered.

and died ; the place of a second is also vacant by death ; others have grown up and gone from the parents' roof, so that the strongest and purest domestic ties afford no abiding repose for the heart. No real resting place can be found in the defence which a parent's presence supplies, nor in the strength and fondness of the conjugal tie, nor in the sacred sweetness of a sister's or a brother's love ; some event in providence may come and say, "Arise, and depart, for this is not your rest."

But the sentiment of these words, without any impropriety, and with much force, may be viewed spiritually, in relation to the highest claims and obligations of life. It may be regarded as describing the process of spiritual renewal and religious progress, for true moral character is formed only as we depart from weakness and sin, and advance to spiritual strength and holiness. We ought not to rest in any present attainment, or be satisfied with the position which we have reached, or the Christian progress which we have achieved. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Mark the principle and plan of St. Paul's spiritual life, when he says, "I count not myself to have apprehended ; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He did not consider that he had "already attained," or that he was "already perfect," so that he was constantly departing from a lower and rising to a higher position in personal holiness and spiritual attainment. So, if your religious character is not what you know it might be ; if in filial and loving fellowship you can be nearer to God than you are ; if you can follow Christ with more closeness and constancy than you are doing ; if you know how to do more good in the world, and yet do it not ; if you can be more prayerful, more devoted, more humble and useful than you are, then your present spiritual position is not your rest ; you ought manfully and earnestly to arise and depart. The moment a Christian begins to be satisfied with himself, and to rest in present attainment, he really begins spiritually to go backward. The true man is never complacently satisfied with himself ; he seeks to obtain more light, to gain deeper wisdom and richer experience, to rise to higher holiness and greater likeness to the image of God. Spiritual pride may see no room for improvement ; religious indifference may wish only to be let alone ; but the earnest disciple, "filled with the Spirit" of his Heavenly Master, will advance "from strength to strength," and mount to loftier heights of knowledge and godliness, still singing, "Excelsior !"

Possibly there may fall on this page the eye of some reader who has not yet given his heart to God, nor sought His salvation. You well know, my friend, that your present spiritual condition in unbelief and indecision is no resting place for you. Perhaps you resolved, at the

beginning of 1865 to arise and depart from your carelessness and indifference, but unhappily you still abide where you were. Whose fault is this? Why should you, for a single day, rest in your present state of sinfulness and danger, away from God, and with no meetness for heaven? There is every motive to induce you to depart from your habit of procrastination, from your formality, from your self-righteousness, and from your neglect of God's great salvation. What is regeneration, but the rising up and departure of the soul, under the call and guidance of the Holy Spirit, from the bondage of sin into the liberty of the gospel; from the kingdom of darkness into the kingdom of God's marvellous light. In the voice of the opening year that gracious Spirit calls you, and in grateful response let your resolve at once be, "I will arise, and go to my Father."

It is the voice of Divine authority which thus bids us "arise and depart,"—the voice of our Heavenly Father, who best knows our interests and our needs. He is ever teaching us that this world, with its fleeting fashions, its deceitful pleasures, and its perishable property, is not the resting place of our souls; and in many ways He calls on us to gird ourselves, arise and depart, in the spirit of true pilgrims journeying to another and a better world. Sometimes He speaks to us by His Providence, sending some visitation as a message from Himself, to shake us from our false confidence and our insecure resting places. Often He speaks, as now, by the indications which mark the rapid flight of time, affording us a point in the beginning of a new year at which we may start afresh in the path of a renewed consecration of ourselves and all that we have to God. Always in His word is He lifting up his voice, if we would but hear it, and urging us to quit ourselves as "strangers and pilgrims on the earth," who desire a better country.

And it becomes us to remember that in the command to "arise and depart," especially addressed to us at this season, there is a note of admonition and warning. We are prone to imagine that to-morrow will be as this day, and that the year on which we now enter, so far as our life and circumstances are concerned, will be as the last. Self-indulgence may therefore whisper, "Rest awhile;" friends and companions around us may say, "Take your ease, tarry where you are, and be not so urgent to advance;" the world looking on may think us foolish, and say, "Why go in a thorny or rugged path, when you can find a smooth one? Why toil so arduously in the narrow way, when you may be 'at ease in Zion?'" Why be at so much trouble in the pilgrimage of life, when you can be carried pleasantly along in the way that multitudes go? But in opposition to all such unhallowed suggestions, the Christian knows that the attitude and action of resolute departure are essential to real progress in the pilgrimage. His citizenship is not here, but in heaven, and therefore he must look up and go forward. To us, in our present

imperfection and feebleness, with more or less coldness of heart, and worldliness of spirit, God says, "Arise, and depart;" "strengthen the things which remain, that are ready to die;" get out of the region of lukewarmness and half-heartedness; advance to higher ground and loftier attainment, for if you rest where you are, while you may be saved it will be "so as by fire!" We have but to lift our eyes from the things of sense to see regions of spirituality and holiness, of blessedness and hope which we have not yet reached, and in which we might more fully realize the privilege and honour which belong to us as "the temple of the living God," "heirs of God, and joint-heirs with Christ." Surely such a sight before our mental vision cannot but inspire us with the resolution to "arise and depart" on the road to higher spiritual attainment, clearer prospect, and deeper joy,—the way, in fact, to the "saint's everlasting rest."

And in the very words, "This is not your rest," as applied to the world and all its belongings, or to our present partially sanctified characters, there is suggested the assurance of rest somewhere. Here is precious encouragement to the true pilgrim. There was rest for the ancient patriarch, although he was summoned to go out, "not knowing whither he went;" so, even amid the ills and changes of this life, "there remaineth a rest for the people of God." We are not told that this is not our rest, nor commanded to arise and depart, without being assured of finding rest during the progress, as well as in the prospective end of the pilgrimage. The true rest for us here is in Him who still authoritatively and tenderly says to the anxious and the burdened, "Come unto Me, and I will give you rest;" not in His word only, nor in His church, nor in His ordinances, but in Himself, as "Emanuel, God with us," the Saviour and Guardian of our humanity. This is rest in the secret place of the Most High, and under the shadow of the Almighty,—the only safe resting place of the soul. The nearer that we are to Him, in fellowship with Him, and likeness to Him, the more conscious shall we be of the blessedness of this rest. And if during the year on which we have been permitted to enter, the last summons should come, and the spirit should be called to depart hence, it will be but to enter on the rest of heaven, which God has prepared for all "Zion's travellers,"—a rest which no sin can disturb, nor sorrow invade, nor enemy interrupt for ever,—a rest amidst the intelligence, perfection, and glory of eternal life. In view of that rest, who will not, at the beginning of this new year, take the pilgrim's staff, and start afresh on the King's highway of holiness to heaven?

Eastern Echoes.—No. 1. Egypt.

BY THE EDITOR.

Written on Sunday afternoon, February 16, 1865, by the banks of the Nile, near Cairo, on the Shoobra Road. A shady avenue of trees leads to the place; the road is enlivened by strings of camels with heavy burdens, donkeys with turbaned riders, one or two boys running behind, carriages with men running before, and bare-legged Egyptians clothed in short blue cotton shirts. Yonder, northward, are the gardens of the palace, with cultivated strips of land, and a few buildings and water-wheels between. To the west, a few miles off, are the Pyramids. Near where I am sitting, amidst the grass and wild flowers of a little dell, flow the waters of the great river.

A LARGE place is assigned to Egypt in the Bible, and very interesting is it to me, while I am sitting in this sequestered spot, outside modern Cairo, and so near the monuments of the ancient empire, to reflect on some of its principal aspects in sacred history.

Egypt appears in the Bible as a land of plenty. Not Canaan, but Egypt was the storehouse of the old world. Not on the banks of the Jordan did the patriarchs of God's ancient Church find the most bountiful provisions of nature, but on the banks of the Nile. From the land of promise Abraham was driven by scarcity, and "he went down into Egypt to sojourn there," because of the rich harvest which waved southward by the queen of rivers. Hither, also, came the sons of Jacob to buy corn, when "the famine was sore in the land" where the patriarchs dwelt; profuse was the fruitfulness of Egypt's soil during the seven years typified by the fat kine in the dream of Pharaoh; vast the stores accumulated in her granaries, for the use of all countries when Joseph was viceroy. The curious painted records of the country which modern research and science have disentombed, bear witness to the plentifulness of the harvests which crowned the fields of the Pharaohs; profane history, too, paints Egypt as a strip of unparalleled fertility, and its appearance at the present moment, so green and fresh, so promising of plenteous recompense to the reaper's toils, corroborates the evidence which has been discovered by the archæologist, and the proofs preserved in the pages of the historian.

Egypt was a land of peace. It is a curious fact that, unlike most countries, its earliest stages of progress were not victories in war. Egypt did not by the edge of the sword carve out for itself an empire. The people rested on the bosom of their mother Nile, drank of her waters, tilled her soil, and quietly built up their cities and temples on her banks, not caring to conquer or to colonise. Egyptian ambition, in its earliest and palmiest days, was to develope the almost miraculous

resources with which Providence had endowed the region in her possession. It was for refuge that the child Jesus was brought into Egypt,—thither, as to a place of protection and security, his father and mother conveyed him, in obedience to the Divine vision.

In Egypt the traveller to the Holy Land—in the common route by Cairo—first comes upon the footprints of the world's Redeemer,—they are the footprints of a little boy. They mark the vast sands, they are impressed upon the verdure of the oasis. Under the walls of old Heliopolis yonder, near a well I have just visited, where the people to this hour draw water, beneath the shadow of a far-spreading fig tree, whose gnarled branches attest a high antiquity,—tradition says the Holy Family rested in their journey. Whatever becomes of such traditions (and they are worth next to nothing), we are sure that it must have been somewhere by the region of the Delta that the child of Bethlehem found refuge from the murderous Herod. It is no un-plausible fancy which sketches that holiest of children, led by his mother's hand, under the palm trees, and the sycamores, and the vines which clothe this part of Egypt with so much beauty. It is scarcely fanciful to think of him, and her, and her husband Joseph, walking on the banks of this river, while she speaks of her nation's great lawgiver, once sleeping here in an ark of bulrushes. Moses, a babe in Egypt, finding shelter under the care of the daughter of Pharaoh, is a touching picture—more so, far, is that of the Divine child (through whom came grace and truth, even as by the other came God's holy law) finding his place of refuge and peace in this same land. Here Jesus touched once, for a moment, the old world. The old world of Nineveh—the old world of Babylon—the old world of Persia—the old world of Greece—the old world of Rome was never hallowed by his presence. His shadow never fell on any of their monuments, never passed across any of their streets; but it did in Egypt. The pagans of Egypt saw him, but recognised not the visitor. Their civilization was not what it had been, but their pride remained; and how would they have been startled, how they would have scorned the idea,—had they heard how that little boy, whom they saw in yonder grove, by yonder stream, would, by the wonders of his life, and death, and reign throw into the shade the glories of the mightiest of the Pharaohs, and raise His empire on the ruins of that very one which was then Egypt's last conqueror—Rome. And, as the history of Jesus runs across the history of Moses, in its geographical relations, so may it also that of Joseph, who married the daughter of the Priest of On, the same as Heliopolis. We would fain believe the tradition of Jesus coming to the gates of that city—the more virtuous—the more pure—the more holy than Jacob's favourite son, for the sake of coupling, on the spot, the antitype of all the Hebrew types with him, who, if not strictly speaking a type, certainly appears

a luminous shadow of Him who dispenses the bread of life "to all lands."

Moses, Joseph, Jesus, all of one race, of one seed, sons of Abraham, the chosen of God, stand connected with this rich Nile country, as strangers and pilgrims, finding, here, peace, refreshment, hospitality. They were not, like the people amongst whom, for awhile, they dwelt, children of that river; but they saw it. As I look on the pyramids of the desert, on the obelisk of Heliopolis, I cannot but think of the holiest eyes that ever opened on earth resting on them. It is more interesting, still, to think of them as resting on the Nile—this great river, so full of meaning, the emblem of so much that is sublime. Emblem of time, rising and sinking—now smooth, now rippled—rolling into the great ocean, and leaving behind it a deep, fertile, diluvial soil. Emblem of eternity—in some respects remaining the same now as it was 3,000 years ago—for though cities have disappeared, and the shores are desolate, and the Pharaohs are grandly sleeping in their tombs, the Nile itself is as at this moment silently, mightily, unceasingly marching on its way, as full of majesty and power as when Abraham saw it. An emblem, too, of God's truth, God's grace, God's gospel, God's church, God's Spirit, of the earth's great fertiliser—the source of moral vegetation, the mother of all the harvests of goodness, righteousness, and love, which grow in this great desert world, and run in a strip of living green beside its sandy wastes.

Egypt was a land of culture. Not more wonderful is the story of its agricultural industry than the story of its artistic and political civilization. Indeed, its curious contrivances in the way of husbandry were far surpassed by its ingenuity in respect of architecture, painting, and sculpture, and by its progress in literature and science. If not the mother of learning, Egypt was her eldest born, and Moses was "learned in all the learning of the Egyptians." And not for nothing was the Jewish lawgiver educated in this school. God did not cause his servant to spend long years in this land of his people's bondage without meaning those years should tell on his people's deliverance. The Mosaic law is inspired, but that law came through the Mosaic mind, and, no doubt, what the wise Hebrew had seen and learned of Egyptian law and Egyptian life proved of service to him under God, not only in the way of warning, but of suggestion as well, when he gave to his nation its code of laws. The culture of Egypt told on the civilization of Greece, and through it on the culture of Rome, and through Rome on the culture of all Europe—England not excepted. Influences of this old empire are silently running up and down the length and breadth of my own dear country, like the tiny rills which flow from the wells fed by the overflowings of the Nile.

Signal, indeed, is the influence of Egypt, through Alexandria, upon

the Christian Church. We are here, I know, drawing a geographical, rather than an historical, line ; because the Alexandrian schools, which so much affected early Christian thought, were of Grecian, and of Persian, rather than Egyptian origin. Still Alexandria comes within the borders of the land, and we cannot lose sight of it altogether in this imperfect review of Egypt's place in sacred history. For good as well as for evil, I believe, the stores of ancient philosophy were poured out at the feet of the infant Church, like the gold, and the frankincense, and the myrrh, at the feet of the infant Christ. Ancient learning has its uses in connection with the whole service of the Lord. Theology to some extent became corrupted by contact with the philosophical schools of the city of the Ptolemies ; but forms of thought were suggested there, and subtle yet true distinctions were made by acute minds, which, in the end, served to secure, and establish, and defend some of the very truths which, at first, they seemed to threaten.

Is not Egypt the very type of God's earth, a place of plenty, of bountiful provision for our temporal wants, a place, too, of peace, as well, sometimes ? Has not God in it Goshens still for his chosen—spots to which he sends the weary for refreshment, the outcast for hospitality ? Does not God still guide us as He did Abraham, and Jacob, and Joseph ? We are ungrateful if we speak of our experience of the earth as Egyptian only in the worst sense. It is Egyptian-like also in the best sense. And it is so of God. The earth is not the devil's but God's ; Egypt's soil was God's ; the river was God's ; the harvests were God's ; the people's gifts of wisdom, skill, and learning were God's. And so all gifts of nature and providence, of plenty, peace, and culture are God's, and are to be prized as such, and acknowledged as such, and used as such. And to Christians they belong as to no others. Wicked men hold them by robbery ; the good, the meek, by right.

But other views must be taken. Egypt was a land of death. Jacob died here. Joseph died here. The destroying angel flew here. And is it not still full of monuments of death ? I speak not of mosque tombs and Mahomedan cemeteries ; they belong to a later era. But what are those pyramids yonder ? Tombs, ever casting their mysterious shadows over the Nile waters. Egypt was a land of sensualism. The leeks, and the onions, and the flesh-pots of Egypt are a byword unto this day. They point to something beyond what they literally describe. Carnality, appetite, fleshly lusts abounded of old in Egypt as they do still. A hot-bed Egypt was of impurity and vice ; it is so still. The mud of the river, pregnant with filthy, noxious things, is a fit emblem of the moral civilization of the empire of the Pharaohs. Egypt was a land of idolatry, more degraded than that of Greece and Rome, more gross, perhaps, than could elsewhere be found. Turning their eyes from the

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sun, the people looked down on this earth they trod, looked down into this river along which they sailed, and worshipped the leek, the onion, the crocodile. Egypt was a land of violence. Israel found it so. The story which brings out so touchingly the sorrows of the people, portrays at the same time the cruel injustice and oppression of their task-masters. And in the Revelation we read—"The dead bodies of the two witnesses shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." In all these respects we have illustrations of the world, meaning by the "world," the corruption, evil, sin, and misery which are on God's earth, as distinguished from that earth as he made it. Hence, Christian thought has ever turned to Egypt, as a type of what is inimical to the Church of God; and rightly so. For, while the earth may by God's blessing be made, and truly is, our friend; the world on the earth—the sensual and spiritually idolatrous, apostate, unbelieving, sin-stricken world—is our soul's worst foe.

And hence there comes out the lesson that as Egypt of old was only a place of sojourn for Abraham, for Jacob, for Moses, for Christ—as God suffered them not to remain here, as he called his Son out of Egypt; so the earth, with all its plenty, culture, comfort, and enjoyment, because of the sensuality, idolatry, and sin of the world, which covers the earth, is not a place of rest. Here we have no abiding city, and we are continually hearing God's voice, saying to us, "Arise ye, and depart, for this is not your rest, because it is polluted."

Yes, it is polluted, even as Egypt was polluted, and, therefore, there must be for every one, first of all, a moral Exodus out of it. There must be a deliverance from sin, both from its guilt and power. A change, decided, marked, and of Divine origin, even as was that of Israel's exodus, is indispensable in the case of all,—“Except a man be born again he cannot see the kingdom of God.”

And another exodus, another calling of God's children out of Egypt there will be some day—even a departure from the earth itself, first of the soul, and next of the body—the exodus of death, and the exodus of the resurrection. For down to the grave we shall descend as surely as the sun goes down. But the grave is to the believer a perfectly different thing from the grave to an Egyptian: not a dismal cell, deceitfully encased with marble pomp, but a bridal chamber, in which the Lamb's wife 'tires herself for her resurrection nuptials.

And, as between the calling of Israel out of Egypt, and the calling thence of the Holy Child Jesus, there is the relation of type and anti-type, implied in the application of the prophet's words by St. Matthew,—so, between the Lord's being called out of Egypt, and the Church's being called out of the world, an analogy may be traced. Into contact with the world we all come; face to face we have to stand with its

superstitions and its sins,—and then, forth from its spirit, forth from its contamination, forth from its influence we have, through grace, to seek deliverance and freedom. These parallels do not appear to me fanciful. Similar combinations of events appear in the Bible over and over again. Israel is a type of Christ, and in the life of Christ is the life of the Church epitomised. It needs thoughtfulness and wisdom to trace out the analogies and to apply them practically. Like thoughtfulness and wisdom are also demanded, in order that we may distinguish between those two aspects of the earth and of the world which we have so imperfectly indicated,—its uses and its evils, its helps and its hindrances, its good side and its bad. To know how to use the world as not abusing it, to extract from the earth its blessings, without being under the curse of sin, is just the great riddle of human life (more critical than that of the old Sphinx),—the riddle we all have to solve, each for himself, and which the Holy Spirit alone can enable us to solve aright.

Memoir of the Rev. John Clayton.

BY THE REV. T. W. AVELING.

PROPHECY seems to point to a happy and honourable time in the history of the Church of God, when it can be said, “Instead of the fathers shall be thy children, whom thou mayest make princes in all the earth.” Successive generations of persons fearing God is a delightful feature in connection with any family; and when the children of ministers themselves become ministers, that is something for which the Church has reason to give thanks.

The Rev. John Clayton, who was born May 12th, 1780, and who closed a long and useful life at Bath, on the 3rd of last October, was the eldest son of the Rev. John Clayton, the honoured and venerated minister of the King’s Weigh House Chapel, London Bridge. It was the special joy of that patriarchal man to see all his three sons, in early life, devote themselves to the service of God, by a public profession, and shortly afterwards solemnly consecrate themselves to the work of preaching the gospel in connection with the Congregational body.

About the time that Mr. John Clayton entered upon the ministry, now sixty-five years ago, Dissent in London was respectable as to its personal adherents, but very limited in its numbers, compared with those that belong to it in the present day. The godly among the worshippers in the Established Church, and those who were troubled about their souls, were almost compelled to go elsewhere for spiritual

instruction ; for, with a few noble exceptions, the pulpits of Episcopal places of worship were filled by men who did not know, and therefore could not teach, the grand truth which Paul made the theme of his ministry at Corinth and elsewhere—a crucified Saviour. Hence the Claytons—father and sons—found around them many choice spirits ; men of position and wealth as well as of piety, with whom it was felt to be a pleasure and privilege to act and worship. Early imbued with an ardent love of the gospel, and seeing no opening presenting itself for a faithful exposition thereof, except in connection with the Dissenters—apart from other and important reasons of an ecclesiastical character—no wonder that Mr. J. Clayton cast in his lot with the people among whom he had been educated ; and that from the beginning to the end of a ministry, lengthened far beyond the ordinary term of service in the Church of God, he was firm in his adherence to the opinions and sentiments he had deliberately espoused.

Mr. Clayton's studies, preparatory to his entrance upon his arduous work, were begun at Homerton College, where he and others were admitted at an earlier age than is now deemed advisable for the commencement of a theological curriculum. Subsequently, he attended the logical and moral philosophy classes of Edinburgh, although he never graduated, and so never actually won the honorary title which was often attached to his name by others.

His first regular ministerial duties were undertaken in connection with the church at Newbury, under the pastoral care of the Rev. W. Dryland, with whom he acted as assistant for some time. This gradual initiation into pastoral work and responsibility was of no small service to Mr. Clayton ; and,—doubtless, under the same paternal counsel,—a similar course was adopted afterwards by his brother George, whose early labours commenced at Southampton with the Rev. Mr. Kingsbury. In 1801 the church at Kensington gave Mr. J. Clayton an invitation to settle amongst them. This invitation was accepted by him ; and in the October of that year he was ordained to the pastoral office, his father giving him the charge. Here, for six or seven years, he was honoured with a good measure of success, his earnest and faithful preaching being attended by the happiest results. Kensington at that time was a quiet suburban village, reposing under the shadow of royalty ; a place to which the roar and din of city life hardly ever found its way, save in the faintest murmurs ; and here the young minister would gladly have continued to prosecute his labours, but a London congregation had set its eye upon him, and an earnest and pressing request from the church in Camomile-street, led to his removal from Kensington.

Now commenced a course of service on a large scale, and one more varied as well as more extensive. A London pastor's life is ever a laborious one ; from the many and ever multiplying calls made upon

his physical and mental energies ; for, apart from those engagements which of necessity attach themselves to his own pastorate,—the claims which the schools and various institutions have upon him, and especially the sick of his flock, who often live far distant from their place of worship, and look to him for comfort and guidance in their seasons of sorrow,—there are the demands made by public societies and benevolent organizations for his counsel, advocacy, and assistance, personal and pecuniary. Into this busy centre of action, therefore, Mr. Clayton found himself introduced about the year 1808. And most worthily did he comport himself ; meeting these claims with a surprising elasticity of mind and body, and in such a manner as to elicit the warm approval of all who knew him, and witnessed his persevering labours. The pulpit was, of course, his chief sphere of effort ; and most earnestly and conscientiously did he prepare for, and perform his duties in relation to it. He ever looked upon preaching as the great instrument appointed by God for the conversion and edification of men, and though fully alive to the inestimable worth of the press, and prepared to pay all due reverence to the “priesthood of letters,” yet he knew from all the history of the Church in the past, as well as from what was daily passing under his own eye, that the highest power which man could wield for the welfare of his fellow-men was the faithful preaching of the doctrines of the cross. From the determined pursuit of this one object nothing whatever could turn him aside. Ready ever to plead the cause of the poor and the suffering, the oppressed and the ignorant, in public or private, his grand and constant aim was, “by manifestation of the truth to commend himself to every man’s conscience in the sight of God.” His pulpit was the tribune whence it was his honour and joy, as an ambassador of Christ, as though God did beseech men by him, to pray them to be reconciled to God. For a short time, during an interregnum in the secretariat at the London Mission House, through the death of the Rev. W. Orme, he discharged the duties of that office conjointly with the Rev. Dr. Bennett and the Rev. H. Townley, without in the slightest degree neglecting his pulpit engagements.

Forty years did Mr. Clayton abide with this London congregation, leading them to green pastures and beside the still waters, feeding the flock of God, over which the Holy Ghost had made him overseer, with knowledge and understanding. Holy, and lasting, and many, were the attachments formed by him with the people who, during that long period, rejoiced to sit at his feet and listen to him as their teacher ; many of whose children he baptised, and subsequently received into church fellowship ; while he directed and encouraged the benevolent spirit which so largely developed itself in his congregation to such religious and philanthropic objects as were then presenting themselves before the public for acceptance and aid, and which, though increased

in number, are still sustained so nobly and usefully by the various sections of the Church of Christ.

In 1818 the congregation at Camomile-street built the chapel which now stands in the Poultry ; a noble structure, whose foundations were laid in faith and prayer, and whose topstone was brought forth with a rejoicing that heralded days of usefulness and hope to pastor and people. For many years the congregation at the Poultry was at the head of the Independent churches in London, as it is still, notwithstanding the uprising and large growth of more recent causes, one of the most important and influential among the whole denomination. Fifteen hundred people flocked every Sabbath to hear the evangelical and faithful minister, whose trumpet never rang with an uncertain sound, and among these were the *élite* of Dissent in London, both for intelligence and wealth.

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In 1848 Mr. Clayton resigned the pastorate at the Poultry Chapel, and with mutual tokens of respect and affection, left the people with whom for more than forty years he had faithfully laboured in word and doctrine. On that occasion a handsome service of plate was presented to him, with a suitable address, to which he responded with characteristic heartiness, and in a spirit akin to that with which Paul addressed the elders at Miletus, appealing with a pardonable earnestness to the evidences which were everywhere manifest in the church, of his fidelity to the truth and his own conscience, in his ministrations to his people's spiritual wants.

Although Mr. Clayton had retired from the office of pastor, he did not cease to preach, until advancing infirmities rendered it no longer

possible to conduct a public service. When residing at Brighton, he used pleasantly to call himself the "Evangelist of the South Coast;" and many a minister's heart has been cheered, and many a congregation has been gladdened, by his ready answer to the call of a brother, in sickness or sudden necessity, to supply his lack of service. The richness and ripeness of Christian experience were strikingly manifest in those generous and gratuitous teachings "of the old man eloquent." Often did there blaze out the former fires; and the generation that had grown up, after he had ceased to appear as one of the prominent leaders of evangelical nonconformity in London, had many opportunities afforded them to form some idea of the life and energy, the fidelity to the gospel, and the love for souls, which had been so manifest in his palmy days, and which had brought forth so much fruit to the glory of God.

Gradually, however, the vigour of the athlete failed; the keepers of the house began to tremble, and the strong men to bow themselves. Frequent change of residence, which had been a singular feature in his social life, gave place to a quiet and final settling down at Bath. Sometimes he came to London on business; once to follow the remains of his brother George to the tomb. But after watching with intense interest and affection the closing scenes of an orphan grand-daughter's life, he seems to have gathered the folds of his garment around him, and prepared himself for death. Weakness of body communicated a corresponding feebleness to the mental powers. "The silver cord was loosed, the golden bowl was broken, the pitcher was broken at the fountain, and the wheel broken at the cistern." And as nothing was left now but for the dust to return to the dust whence it came, the spirit, smiling on the shattered fragments of the earthly frame with which it had been so long associated, and anticipating the hour when it should come to reclaim them—restored, perfected, incorrupt, and glorious—returned unto God who gave it.

His remains were placed side by side with those of his two brothers and parents, in the family vault at Abney Park Cemetery, October 11th, after a funeral service had been held in Kingsland Congregational Church, Dr. Spence and the Rev. T. Aveling, at his own dying request, officiating on the occasion.

NOTE.—Ample materials for a volume—a kind of "Domestic Portraiture," that will embody the main features in the life of the venerated father and his three ministerial sons, partly prepared by the late Rev. G. Clayton, some years before his death, and embracing unpublished letters of the late Countess of Huntingdon, with whose Connexion Mr. Clayton, sen. was for a time associated,—are in the hands of the writer of this article, and will be in due time published. Any friends who may have facts to communicate, or correspondence that might be of use to the compiler, will greatly oblige him by communicating with him.

The Presence of Christ.

BY REV. J. C. HARRISON.

“The Lord Jesus Christ be with thy spirit.”

GREAT prominence is given in the New Testament to the social element in our nature. The promises are for the most part addressed to the Church in its collective capacity, and the thought is insisted upon again and again that we belong to a body in which, if one member suffers, all suffer ; if one member prospers, all prosper ; that we cannot live to ourselves, but are parts of a whole, for which we must care rather than for ourselves. And yet, on the other hand, it is suggested with equal force, that the only means by which the body can hope to flourish is by strengthening the health of each separate member ; that the development of the individual is the surest way of developing the whole Church, and that hence there is a primary duty laid upon each, to care for his own soul, to cultivate his own vineyard, to seek his own salvation, to nourish and train his own spirit. In perfect keeping with this is the gracious assurance of our Lord to Peter : “I have prayed for *thee*, that thy faith fail not ;” the startling inquiry made to the guest, “How camest thou hither without a wedding garment ?” the solemn declaration of the apostle, “Each one of us shall give an account to God ;” and the benediction in our text, “The Lord Jesus Christ be with *thy* spirit.” May each of us, then, dear readers, feel that we have an individual work to do, an individual blessing to receive this year. May the blessing which Paul here asks for Timothy be especially ours ; for the apostle evidently believes that it is the highest blessing he can ask—a blessing which the spirit very peculiarly needs,—a blessing which contains in itself all other spiritual blessings which we can desire.

I. It is the highest blessing that the apostle can ask. Timothy was his own son in the faith, none was dearer than he. For him he would covet the best gifts ; on him he would call down the richest blessing ; and this is what he asks,—“The Lord Jesus Christ be with *thy* spirit.” A human spirit can never be satisfied with only material possessions, with gold, or silver, or houses, or lands ; it can never be satisfied with mere thought, it becomes wearied with its own reasonings, it grows hard and rigid when it feeds only on the speculations which are written in books. It finds its purest satisfaction in the presence and friendship of a kindred soul, in the living thoughts, the burning love, the gushing sympathy of another mind higher than itself. The higher and holier the mind, the richer and fuller is the satisfaction. Highest of all is Christ.

And it is to be observed that it is not our Lord’s *visible* presence which the apostle asks, or which he deems the best ; for Christ present to the eye is not necessarily Christ present to the soul. Many beheld

the Christian Church. We are here, I know, drawing a geographical, rather than an historical, line ; because the Alexandrian schools, which so much affected early Christian thought, were of Grecian, and of Persian, rather than Egyptian origin. Still Alexandria comes within the borders of the land, and we cannot lose sight of it altogether in this imperfect review of Egypt's place in sacred history. For good as well as for evil, I believe, the stores of ancient philosophy were poured out at the feet of the infant Church, like the gold, and the frankincense, and the myrrh, at the feet of the infant Christ. Ancient learning has its uses in connection with the whole service of the Lord. Theology to some extent became corrupted by contact with the philosophical schools of the city of the Ptolemies ; but forms of thought were suggested there, and subtle yet true distinctions were made by acute minds, which, in the end, served to secure, and establish, and defend some of the very truths which, at first, they seemed to threaten.

Is not Egypt the very type of God's earth, a place of plenty, of bountiful provision for our temporal wants, a place, too, of peace, as well, sometimes ? Has not God in it Goshens still for his chosen—spots to which he sends the weary for refreshment, the outcast for hospitality ? Does not God still guide us as He did Abraham, and Jacob, and Joseph ? We are ungrateful if we speak of our experience of the earth as Egyptian only in the worst sense. It is Egyptian-like also in the best sense. And it is so of God. The earth is not the devil's but God's ; Egypt's soil was God's ; the river was God's ; the harvests were God's ; the people's gifts of wisdom, skill, and learning were God's. And so all gifts of nature and providence, of plenty, peace, and culture are God's, and are to be prized as such, and acknowledged as such, and used as such. And to Christians they belong as to no others. Wicked men hold them by robbery ; the good, the meek, by right.

But other views must be taken. Egypt was a land of death. Jacob died here. Joseph died here. The destroying angel flew here. And is it not still full of monuments of death ? I speak not of mosque tombs and Mahomedan cemeteries ; they belong to a later era. But what are those pyramids yonder ? Tombs, ever casting their mysterious shadows over the Nile waters. Egypt was a land of sensualism. The leeks, and the onions, and the flesh-pots of Egypt are a byword unto this day. They point to something beyond what they literally describe. Carnality, appetite, fleshly lusts abounded of old in Egypt as they do still. A hot-bed Egypt was of impurity and vice ; it is so still. The mud of the river, pregnant with filthy, noxious things, is a fit emblem of the moral civilization of the empire of the Pharaohs. Egypt was a land of idolatry, more degraded than that of Greece and Rome, more gross, perhaps, than could elsewhere be found. Turning their eyes from the

sun, the people looked down on this earth they trod, looked down into this river along which they sailed, and worshipped the leek, the onion, the crocodile. Egypt was a land of violence. Israel found it so. The story which brings out so touchingly the sorrows of the people, portrays at the same time the cruel injustice and oppression of their task-masters. And in the Revelation we read—"The dead bodies of the two witnesses shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." In all these respects we have illustrations of the world, meaning by the "world," the corruption, evil, sin, and misery which are on God's earth, as distinguished from that earth as he made it. Hence, Christian thought has ever turned to Egypt, as a type of what is inimical to the Church of God; and rightly so. For, while the earth may by God's blessing be made, and truly is, our friend; the world on the earth—the sensual and spiritually idolatrous, apostate, unbelieving, sin-stricken world—is our soul's worst foe.

And hence there comes out the lesson that as Egypt of old was only a place of sojourn for Abraham, for Jacob, for Moses, for Christ—as God suffered them not to remain here, as he called his Son out of Egypt; so the earth, with all its plenty, culture, comfort, and enjoyment, because of the sensuality, idolatry, and sin of the world, which covers the earth, is not a place of rest. Here we have no abiding city, and we are continually hearing God's voice, saying to us, "Arise ye, and depart, for this is not your rest, because it is polluted."

Yes, it is polluted, even as Egypt was polluted, and, therefore, there must be for every one, first of all, a moral Exodus out of it. There must be a deliverance from sin, both from its guilt and power. A change, decided, marked, and of Divine origin, even as was that of Israel's exodus, is indispensable in the case of all,—“Except a man be born again he cannot see the kingdom of God.”

And another exodus, another calling of God's children out of Egypt there will be some day—even a departure from the earth itself, first of the soul, and next of the body—the exodus of death, and the exodus of the resurrection. For down to the grave we shall descend as surely as the sun goes down. But the grave is to the believer a perfectly different thing from the grave to an Egyptian: not a dismal cell, deceitfully encased with marble pomp, but a bridal chamber, in which the Lamb's wife 'tires herself for her resurrection nuptials.

And, as between the calling of Israel out of Egypt, and the calling thence of the Holy Child Jesus, there is the relation of type and anti-type, implied in the application of the prophet's words by St. Matthew,—so, between the Lord's being called out of Egypt, and the Church's being called out of the world, an analogy may be traced. Into contact with the world we all come; face to face we have to stand with its

superstitions and its sins,—and then, forth from its spirit, forth from its contamination, forth from its influence we have, through grace, to seek deliverance and freedom. These parallels do not appear to me fanciful. Similar combinations of events appear in the Bible over and over again. Israel is a type of Christ, and in the life of Christ is the life of the Church epitomised. It needs thoughtfulness and wisdom to trace out the analogies and to apply them practically. Like thoughtfulness and wisdom are also demanded, in order that we may distinguish between those two aspects of the earth and of the world which we have so imperfectly indicated,—its uses and its evils, its helps and its hindrances, its good side and its bad. To know how to use the world as not abusing it, to extract from the earth its blessings, without being under the curse of sin, is just the great riddle of human life (more critical than that of the old Sphinx),—the riddle we all have to solve, each for himself, and which the Holy Spirit alone can enable us to solve aright.

Memoir of the Rev. John Clayton.

BY THE REV. T. W. AVELING.

PROPHECY seems to point to a happy and honourable time in the history of the Church of God, when it can be said, “Instead of the fathers shall be thy children, whom thou mayest make princes in all the earth.” Successive generations of persons fearing God is a delightful feature in connection with any family; and when the children of ministers themselves become ministers, that is something for which the Church has reason to give thanks.

The Rev. John Clayton, who was born May 12th, 1780, and who closed a long and useful life at Bath, on the 3rd of last October, was the eldest son of the Rev. John Clayton, the honoured and venerated minister of the King’s Weigh House Chapel, London Bridge. It was the special joy of that patriarchal man to see all his three sons, in early life, devote themselves to the service of God, by a public profession, and shortly afterwards solemnly consecrate themselves to the work of preaching the gospel in connection with the Congregational body.

About the time that Mr. John Clayton entered upon the ministry, now sixty-five years ago, Dissent in London was respectable as to its personal adherents, but very limited in its numbers, compared with those that belong to it in the present day. The godly among the worshippers in the Established Church, and those who were troubled about their souls, were almost compelled to go elsewhere for spiritual

instruction ; for, with a few noble exceptions, the pulpits of Episcopal places of worship were filled by men who did not know, and therefore could not teach, the grand truth which Paul made the theme of his ministry at Corinth and elsewhere—a crucified Saviour. Hence the Claytons—father and sons—found around them many choice spirits ; men of position and wealth as well as of piety, with whom it was felt to be a pleasure and privilege to act and worship. Early imbued with an ardent love of the gospel, and seeing no opening presenting itself for a faithful exposition thereof, except in connection with the Dissenters—apart from other and important reasons of an ecclesiastical character—no wonder that Mr. J. Clayton cast in his lot with the people among whom he had been educated ; and that from the beginning to the end of a ministry, lengthened far beyond the ordinary term of service in the Church of God, he was firm in his adherence to the opinions and sentiments he had deliberately espoused.

Mr. Clayton's studies, preparatory to his entrance upon his arduous work, were begun at Homerton College, where he and others were admitted at an earlier age than is now deemed advisable for the commencement of a theological curriculum. Subsequently, he attended the logical and moral philosophy classes of Edinburgh, although he never graduated, and so never actually won the honorary title which was often attached to his name by others.

His first regular ministerial duties were undertaken in connection with the church at Newbury, under the pastoral care of the Rev. W. Dryland, with whom he acted as assistant for some time. This gradual initiation into pastoral work and responsibility was of no small service to Mr. Clayton ; and,—doubtless, under the same paternal counsel,—a similar course was adopted afterwards by his brother George, whose early labours commenced at Southampton with the Rev. Mr. Kingsbury. In 1801 the church at Kensington gave Mr. J. Clayton an invitation to settle amongst them. This invitation was accepted by him ; and in the October of that year he was ordained to the pastoral office, his father giving him the charge. Here, for six or seven years, he was honoured with a good measure of success, his earnest and faithful preaching being attended by the happiest results. Kensington at that time was a quiet suburban village, reposing under the shadow of royalty ; a place to which the roar and din of city life hardly ever found its way, save in the faintest murmurs ; and here the young minister would gladly have continued to prosecute his labours, but a London congregation had set its eye upon him, and an earnest and pressing request from the church in Camomile-street, led to his removal from Kensington.

Now commenced a course of service on a large scale, and one more varied as well as more extensive. A London pastor's life is ever a laborious one ; from the many and ever multiplying calls made upon

his physical and mental energies ; for, apart from those engagements which of necessity attach themselves to his own pastorate,—the claims which the schools and various institutions have upon him, and especially the sick of his flock, who often live far distant from their place of worship, and look to him for comfort and guidance in their seasons of sorrow,—there are the demands made by public societies and benevolent organizations for his counsel, advocacy, and assistance, personal and pecuniary. Into this busy centre of action, therefore, Mr. Clayton found himself introduced about the year 1808. And most worthily did he comport himself ; meeting these claims with a surprising elasticity of mind and body, and in such a manner as to elicit the warm approval of all who knew him, and witnessed his persevering labours. The pulpit was, of course, his chief sphere of effort ; and most earnestly and conscientiously did he prepare for, and perform his duties in relation to it. He ever looked upon preaching as the great instrument appointed by God for the conversion and edification of men, and though fully alive to the inestimable worth of the press, and prepared to pay all due reverence to the “priesthood of letters,” yet he knew from all the history of the Church in the past, as well as from what was daily passing under his own eye, that the highest power which man could wield for the welfare of his fellow-men was the faithful preaching of the doctrines of the cross. From the determined pursuit of this one object nothing whatever could turn him aside. Ready ever to plead the cause of the poor and the suffering, the oppressed and the ignorant, in public or private, his grand and constant aim was, “by manifestation of the truth to commend himself to every man’s conscience in the sight of God.” His pulpit was the tribune whence it was his honour and joy, as an ambassador of Christ, as though God did beseech men by him, to pray them to be reconciled to God. For a short time, during an interregnum in the secretariat at the London Mission House, through the death of the Rev. W. Orme, he discharged the duties of that office conjointly with the Rev. Dr. Bennett and the Rev. H. Townley, without in the slightest degree neglecting his pulpit engagements.

Forty years did Mr. Clayton abide with this London congregation, leading them to green pastures and beside the still waters, feeding the flock of God, over which the Holy Ghost had made him overseer, with knowledge and understanding. Holy, and lasting, and many, were the attachments formed by him with the people who, during that long period, rejoiced to sit at his feet and listen to him as their teacher ; many of whose children he baptised, and subsequently received into church fellowship ; while he directed and encouraged the benevolent spirit which so largely developed itself in his congregation to such religious and philanthropic objects as were then presenting themselves before the public for acceptance and aid, and which, though increased

in number, are still sustained so nobly and usefully by the various sections of the Church of Christ.

In 1818 the congregation at Camomile-street built the chapel which now stands in the Poultry ; a noble structure, whose foundations were laid in faith and prayer, and whose topstone was brought forth with a rejoicing that heralded days of usefulness and hope to pastor and people. For many years the congregation at the Poultry was at the head of the Independent churches in London, as it is still, notwithstanding the uprising and large growth of more recent causes, one of the most important and influential among the whole denomination. Fifteen hundred people flocked every Sabbath to hear the evangelical and faithful minister, whose trumpet never rang with an uncertain sound, and among these were the *élite* of Dissent in London, both for intelligence and wealth.

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seductive offers, to give up his dissent. To this, in the early part of the present century, some odium attached, from a supposed sympathy with revolutionary principles; than which nothing was more false as regarded the whole body of evangelical Nonconformists, who have been as loyal to their earthly sovereign as to their Heavenly King. He is a bold man who would venture to deny the one, when history, for some seven or eight generations, so emphatically attests it; and the other, happily, needs not now any attempt at proof. Mr. Clayton never swerved in his honest attachment to Congregationalism, and the baits that were offered him were all presented in vain. To the last he remained as firm in the maintenance of his ecclesiastical as of his evangelical opinions.

In politics Mr. Clayton occupied a somewhat anomalous position,—one different from the great mass of his Independent brethren. They, almost to a man, were, and are, and to us it seems must be,—consistently with Nonconformist principles,—ranged on the Liberal side; but Mr. Clayton leaned towards the Conservative one. Early training may perhaps account for this. Of his sincerity not a shadow of doubt can be entertained; and that he was able to reconcile satisfactorily to his own mind that which appeared anomalous to others must be equally certain to those who knew his thorough conscientiousness. But it led to some little estrangement from his brethren on public questions, in which the Nonconformist was merged in the citizen. With his peculiar political notions, he at times would deprecate interference in public matters by ministers of the gospel, forgetful that, as leaders of others, it is impossible to be altogether neutral on such questions, and that our very inertness and quiescence will produce results. The *vis inertiae* may be as effective for good or evil as the *vis motrix*. For his abstinence Mr. Clayton received the equivocal compliments of those who did not think it wrong for clergymen to display an active interest in political questions, and who thought they said very smart things when they branded those who did the same thing—but, unhappily for their reputation with such people—on the other side, with the epithet of “political dissenters.”

In 1848 Mr. Clayton resigned the pastorate at the Poultry Chapel, and with mutual tokens of respect and affection, left the people with whom for more than forty years he had faithfully laboured in word and doctrine. On that occasion a handsome service of plate was presented to him, with a suitable address, to which he responded with characteristic heartiness, and in a spirit akin to that with which Paul addressed the elders at Miletus, appealing with a pardonable earnestness to the evidences which were everywhere manifest in the church, of his fidelity to the truth and his own conscience, in his ministrations to his people's spiritual wants.

Although Mr. Clayton had retired from the office of pastor, he did not cease to preach, until advancing infirmities rendered it no longer

possible to conduct a public service. When residing at Brighton, he used pleasantly to call himself the "Evangelist of the South Coast;" and many a minister's heart has been cheered, and many a congregation has been gladdened, by his ready answer to the call of a brother, in sickness or sudden necessity, to supply his lack of service. The richness and ripeness of Christian experience were strikingly manifest in those generous and gratuitous teachings "of the old man eloquent." Often did there blaze out the former fires; and the generation that had grown up, after he had ceased to appear as one of the prominent leaders of evangelical nonconformity in London, had many opportunities afforded them to form some idea of the life and energy, the fidelity to the gospel, and the love for souls, which had been so manifest in his palmy days, and which had brought forth so much fruit to the glory of God.

Gradually, however, the vigour of the athlete failed; the keepers of the house began to tremble, and the strong men to bow themselves. Frequent change of residence, which had been a singular feature in his social life, gave place to a quiet and final settling down at Bath. Sometimes he came to London on business; once to follow the remains of his brother George to the tomb. But after watching with intense interest and affection the closing scenes of an orphan grand-daughter's life, he seems to have gathered the folds of his garment around him, and prepared himself for death. Weakness of body communicated a corresponding feebleness to the mental powers. "The silver cord was loosed, the golden bowl was broken, the pitcher was broken at the fountain, and the wheel broken at the cistern." And as nothing was left now but for the dust to return to the dust whence it came, the spirit, smiling on the shattered fragments of the earthly frame with which it had been so long associated, and anticipating the hour when it should come to reclaim them—restored, perfected, incorrupt, and glorious—returned unto God who gave it.

His remains were placed side by side with those of his two brothers and parents, in the family vault at Abney Park Cemetery, October 11th, after a funeral service had been held in Kingsland Congregational Church, Dr. Spence and the Rev. T. Aveling, at his own dying request, officiating on the occasion.

NOTE.—Ample materials for a volume—a kind of "Domestic Portraiture," that will embody the main features in the life of the venerated father and his three ministerial sons, partly prepared by the late Rev. G. Clayton, some years before his death, and embracing unpublished letters of the late Countess of Huntingdon, with whose Connexion Mr. Clayton, sen. was for a time associated,—are in the hands of the writer of this article, and will be in due time published. Any friends who may have facts to communicate, or correspondence that might be of use to the compiler, will greatly oblige him by communicating with him.

The Presence of Christ.

BY REV. J. C. HARRISON.

“The Lord Jesus Christ be with thy spirit.”

GREAT prominence is given in the New Testament to the social element in our nature. The promises are for the most part addressed to the Church in its collective capacity, and the thought is insisted upon again and again that we belong to a body in which, if one member suffers, all suffer ; if one member prospers, all prosper ; that we cannot live to ourselves, but are parts of a whole, for which we must care rather than for ourselves. And yet, on the other hand, it is suggested with equal force, that the only means by which the body can hope to flourish is by strengthening the health of each separate member ; that the development of the individual is the surest way of developing the whole Church, and that hence there is a primary duty laid upon each, to care for his own soul, to cultivate his own vineyard, to seek his own salvation, to nourish and train his own spirit. In perfect keeping with this is the gracious assurance of our Lord to Peter : “I have prayed for *thee*, that thy faith fail not ;” the startling inquiry made to the guest, “How camest thou hither without a wedding garment ?” the solemn declaration of the apostle, “Each one of us shall give an account to God ;” and the benediction in our text, “The Lord Jesus Christ be with *thy* spirit.” May each of us, then, dear readers, feel that we have an individual work to do, an individual blessing to receive this year. May the blessing which Paul here asks for Timothy be especially ours ; for the apostle evidently believes that it is the highest blessing he can ask—a blessing which the spirit very peculiarly needs,—a blessing which contains in itself all other spiritual blessings which we can desire.

I. It is the highest blessing that the apostle can ask. Timothy was his own son in the faith, none was dearer than he. For him he would covet the best gifts ; on him he would call down the richest blessing ; and this is what he asks,—“The Lord Jesus Christ be with thy spirit.” A human spirit can never be satisfied with only material possessions, with gold, or silver, or houses, or lands ; it can never be satisfied with mere thought, it becomes wearied with its own reasonings, it grows hard and rigid when it feeds only on the speculations which are written in books. It finds its purest satisfaction in the presence and friendship of a kindred soul, in the living thoughts, the burning love, the gushing sympathy of another mind higher than itself. The higher and holier the mind, the richer and fuller is the satisfaction. Highest of all is Christ.

And it is to be observed that it is not our Lord's *visible* presence which the apostle asks, or which he deems the best ; for Christ present to the eye is not necessarily Christ present to the soul. Many beheld

him in the days of his flesh who failed to appreciate or to recognise him ; while on the other hand, he said to his disciples, "It is expedient for you that I go away," and he went away only that he might be more emphatically with them : absent from their eye, near to their spirit.

And this spiritual presence our Lord himself seems to imply is the highest blessing that His disciples can enjoy. He himself utters such promises as these : "Where two or three are gathered together in my name, there am I in the midst of them." "Lo, I am with you alway, even to the end of the world." "If a man love me he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him." And how entirely the apostle was of the same judgment, appears from the glow of feeling with which he speaks of that gracious presence in the soul : "That *Christ may dwell in your hearts* by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge."

His estimate of this blessing arose partly from his *exalted estimate* of our Lord himself. He speaks of Him as "the brightness of his Father's glory, and the express image of His person ;" as exalted "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come ;" as "Head over all things to the Church ;" as possessing "all the treasures of wisdom and knowledge ;" as "holy, harmless, undefiled, and separate from sinners." Now to have any one nearly associated with us who is exalted in character, and possessed of great mental affluence, whose words are wise, pure, noble, exercises over us an inexpressible charm, and gives an upward impulse to our thoughts and conduct. What rich fields of knowledge are thereby opened up to us ; what noble aspirations are awakened ; what a continual impetus is given to our mind in the quest of truth. In the presence of such a one, the mean, the low, the base, the false, seem to lose their power ; the pure, the true, the noble, to rise into the ascendant. To have such a friend, such a monitor ever near, and by the fascination of his presence getting nearer and nearer to our heart, this is surely no ordinary privilege. But to have the All-wise, the All-true, the All-pure, the All-noble dwelling with us, not in our house, but with our spirit ; not glancing in for a moment, but abiding there for ever, how must this stimulate, and purify, and enlighten, and exalt ;—this surely is the blessing of blessings !

Moreover, the apostle's estimate of this blessing arose from that *love* of Christ which filled his soul. The love which he bore to Christ, the assurance of the love which Christ bore to him, were not only the strong ruling motives of all his conduct, but the deep springs of his purest joy. And no wonder, for our heart craves the friendship and presence of one

who truly and tenderly loves us, and whom we truly and tenderly love. Such a friend is the solace and the strength of our spirit, and, when taken away, leaves a blank which the world itself cannot fill. Hence the tenderness of the lamentation of Elisha for Elijah, of David for Jonathan, of Tennyson for Hallam. How does such love brighten life. How it expands the heart, and makes it larger and more generous. How it consumes all that is selfish by its purifying fires. But no mere earthly love can compare with the Saviour's love to the believer, or the believer's love to his Lord; this love has a depth, a purity, a strength, a sacredness, which are all its own. The apostle therefore felt that for a true disciple to enjoy the presence of Him whom his soul loveth ever with him, to hear His voice, to feel His grace, to share His sympathy, this was a privilege indeed.

And still further, his exalted estimate of this blessing arose from his being able so fully to *trust* his Lord. From the moment that he was brought to the Saviour's feet on the way to Damascus, and found mercy through His grace, he had confided in Him wholly. He had felt no suspicion, no doubt, no hesitation; but, assured that the wisdom, love, and power, which had subdued his heart could accomplish all things, had declared, "I know whom I have believed, and am persuaded that He is able to keep what I have committed to Him against that day." Now the blessedness of having some friend in whom we can fully and stedfastly trust may be concluded from the case of those who have no such privilege. How much is the monarch to be pitied, who, in the midst of all his state, looks round and says, "There is no one whom I can trust." How painful the situation of the child, who, in this cold world, is driven to the conviction—"All are gone who cared for me; there is no one who loves me now; none of whom I can take counsel; none in whom I can trust." How happy are those who have wise and faithful ones to whom they can resort in all circumstances, and at all times, and confide to them all their thoughts and all their affairs. Now such a friend Paul found in Christ; and such a friend may we,—one whose delicate thoughtfulness, whose unfailing wisdom, whose almighty power, whose loving sympathy invite our perfect confidence,—one who can render effectual help in every time of need, when enemies are strong and temptations are fierce and troubles are pressing, when helpers fail and friends depart, when the present is clouded and the future menacing and dark. All this Paul had learnt of Christ by trusting Him, all this may every believer learn; and therefore we cannot wonder that, when desiring the very best blessing that his lips could ask for his beloved Timothy, he prayed, "The Lord Jesus Christ be with thy spirit."

II. For this is a blessing which the spirit very especially *needs*. Needs because of *its isolation*. No doubt it is formed to have intercourse with other spirits, and in a measure does enjoy it; but then that inter-

course is carried on through the medium of a bodily organization, which while on the one hand it is the means of receiving and conveying ideas, on the other bars off the spirit from other spirits, and prevents all direct and immediate communication with them. So that we may truly affirm that the history of every human spirit is in great part a solitary one. There are whole trains of thought, transports of feeling, passions, emotions, hopes, fears, resolves, known only to itself. There are struggles, victories, defeats, sorrows, which none can witness and none can share. It meets temptation alone, battles with its spiritual enemies alone, wrestles with mental difficulties alone, forms its decisions alone, enters the valley of the shadow of death alone. How very needful that some friendly, sympathising spirit should come into immediate contact with it, should enter into its innermost sanctuary, to take away the sense of loneliness, to assist it in its conclusions, to soothe it in its sorrow, to support it when it is faint, and to be ready with effectual help in the very hour of emergency, the seeming crisis in its history. Alone ! no, not alone, when Christ is with the spirit.

Again, the spirit needs this fellowship, because of the various and oftentimes discouraging circumstances in which it is placed. As the spirit is created, it is dependent, and therefore not fitted to go through its successive stages alone, especially as these are frequently most trying. Though of heavenly origin it comes into this cold bleak world in great feebleness, immature and absolutely inexperienced. It has to make its way through life ; and as it begins without the smallest knowledge or love of good or evil, it has to discover and imbibe right principles, to cultivate right affections, to build up a pure character, to learn to walk with God and to prepare for immortality ; but no sooner does it enter upon its task than it meets with those who endeavour to mislead it ; to insinuate error instead of truth, to suggest evil instead of good, to poison the very springs of thought and feeling, and thus to corrupt and ruin it altogether. Then, it has for its dwelling-place and companion a body which no doubt in a thousand ways ministers to its help and its enjoyments ; but even this is apt to become untrue, to convey mischievous impressions, to stir up unholy passions, to dictate as a tyrant instead of obeying as a servant. Moreover it is liable to become soured and disheartened by disappointments and trouble. It puts forth its warmest love, and the object of that love proves untrue,—it yields artless and unsuspecting confidence, and is deceived,—it pursues some worthy enterprise with ardour and perseverance, and is unsuccessful,—it delights in faithful friends, and they are removed by death ; and then it experiences such a recoil of feeling, such a sense of desolation, such general distrust and doubt, that it looks anxiously round to see if there is anything stable on which it can rely, any person certain, whom it can take as its guide. Oh, how much the spirit of a man needs the loving fellowship, the

unchanging, faithful protection of such a friend as Christ—one who is never absent, never fails, never disappoints, who never falls short of, but always exceeds whatever we can ask or think.

And still farther, the spirit needs this fellowship, because of its own vast worth and importance. For the spirit is in reality the man. “As a man thinketh in his heart so is he.” Our true well-being is the well-being of our spirit; our real adversity is the adversity of the spirit. The body may be enfeebled by sickness or racked with pain, but the soul may be in health and joy. The body may be imprisoned, the soul absolutely free. The body may be exposed to poverty and want, the soul may be rich in knowledge and faith. So the body may be surrounded by whatever can minister to its gratification, whilst the spirit is “wretched, and miserable, and poor, and blind, and naked.” Haman may have his house full of silver and gold, and his name stand first on the roll of princes, but through jealousy and mortified pride, his soul may be sick unto death. Samson may single-handed match the exploits of an army, but he shows that the greatest bodily strength may be united with the greatest moral weakness. “The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?” Yes, the spirit is the seat of light, and life, and holiness, and blessedness,—of all that makes man noble and happy,—and that, not only here, but hereafter. The body must crumble into dust, and long lie in silence and humiliation deep in the grave; the soul conscious and deathless passes into the world of spirits, there to dwell in joy or sorrow, in the Father’s house or in the abodes of the lost for ever. Can anything, then, be more important than that a spirit of such inconceivable worth, in itself so feeble, and pursuing a course so difficult, should have always by its side, and in closest fellowship with it, a guide so near, a protector so strong, a friend so true and loving as the Lord Jesus Christ?

III. For this presence of Christ with the soul carries with it all other spiritual good. It brings such blessings as

Revelation of himself. We all love to behold any manifestation of power, grandeur or beauty, even in things that are inanimate; still more in human souls, and feel that we are thereby not only pleased but elevated. Hence the interest which we take in biography, the curiosity we display to see and know all that was characteristic in the lives of great men. It is the same principle which, when directed to the highest region of all, awakens the desire to see God, to behold his glory; to see Christ, who is the image of the invisible God—to behold his hidden majesty. Is it not the chief attraction of heaven itself, that we shall see the King in his beauty, that we shall see Him as he is, and that, beholding Him, we shall love and worship and adore? Did not Moses express the longing wish of all earnest souls—“I beseech thee, shew me thy glory?” And did not our Lord exactly meet the deep yearning of his

disciples' hearts, when he promised to "manifest himself to them as he did not to the world?" Now this more full and perfect manifestation of himself, will necessarily result from his being with our spirit. Then, as in the inner circle of his chosen disciples, he throws off all reserve, speaks no more in parables, but shows us plainly of the Father. Then he reveals the depths of his mind, the tenderness of his pure and affectionate heart, the beauty of his character, the loftiness of his purposes, the grandeur and completeness of his redemptive work, until with joyful admiration and holy thankfulness we exclaim, "My Lord and my God!"

Revelation of ourselves. Nothing is more important, and at the same time nothing is more difficult, than to know ourselves. And yet till we do so, we shall have no real humility,—till we do so, we can put forth no wise and effectual efforts to set ourselves right. Now, I suppose we have all found that intercourse with a superior often wakens us up to see ourselves more clearly. His remarks suggest enquiries which reveal to us untraversed regions of our own soul,—and his great qualities show how small our powers and attainments are. And thus, if Christ so dwells with our spirit that we behold him, in the same light we behold ourselves. We see where we sympathise with him and are one with him, where we are at variance with him, where we fall short of him. When we listen to his wisdom, we discover our own folly; when we behold his purity, we abhor our own sinfulness, and repent in dust and ashes; when we see his self-sacrifice and devotedness, we see and deplore our own selfishness. On the other hand, when we do love to listen to the words which He speaks to our soul, when we do delight in and reverently adore his purity, when our hearts beat joyfully at the tokens of his love, when His prayer touches a chord in our spirit and constrains us to pray—then evidently there is some good thing within us which we should foster and cultivate, some incipient resemblance to him which will ripen into His perfect likeness at last.

Communion. As I have already said, the soul of man cannot live without communion of some kind, and as is the character, such in the main will be the fellowship. If that fellowship is congenial and elevated, it does more to influence and raise the whole man, to give pure and ennobling pleasure than any other thing. All of us can look back to some days spent with persons of high character and genial temperament, as among the brightest days of our life; and if any of us have a friend answering to this description, whose society we habitually enjoy, this we regard as the greatest earthly blessing which God has given us. How much more are we to be congratulated when that friend is Christ? Of the effect of His fellowship we have one brief account, which always goes to the heart of the believer. Two of the disciples are journeying to Emmaus, they are talking of the strange events that had happened at Jerusalem—the seizure, trial, condemnation, crucifixion of their Master,

and the exciting rumours which were afloat, that he had risen from the dead. As they are talking another wayfarer joins them, and enters into their conversation. He questions them, rebukes them, instructs them, encourages them ; he draws nearer and nearer to their hearts, he breaks through the barrier which is usually so impenetrable, and has reached their very spirit, and then departs, leaving them braced, invigorated, enlightened, enraptured, and saying one to another, "Did not our hearts burn within us while He talked with us by the way, and while He opened to us the Scriptures ?" And such fellowship shall we enjoy if only the Lord Jesus Christ is with our spirit.

Help. Being so near, he knows most intimately all the variations in our spiritual life, all our difficulties, conflicts, sorrows, hopes, and fears, and he has all resources, so that he can supply all our wants from his inexhaustible store. You feel the terrible burden of your sin ; "he pardons your iniquities for his own sake, and remembers your sin no more." You struggle with indwelling evil, and almost despondingly cry, "O wretched man that I am, who shall deliver me from the body of this death !" he gives you the victory through the power of his name. You walk in darkness and bondage ; he sheds on you the light of his countenance, and gives you the glorious liberty of the children of God. You are overwhelmed with fear, and tremble lest sorrow should master you, or you should one day fall by the hand of your enemy ; he says, "Be of good courage, I will never leave, I will never forsake you." You are perplexed with the difficulties of your path, full of anxiety and care ; he says, "Let not your heart be troubled, neither let it be afraid." Other friends can only speak to the ear, but he is already with the spirit ; his counsel and his help are effectual, his presence imparts power and life.

Assimilation. Long continued nearness to a strong character always leaves its traces on our own life. What must then be the effect of having Christ, not simply before our eyes, but with our spirit ? The hues of this glorious character will rest upon us, and we shall growingly resemble our Lord. The more one dwells upon the thought, the more wonderful, the more gladdening does it appear ; for his life was so noble that even those who withhold from him their homage are constrained to admire it. And to contemplate that character, not afar off, but near, until we are changed into the same image from glory to glory, to become gentle, and pure, and true, and firm, and tender, and sympathising, and prayerful, and obedient, and generous, and self-sacrificing as he ; this puts the crown on our nature, and raises us to the highest pitch of honour and of blessedness. Yea, it anticipates the glory and joy of heaven itself ; for what is the climax of our being and our blessedness there ? Is it not this ?—"When he shall appear, we shall be like him, for we shall see him as he is."

"What a Frost!"

BY THE REV. CHARLES WILLIAMS.

A POWER, simple in itself, but marvellous in its effects, has been at work on the window-panes of the room in which we have been slumbering. Moisture, in freezing, shoots into needle-like points; while these, in virtue of certain attractive properties, mingle the forms of shrubs and trees, fern leaves and foliage of every shape, rare network and curious embroidery, such as no pattern-draughtsman ever yet conceived. Other effects of the hoar-frost dew are equally inimitable. Had a jeweller come over night to surprise some child-inhabitant of a palace, by gaily attiring the plants in its grounds, he could have produced nothing like the pearly drops or silvery plumage that now attract the eye. Even a common bed of greens will sometimes look like crisp and corrugated emerald powdered with diamonds; and yet, as we put on our garments, with perhaps now and then a slight shiver,—unless we have wisely accustomed ourselves to a *cold ablution* on rising—the exclamation is a natural one, "What a frost!"

Gaily, however, if well and strong, do we descend to the breakfast room, rubbing our hands; and, though the coals burn brightly, the inclination is strong within us to seize the poker and give them a stir. The room seems to have then a special coziness; the ivy, holly, and misletoe which decorate it please the eye; and it looks also with interest on the simple vase in which some fair hand has placed some of the noble-looking spikes of the bullrush, appearing as a mass of brown-pointed hairs, as large and even more closely set than those on a cat's tail; hence one of the names of the plant, with which are blended some teasels and wild clematis. At no time of the year does breakfast pass over more pleasantly; all its elements are needed and nice—if the most unhealthy practice of *supper-eating* has not been adopted or has been abandoned; and the body receives its due amount of nutriment for several hours of the day. Food to enjoy and the power of enjoying it; a family, perhaps a large one, with no member in too much pain or too weak to come down-stairs; a whole family, and, it may be, a hoary-headed grandfather or silver-haired grandmother completing the circle, furnish abundant reasons for believing the Word of Truth, as it tells of the goodness and faithfulness of God; and for their heartiest thanksgivings at the altar of the household. Every incitement to gratitude is one also to confidence; for with Him is no "variableness, neither the shadow of turning."

As we enter the garden we may say with Mant,

"Here spreads a range of level plots
Of box-fringed beds, where lurking knots
Of buried flowers repose to bring
Kind greeting to the early spring."

The rosemary has been with us from time immemorial; and its flowers of a bluish lilac colour, may be observed till April. Herbert thought there is no spice comparable for herbs with thyme, savory, mint, and rosemary; and the fragrance of the latter may now be enjoyed. If the weather be mild during January, the snowdrop—the Italians call it the snowbell—

droops lovingly over the earth. The round-leaved cyclamen often greets the opening year with its blossoms of a reddish purple colour. Large patches of the broad-leaved candy-tuft send forth clusters of pure white cross-shaped blossoms. The scented coltsfoot rises humbly from the mould, and at a time when odours are rare, diffuses around its own, which is like that of almonds. But the glossy yellow cups of the winter aconite

"that shut at night;
Its green leaf furling round its cup of gold
Like tender maiden muffled from the cold,"

is the brightest flower of the month, only to be rivalled by the coming crocus.

Leaving the garden, the time is specially favourable to examine the mosses growing on and around the trees; for now they stand boldly out in all their beautiful colourings. Masses of rich red, silver gray, umbered brown, gaudy orange, yellow almost dazzling, and green not to be surpassed in beauty, delight the eye. But snow is falling lightly. "The treasures of snow," of which we read in the Book of Job, mean the clouds in which snow is formed. When the temperature of a region in which clouds are floating sinks below the freezing point, these masses of vapour are crystallized—changed into minute crystals of ice. Watching the flakes as they descend on any cold object, say the umbrella just put up, we shall find here and there a distinct star, with six rays or needle-like points issuing from a common centre. It is on this branching that the mossy appearance of the snow depends. A moss that resembles a tree seems from the smallness of its size more beautiful than the tree; and a flake of snow more beautiful than either, because its branches are a miniature of the moss.

The points or rays appear in some examples smooth to the naked eye, but are discovered to be uneven, as if made up of little grains, when viewed under the microscope. In not a few examples the rays of these stars are curiously branched, so as exactly to resemble a branch of some of the feather mosses. These stars are about a quarter of an inch in breadth, and are not surpassed by anything the traveller meets with in beauty or delicacy. As these stars begin to thaw, the finer points melt, and increase the breadth of the larger ones, while the centre changes into a broad plate, sometimes gaining six more rays.

Snow lies on the fields, as Milton says, like

"A wintry veil of maiden white."

Embankments now seem changed into stately terraces, formed of the purest marble; the distant hills are scarcely distinguishable from the fleecy clouds that crown their summits; while the wild open moors and hedgeless commons look like a sea of foam whose waves were suddenly frozen into ridgy rest.

Well might the Psalmist say, "God giveth snow like wool;" and Isaiah declare, that "crimson sins," being pardoned, become "as white as snow;" and thus we have, from time immemorial, a symbol or standard of purity. This whiteness especially excites our surprise, when we find it begin to vanish on a close inspection. If we examine a snow-flake star with a magnifier, we discover nothing beside minute points of transparent ice;

all the whiteness which excited our admiration is gone, and we search in vain for the parts in which it resided. A snow-flake will lose some of its whiteness when we look at it attentively, even when the eye is unassisted by a glass. Hence a very interesting truth appears—that if a number of reflecting surfaces be combined and also placed at a considerable distance from the eye, they will appear *white*. A flake of snow may therefore be regarded as made up of a countless number of mirrors, like the clouds of the sky; thus they both appear white.

Frozen rivers remind us of a remarkable law that bodies expand under the influence of heat, and contract under that of cold. When, therefore, heat is applied to the bottom of the kettle on the fire, the particles become enlarged and rise to the surface, while others take their place and undergo the same process, till the whole has acquired a boiling heat. In cooling, the opposite of this occurs: the particles, as they decrease in temperature, by contact with the air, and also lessening in bulk, sink; and others occupy the vacated place, till the whole body has acquired a lower temperature.

But if this law prevailed throughout nature, great calamities would inevitably arise. If, for example, the particles of water on the surface of a river became cooled and frozen in the way just described, they would sink to the bottom, forming there a bed of ice; and this would gradually accumulate until the whole became a rock-like mass. Nor would the heat of summer be equal to reduce it again to a fluid condition. But God has wisely ordered it that when water has cooled to forty degrees, it shall not continue to contract, but suddenly begin to expand, and proceed in this new course till it reaches thirty-two degrees, when it becomes ice. And now the ice being lightest, occupies the surface, defending the waters below from the cold, while it is itself exposed to the earliest influence which finer weather exerts.

Other proofs of Divine beneficence are around. An important function of frost appears to be the breaking up of the clods in the ploughed fields, so as to prepare the ground to receive and nurture the seed, in a way that no human contrivance can effect. The hard lumps of clayey earth become permeated throughout by water, and this freezing, expands, and bursts the soil into small fragments, thus saving an infinity of mechanical toil. The snow, also, overlying the earth in which is the seed or the sprouting plant, serves as a comparatively warm blanket, to defend it against the extreme rigours of the storm.

Many can therefore sympathize with Thomson, as he says:

“O Winter! ruler of the inverted year!
Thy scattered hair with sleet-like ashes filled,
Thy breath congealed upon thy lips, thy cheeks
Fringed with a beard made white with other snows
Than those of age, thy forehead wrapped in clouds,
A leafless branch thy sceptre, and thy throne
A sliding car, indebted to no wheels,
But urged by storms along thy slippery way,
I love thee, all unlovely as thou seem'st,
And dreaded as thou art!”

Especially will his words be cordially adopted by those who feel the present season peculiarly favourable to hours of continued thought; who

exult in domestic scenes and social gatherings not to be enjoyed at other times; and who, tenderly sympathising with necessity, bring on themselves and their families the richest blessings by ministering promptly and generously to its relief.

One word more. If it be very cold about the middle of January, there will be a reward for a good wrapping up as a defence, and a steady gaze at the heavens at eight o'clock in the evening, in the latitude of fifty-two degrees north. If our faces be then turned towards the south, we shall behold, a little to the east of the meridian, or nearly approaching the south, the constellation of Orion; it is distinguished by four brilliant stars in the form of a parallelogram or oblong; and particularly, by three bright stars in a straight line near the middle of the figure, which are called the "Ell" or "Yard," and the "Three Kings." Thus we read in the Book of Job of "the bands of Orion," one of the most striking and beautiful clusters of stars in the sky. On one side are the "Pleiades," of whose "sweet influences" we also read; and, on the other, the "dog-star" Sirius. That star came suddenly into the field of Sir W. Herschel's telescope with a brilliancy like that of the sun, and he was compelled to withdraw his eyes from its overwhelming effulgence. It is probably not less in size than sixty of our suns, and is estimated to be distant from us more than 130,000,000 miles.

But it is enough to state such facts, to whet the mental appetite for more.

"Stars teach as well as shine. At Nature's birth
Thus their commission ran: 'Be kind to man.'
Where art thou, poor benighted traveller?
The stars will light thee, though the moon should fail,
Where art thou, more benighted, more astray
In ways immoral? The stars call thee back;
And, if obeyed, their counsel sets thee right.
This prospect vast, what is it? Weighed aright,
'Tis Nature's system of divinity,
And every student of the night inspires.
'Tis elder Scripture writ by God's own hand;
Scripture authentic—uncorrupt by man." *

C. W.

The Jamaica Commission.

BY THE REV. J. B. BROWN.

THE first excitement, passionate enough, and justly passionate, which was kindled by the news of the Jamaica massacres, has in a measure subsided, and Englishmen can now more calmly review their history, and estimate its bearing on the social condition and prospects of a race whose best interests they have cared for with sedulous earnestness, and on their own national fame. From either point of view the outlook is sad and dark enough. Long years must pass before the hatreds which have been engendered by these bloody and brutal massacres can be subdued even by the most just and generous policy, while the honour of the English name has contracted a stain, of which we shall not fail to hear, whenever as a

* Young.

nation we feel ourselves called to stand forth as the champions of the cause of mercy, righteousness, and truth. Be the result what it may of the inquiry which the Government has wisely and righteously ordered, the shame of the brutality which has attended the putting down of the riot, or rebellion—we shall soon know decisively which to call it—will continue to cling to us. We may protest and disclaim, may demand inquiry and inflict punishment, but it still remains a humbling and saddening thing for Englishmen to feel, that British officers and British troops could under any pressure of temptation lower themselves to the level of half savage Maroons, and shoot down men, and flog women by the hundred with the glee and zest with which keen sportsmen knock over the game in that most brutal of all diversions, a battue.

There are few of our countrymen, we imagine, who did not shudder when the tidings reached England, that in revenge for the eighteen lives which had been sacrificed in the riot, four hundred Negroes had been shot down or hung. But this was but the beginning of horrors. Two thousand seems now to be the number all but acknowledged; and one who was in the heart of the disturbed districts through the riots, and who had ample means of judging, declares that two thousand is an utterly insufficient estimate, and expresses his belief that the true number of the dead will never be known. The troops as they marched along fired into the bush at random, and none cared to stay to succour or despatch the wounded, or count the slain. When the tale is told in detail we fear it will be one of the bloodiest and most terrible passages in our Colonial history, which is not free from heavy stains; and it will suggest very forcibly the saddening question, how far is our brilliant civilization secure from the wild outburst at any moment of the passions which the savage shares with the brute and the fiend.

The history of the outbreak needs no recapitulation. It has been pressed upon us in a hundred forms during the last month, and there are none of our readers, we imagine, who are not tolerably familiar with its outline. The resolution of the Government to submit the whole question at issue between the country and Lieutenant-Governor Eyre to a rigid and searching inquiry, relieves us of the necessity of entering on the sickening tale of horrors of which he and his subordinates will have to render a strict account. The country has received the news of the resolution of the Government, which Lord Russell announced to the deputations which waited upon him on the 12th of December, with intense satisfaction. The refusal of inquiry would, we believe, have raised such a storm as would have threatened seriously the stability of the Government, and inflicted a grave blow on the prospects and hopes of the Liberal party, which needs all the strength in its integrity to carry through a measure of honest and thorough Reform. But it is most unjust to represent the resolution of Lord Russell as a concession to popular clamour. An able weekly contemporary speaks of Lord Russell's words as "depressed and faintly apologetic," and blames him, not for yielding, but for letting it be seen that he was yielding, instead of, like Lord Palmerston, answering the deputation with decent platitudes, and then doing the right thing apparently of his own will. If any one has had to yield under the pressure of popular feeling, it seems to us that it is Mr. Cardwell, and not Earl Russell. From the very first the Premier has taken a grave and sad view of the whole

affair. His answer to the Manchester deputation shortly after the news arrived, is in precisely the same key as his answer to the London deputations when the facts were more fully known. We believe that the action which has been resolved on is precisely that which from the first commended itself to Earl Russell's judgment and conscience, but which his colleagues, and, it is said, some of the most influential of them, were not then fully prepared to adopt. Earl Russell has fully justified the confidence of the country in his sincerity and conscientiousness. He has been a firm friend to the Negro race throughout his long career, and the principles and forms of free government are very dear to his heart. This wholesale slaughter of at any rate untried men, and the high-handed suspension of constitutional forms, would be likely to touch him on points on which he holds strong convictions, and he would be as ready as any one of his countrymen to demand that the need of them should be made indisputably plain. We have far more hearty confidence in Earl Russell's conduct of this inquiry, and of the measures which must issue from it, than we should have been able to entertain if Lord Palmerston had still been at the head of affairs. Lord Russell has not only sacred convictions on the subjects which are now in question, but he has the firmness to hold to them, and see justice done at whatever cost; and now that he has pledged himself to a rigid and impartial inquiry, the country may leave the matter confidently in his hands.

By the time that these lines will be in the hands of our readers, Sir Henry Storks will have landed in Jamaica, and will have relieved Mr. Eyre of the functions which he appears to have so grievously abused. The colleagues of the new Captain-General and Chief Commissioner of Inquiry will speedily follow him, and the investigation will proceed with all convenient dispatch. We propose to trace the main points on which the investigation will turn, for it is very important that the public mind in England should follow earnestly the main lines of the inquiry, as the report is sure to be keenly canvassed, and the Government may need all the support that an enlightened public opinion can give them, in carrying out its conclusions to their legitimate result.

The first question—but not, it appears to us, the gravest—concerns the reality of the alleged conspiracy. If it can be conclusively established that there was a general conspiracy of the black people on the island to murder the whites on Christmas day, or any other day, and set up a black Republic or dependency of the British crown, it will greatly modify our judgment of the proceedings of Lieutenant-Governor Eyre. As far as appears at present, we are bound to say that the evidence is of the vaguest and most worthless kind. We are assured that every one of any weight in the island believes it, but no one can explain precisely why. When the Governor first heard of the threatened disturbance, early on Wednesday morning, October 11th, he simply dispatched the troops which had been requested by the Custos of St. Thomas-in-the-East, Baron von Ketelholdt, and then went quietly home to his “temporary residence in the mountains, to be present at a dinner-party which was to meet there next day.” This is hardly what might be expected from a man who felt that he was standing upon a mine which might explode at any moment, and who heard that the

train was about to be fired. Nothing, again, is more conspicuous than the absence of organization among the rioters, and of anything like armed strength. The sparing the women and children systematically, the saving the doctors and many of the white population who had shewn kindness to the negroes, seems to negative the suspicion of such designs as the Governor lays to their charge. The riot arose out of a disputed right of squatting, in the simplest and most natural way; and, had the Custos adjourned the vestry, would in all probability never have grown into a riot at all. The Governor, since the suppression of what he stigmatises as the rebellion, has failed to offer, to the public eye at any rate, the shadow of a substantial proof of its existence; and, which is most significant of all, when the Assembly had recovered from its panic, and, alarmed at the prospect of the withdrawal of British capital from the island, asked him respectfully what all this terrible bloodshed was about, the only answer which he had to make to make them was, substantially, "Why, you were quite as much alarmed at the rebellion as myself." As far as the public can see into the matter, there is absolutely no evidence of a wide-spread conspiracy. But then, on the other hand, it must be remembered that able, honest, and merciful men, in positions of trust and influence, have no sort of doubt of it, and that probably fuller details of the evidence upon this point have reached the Colonial Office than Mr. Cardwell has seen fit to give to the world: so that on this point it becomes us to endeavour to hold our judgment in suspense awhile, difficult as the task may be in the face of the almost overwhelming evidence that there was no conspiracy or rebellion at all.

The second great question will concern the measures which were adopted by the Governor for the suppression of the outbreak, which were of the promptest and most vigorous character. And here we think that Governor Eyre has received but scant justice at the hands of those who have been the severest critics of his conduct. It appears to us that he deserves our hearty commendation for the energy with which he threw himself on the centre of what he believed to be a rebellion, the ability of his dispositions, and the success with which in three days he trampled down all resistance, and had the whole disturbed district under his control. We must endeavour earnestly to do justice to a tried public servant in the grave difficulties by which he believed himself to be surrounded; and the gravity of the charges which he will have to meet, should make us doubly solicitous to justify and approve, where it seems possible, the vigour which he displayed. It is easy to say, from this distance, and in the light of the result, that it was a mere riot, and that a force of special constables could have suppressed it. A riot grows with terrible rapidity into a rebellion among a population so excited and mutinous as the negroes in Jamaica. The disproportion of black to white—some eight or ten to one, was another formidable element of danger; and we hold that Mr. Eyre was bound to deal with the outbreak with stern severity, and punish at once and on the spot all who might be found in arms against the law. His measures were attended with rapid and complete success. Making himself master of the line from Morant Bay to Port Antonio, he at once isolated the rioters, and had the whole district under his hand. We have no space for the record of his movements; suffice it to say, that on Sunday night, 15th October, he reports the rebellion

mastered, and "all our most important work being thus done, and the troops comfortably established in their barracks, we had for the first time a night of quiet and rest. At daybreak on Monday, the 16th, a court-martial sat to try prisoners, and twenty-seven were found guilty, and hung." Thus far the measures adopted were, as far as we can see, justified by the crisis, and we are ready to believe that, but for the vigour of the Governor, the whole island might have been in flames. Then begins the third act of the drama,—the proceedings throughout the whole eastern section of the island, under the auspices of what has been dignified by the name of martial law. This is the terrible chapter of the history, and unless we are all utterly out at sea as to the facts and their significance, Governor Eyre and his subordinates have branded the English name with a stigma which will not be easily wiped away.

It is impossible to trace the proceedings of the troops in detail during the reign of terror to which the eastern district of the island was consigned. The troops, black and white, spread themselves through the district, and flogged and shot and hung at will. Lieutenants, ensigns, and volunteer subaltern officers were formed into courts-martial, and the lives and goods of the whole black population in the country were placed at their mercy. One instance which has not been brought before the public will reveal the state of things to our readers better than a host of vague descriptions. On Sunday night the governor knew that he had the riot under control. In truth he found no resistance. The best proof of how little formidable the rising was, is to be found in the fact that, as far as we have been able to learn, not a single soldier or civilian has received even a scratch in putting it down. There is an estate lying between Morant Bay and Port Antonio where the people joined the riot, and did some burning and pillaging after the manner of rioters, conveying at the same time the assurance to the English gentleman, who was acting as manager, and his family, that if they remained quiet, they were perfectly safe. They accordingly remained quiet at a little distance from the plantation, and were not harmed. So rapidly did the riot burn itself out, that on the Sunday morning he went down to the estate, and according to his wont conducted a service, spoke boldly and plainly to the people on the folly and sin of rioting, and urged them to return quietly to their work. What he said was so well received, that on the Monday morning he resolved to go down to the estate and set the people to work again, as the best means of quieting the excitement and keeping them out of harm's way. As he went down he heard firing, and the first sight that met him was a negro shot down. He found the village in possession of a small company of soldiers, without even a subaltern to control them, the officers being behind with the main body; they were firing on the people just as a petty constable pointed them out as rebels. There was no trial, or pretence of trial. On their march the orders had been to shoot all who ran away, and the soldiers fired into the bush at random, and never cared to see to the wounded or count the slain. And this, we fear, will prove to be a fair specimen of what was going on throughout the whole district. Trial, in many cases, there was none. Houses were burnt, women flogged, men shot down, through the mere pointing of the finger of

an informer, who, in any regularly constituted court, would not have been believed upon his oath ; and where more regular forms were observed, the evidence, in multitudes of cases, was of the flimsiest description, and there is reason to fear that personal pique or revenge has sent many hundreds of innocent and honest men to a bloody grave. Now, it is mere idleness to call this " execution under martial law." There was no law or pretence of law of any sort in the execution of multitudes of the victims. The only state of things which presents any kind of parallel is the pillage of a town or district which has been given up by a victorious general to the mercy of his troops. It is for this bloody and brutal work that the account is demanded, and England will know no rest until it is rendered, and judgment is executed according to truth. We need our ablest men to conduct the inquiry, for nothing has occurred in our history for many generations which touches our honour so deeply ; while it affects vitally the prospects of a race for whose education—and it is education that they mainly need, the higher education to industry and manly independence—we have made ourselves responsible before man and before God.

Narrative of an Expedition to the Zambesi and its Tributaries.*

THE friends of scientific enterprise and of Christian Missions have been for some time anxiously expecting the report of Dr. Livingstone's last expedition to the Zambesi. We are happy to have that report now in our possession, and to find that it is in all respects worthy of its predecessor. The two volumes are a record of zeal, patience, self-denial, and heroism in the cause of knowledge and religion, which, perhaps, it is not too much to say, finds no equal in modern literature. We have had in our time many bold and successful travellers, and many faithful and earnest missionaries, but no one has combined the two characters as Dr. Livingstone has done. While he retains no longer any official relation to the Missions with which this Magazine has from the beginning been connected, and while we fully honour his character and motives since he has become an independent explorer, we cannot but feel thankful that our Society was in any way the means of fitting him for the illustrious achievements which are recorded in this volume.

The work was prepared for the press in the beautiful seclusion of Newstead Abbey, under the hospitable roof of Mr. Webb, the author's attached and generous friend. This acquaintance began when Dr. Livingstone was a missionary, and Mr. Webb " a daring and successful hunter." Within those Gothic halls, sacred now to literature,—where Byron wrote poetry, and Washington Irving wrote prose,—our great modern traveller has compiled the story of his adventures. He informs us he there transcribed, from his own and his brother's journals, the whole of this present book. Hence, although it be a joint composition, the Doctor presents himself as author or editor of the whole.

* " Narrative of an Expedition to the Zambesi and its Tributaries." By DAVID and CHARLES LIVINGSTONE. (London : John Murray.)

As in the actions of his life, so here in the record of some of them, Dr. Livingstone appears as a discoverer, a philanthropist, and a Christian deeply interested in missionary enterprise.

The discoveries on the river Shire are very important. The Shire is a river which Dr. Livingstone has explored from its junction with the Zambesi, to its outlet from Lake Nyassa. We can in some degree understand his delight, when, on his first ascent of the Shire, he traced the meanderings of upwards of 200 miles of a stream hitherto unexplored, though, as he justly says, the delight must be felt to be fully appreciated. The lower part of the river is two fathoms in depth; it becomes shallower higher up, but the absence of sandbanks makes it easy of navigation. After having made, in a straight line, one hundred miles, though the windings doubled the distance, the voyager found his progress arrested by magnificent cataracts, which are henceforth to bear the name of Murchison. The cataracts altogether extend over thirty-six miles of latitude, in which space the river falls 1,200 feet; with this exception, it is navigable from its junction with the Zambesi upwards to the point where it issues from Lake Nyassa. That lake is above 210 miles long, with an average breadth of about twenty-six miles. It is 1,300 feet above the sea. The shores are densely populated, but the natives, though they sail round the north end, never sail across the Lake Nyassa. Lake Shirwa, 1,800 feet above the sea to the south of Nyassa, and lying east of the river Shire, between lat. S. 14 and 16, long. E. 35 36, is a considerable body of water, containing leeches, fish, crocodiles, and hippopotami. Now, having probably no outlet, the water is slightly brackish, and it appears to be deep, with islands like hills rising out of it. The mineral and vegetable productions of the region visited by Dr. Livingstone are carefully pointed out, as well as the manners and customs of the inhabitants. Some of the latter are odd enough: for example, women on the river Shire wear a pelete or lip ring, which makes the lip project two inches beyond the tip of the nose. "Why do the women wear these things?" it was asked. These improvers of nature replied, "For beauty, to be sure; men have beards and whiskers, women have none." "And what kind of creature would a woman be without whiskers and without the pelete?" "She would have a mouth like a man and no beard, ha! ha! ha!"

Dr. Livingstone's intense but healthy anti-slavery feeling is conspicuous throughout the volume. It is mournful to find to what an extent the slave trade still obtains in Africa. The information we have on this subject, in the present volume, is most important; though, by the way, the gilt picture of a gang of slaves stamped on the cover of the book might be very well dispensed with, since the subject, sorrowful enough in itself, is here presented under an aspect somewhat ludicrous. The author places no dependence on the Portuguese Government. The new law of abolition proposed by the king inspires no confidence, as "no means have ever been taken to put similar enactments already passed into execution, and we can only take this as a new bid for still further acquiescence in a system which perpetuates barbarism."

Dr. Livingstone gives the following example of the slave trade, showing how the blacks themselves engage in it:—

"Next forenoon we halted at the village of our old friend Mbame

to obtain new carriers, because Chibisa's men, never before having been hired, and not having yet learned to trust us, did not choose to go further. After resting a little, Mbame told us that a slave party on its way to Zette would presently pass through his village. 'Shall we interfere?' we inquired of each other. We remembered that all our valuable private baggage was in Zette, which, if we freed the slaves, might, together with some Government property, be destroyed in retaliation; but this system of slave-hunters dogging us where previously they durst not venture, and on pretence of being 'our children' setting one tribe against another, to furnish themselves with slaves, would so inevitably thwart all the efforts for which we had the sanction of the Portuguese Government, that we resolved to run all risks, and put a stop, if possible, to the slave trade, which had now followed on the footsteps of our discoveries. A few minutes after Mbame had spoken to us, the slave party, a long line of manacled men, women, and children, came wending their way round the hill and into the valley, on the side of which the village stood. The black drivers, armed with muskets and bedecked with various articles of finery, marched jauntily in the front, middle and rear of the line, some of them blowing exultant notes out of long tin horns. They seemed to feel that they were doing a very noble thing, and might proudly march with an air of triumph; but the instant the fellows caught a glimpse of the English, they darted off like mad into the forest,—so fast, indeed, that we caught but a glimpse of their red caps and the soles of their feet. The chief of the party alone remained, and he, from being in front, had his hand tightly grasped by a Makololo. He proved to be a well-known slave of the late Commandant at Zette, and for some time our own attendant while there. On asking him how he obtained these captives, he replied, he had bought them; but on our inquiring of the people themselves, all, save four, said they had been captured in war. While this inquiry was going on, he bolted too. The captives knelt down, and, in their way of expressing thanks, clapped their hands with great energy. They were thus left entirely on our hands, and knives were soon busily at work cutting the women and children loose. It was more difficult to cut the men adrift, as each had his neck in the fork of a stout stick, six or seven feet long, and kept in by an iron rod which was riveted at both ends across the throat. With a saw, luckily in the Bishop's baggage, one by one the men were sawn out into freedom. The women, on being told to take the meal they were carrying and cook breakfast for themselves and the children, seemed to consider the news too good to be true, but after a little coaxing went at it with alacrity, and made a capital fire, by which to boil their pots, with the slave sticks and bonds, their old acquaintances through many a sad night and weary day. Many were mere children, about five years of age and under. One little boy, with the simplicity of childhood, said to our men, 'The others tied and starved us, you cut the ropes and tell us to eat; what sort of people are you? Where did you come from?' Two of the women had been shot the day before for attempting to untie the thongs. This, the rest were told, was to prevent them from attempting to escape. One woman had her infant's brains knocked out, because she could not carry her load and it; and a man was despatched with an axe, because he

had broken down with fatigue. Self-interest would have set a watch over the whole rather than commit murder; but in this traffic we invariably find self-interest overcome by contempt of human life and by blood-thirstiness."

We have no space for an important passage in reference to the late University Mission, in which the Doctor took a deep interest, though he does not seem practically to have had much to do with it. We will insert the extract in our next number.

We must conclude. The style, tone, and spirit of the book are in accordance with the earlier volume. We strongly commended that, and as strongly commend this.

Brief Notices of Books.

Apologetic Lectures on the Fundamental Truths of Christianity.
By C. E. LUTHARDT. Translated by SOPHIA TAYLOR.
Edinburgh: T. & T. Clark.

A good many books on the evidences of Christianity are written by persons who are not familiar with modern forms of thought. They miss the mark. A man who would relieve a neighbour suffering from sceptical difficulties ought to know just "where the shoe pinches." A good deal of the floating doubt of the present day is Anglicized German unbelief. It gradually grew up amongst our Teutonic brethren, and when pretty well unfolded, was thrown down on us. The country from which comes the bane, yields also the antidote. We are certainly not dependent on Germany for defences of the Gospel; but we may derive great advantage from studying the way in which German Christian scholars meet the doubts of their own countrymen. Subtle perplexities can be cleared up only by acute minds. Luthardt is the very man to help anybody entangled in the thickets of modern Rationalism. We do not know just such another book as this; it is devout, scholarly, clear, forcible, penetrating, comprehensive, satisfactory, admirable. Historical development of the world; Anomalies of existence; the Personal God; Man; Revelation; the Person of Christ: these are leading topics, and they are all ably handled.

The Doctrines of the Bible; a Course of Sermons. By
ALEXANDER MCAUSLANE, Minister of Finsbury Chapel.
Volume 1. *London: Elliot Stock. 1865.*

Mr. McAuslane has undertaken no small work in engaging "to give (to his people) a series of sermons on all the doctrines of the Bible." Should his design be carried out and the publication be continued, this volume will have many successors. He had better pause. Is Mr. McAuslane wise in committing these sermons to the press? Notwithstanding the confidence with which he expresses himself on almost every point, we cannot help thinking that, should he review this volume after the lapse of some years, he will find not a little which he will regret to see in print. We give the following as a specimen. After setting aside various hypotheses which have been advanced on one of the profoundest of all moral questions, he asks,— "To what, then, do I ascribe the origin of sin? I ascribe it entirely to the misapplication or the misuse of power on the part of the creature. He (Satan) might have stood in loving and serving his Sovereign, but somehow, I cannot tell how, the desire to fall (*sic*) entered his mind; he retained it, he nursed it, it became a controlling thought, and then it led him to perpetrate the first lawless, godless, wicked deed." (P. 127.) We refrain from characterising such a passage as this. How could any little boy write what

we find on page 42?—"Astronomy has long ago established the truth respecting the stability of the king of day, and the daily (*sic*) walk of this planet round his imperial majesty!!"

Calls to the Cross. By ARTHUR MURSELL.

London: Elliot Stock.

These sermons are published by Mr. Mursell to correct misapprehensions as to the general character of his ministry. He intimates he has been accused of a want of good taste in preaching, and of "a licence and levity of illustration unworthy" of the pulpit. The sermons are evangelical, and not chargeable with "levity;" but if the appeal be to the taste of his readers, we must say they are not according to our taste. While he tells us he makes no pretensions to "freshness," the style throughout would be pronounced by most literary judges as very tawdry, and decidedly of the sensational order.

The Higher Ministry of Nature; or, the Bearing of Creation on the Truth and Mission of Christianity. By GEORGE S. INGRAM.

London: Elliot Stock. 1865.

This little work will be found very suggestive by those lovers of nature who are fond of tracing its analogies with Christianity. Mr. Ingram searches for these in Fruits and Flowers; in Trees and Grass; in Mountains and Rocks; in Rivers and Seas; in Sun and Clouds; and in Moon and Stars. Some of the analogies drawn by Mr. Ingram seem rather forced; but on the whole, the subject, which is a difficult one, is treated with ability and success.

RELIGIOUS TRACT SOCIETY.

Our Life Illustrated by Pen and Pencil.—This elegant volume contains a good selection of extracts on the successive seasons of human life, well printed on toned paper. The engravings are most of them good. We prefer the smaller ones.

Lyra Americana.—Unfair attacks have been made on this beautiful book. The authorship of hymns it is difficult to discover, and the editor has been unrighteously blamed for very small offences. The assaults of literary archæologists are bad; those of fierce theologians worse. Let each hymn be judged on its own merits, not according to the opinions elsewhere expressed by the author, or inferred to belong to him. Hymns by Bernard, Addison, Mrs. Barbauld, and others, are sung every Sunday by Protestant orthodox congregations. "Can any good thing come out of Nazareth?" is the old cry of prejudice and bigotry. We say, "Come and see;" and in reading this book we are glad to find a devout hymn, let it be written by whom it may.

Allypius of Tagaste, a tale of the early Church, is a elegant reprint of an interesting tale which has appeared in the "Sunday at Home."

Palestine for the Young is an illustrated sketch of scenes and incidents in the Holy Land, written expressly for young people, to whom we recommend it.

The Leisure Hour and the Sunday at Home for 1865 are two goodly volumes, well worthy of the reputation which these able and interesting periodicals have won on all hands.

NEW EDITIONS.—We have to acknowledge the receipt of the "Gospel Treasury," by Mimpriss, printed in 4to, with good maps, forming a volume well worthy a place in the minister's library. Publisher: Elliot Stock. Also "Essay on Science and Theology." By Albert Barnes. Edited and revised by the late Dr. Henderson, and published by Hamilton, Adams, and Co.

As we have so many small books on our table, we must, for the present at least, satisfy ourselves by a general commendation of the following, published by James Nisbet and Co.:—"Faith and Victory: a Story of the Progress of Christianity in Bengal." By the late Mrs. Mullens. "Family Prayers for a Month." By a Layman of the Church of England. "John Hatherton." By the Author of "Effie's Friends." "Aids to Bible Reflection for the Daughters of Great Britain." A new edition of Halyburton's "Ground or Formal Reason of Saving Faith."

From William Macintosh, London:—"The Children's Prize, 1865," and "Lame Annie; or, the Wounded Lamb." Both cheap and acceptable presents for little folks. "The Future Life of Blessedness." By R. B. Hone, M.A. A small volume of plain sermons.

"Aunt Sally's Life," by Mrs. Gatty (Bell and Daldy), is a clever and amusing story.

Diary of the Churches.

THE next Half-Yearly Meeting of the Trustees will be held at Radley's Hotel, on Tuesday, January 9th, at one o'clock precisely.

November 15.—Woodford, Essex. A commodious building, to be used for Sunday-school classes and Sabbath services, &c., was opened. J. K. Welch, Esq., presided, and the Revs. E. T. Egg, J. L. Poore, J. H. Wilson, J. Spicer, Esq., and others, addressed the meeting.

— Hemel Hempstead. A meeting was held at Boxmoor Chapel to bid farewell to the Rev. H. C. Leonard, M.A., who, on account of ill health, has resigned the pastorate. A gold watch and chain, with an additional offering to Mrs. Leonard, were presented on the occasion.

November 16.—Claremont Chapel, Pentonville. The Rev. W. Guest was recognised pastor of this church. The Revs. T. James, A. McMillan, H. Allon, Dr. Raleigh, C. Bailhache, J. Fleming, R. D. Wilson, Dr. Ferguson, and A. Hannay, took part in the service.

November 20.—Gornal, near Dudley. The Rev. S. H. Davies was ordained as missionary to the South Seas in the Independent Chapel, Gornal. The Revs. J. G. Jukes, R. Ann, S. M. Coombs, C. Hardie, W. Alliot, and J. Hammond, took part in the engagements.

November 21.—Faversham. The recognition services were held in connection with the settlement of the Rev. W. H. Hill, late of Calcutta, as pastor of the Congregational church in the above place. The Revs. J. Stoughton, H. Cresswell, E. Parrett, and A. Turner took part. In the evening a public meeting was held, when the chair was taken by Dr. Ferguson, and addresses delivered by the Revs. G. L. Hermon, H. Bevis, V. Ward, and others.

— Woolton, Liverpool. A new Congregational chapel was opened in this place. The Revs. E. Hassan, W. Kennedy, J. Kelly, R. Thomas, and E. Mellor, M.A., took part in the proceedings of the day.

— Rochdale. The church and congregation of Milton Church presented the Rev. H. W. Parkinson, who has for some time been suffering from an affection of the sight, with a purse of 200 sovereigns, and proposed at the same time to release him from his duties for the next three months.

— Hinchley. The services in connection with the recognition of the Rev. D. W. Purdon as pastor of the Independent Church, were held and conducted by the Revs. J. Devine and J. A. Picton, M.A. In the evening a public meeting was held, when the chair was taken by G. Baines, Esq., and addresses were delivered by the Revs. J. Barker, LL.B., W. Woods, and C. Haddon.

— London Congregational Association. A meeting was held in Craven Chapel, for the purpose of inaugurating the North-West Union of Congre-

gational Churches, formed by the London Congregational Association. The chair was taken by S. Morley, Esq., M.P., and addresses were delivered by the Revs. J. H. Wilson, J. C. Gallaway, M.A., J. C. Harrison, Dr. Ferguson, R. D. Wilson, J. Guthrie, J. Alexander, and J. Townley, Esqs.

November 22.—Derby. The memorial stone of the Victoria Mission Hall was laid this day. This Mission Hall is in connexion with Victoria Street Church, of which the Rev. W. Crosbie, LL.B., is the pastor. The Revs. W. Jones, S. Antliff, and others, took part in the proceedings.

— Bradford, Yorks. A valedictory service was held in Salem Chapel, in connection with the departure of the Rev. A. T. Saville, missionary to Huahine, South Seas. The Rev. J. G. Miall, D. Fraser, LL.D., W. C. Shearer, M.A., T. T. Waterman, B.A., W. Kingsland, G. Gill, and J. Andrews, took part in the services.

November 23.—Woolton, near Liverpool. A new chapel was opened this day at Woolton, near Liverpool, which will accommodate 450, and cost £3,200. The Revs. John Kelly and Enoch Mellor, M.A., preached on the occasion, and the Revs. Edward Hassan and E. Giles the following Sunday.

— Besses-o'-th'-Barn, near Manchester. The opening of a Bicentenary chapel and school took place. A public meeting was held, at which Mr. H. Lee occupied the chair, and the Revs. Mr. Anderson, Mr. Roseman, J. Macfayden, and Professor Newth addressed the meeting.

November 24.—Ripley, Derbyshire. A new mission station was opened in connection with the Congregational church at Riddings, when two sermons were preached by the Rev. W. W. Jubb. On the following evening a public meeting was held; the chair was taken by J. Roberts, Esq., and addresses were delivered by the Revs. T. Chapman and G. Needham, and others.

November 26.—Potter's Green, near Coventry. The chapel in this hamlet was re-opened, after enlargement, when sermons were preached by the Revs. J. Sibree and T. Beard.

November 27.—Sussex Home Missionary Society. The anniversary services were celebrated on this and the following days at Brighton. The Revs. J. B. Figgis, M.A., Mr. Knight, R. Hamilton, J. B. W. Roome, H. Rogers, J. Griffiths, E. P. Hood, W. D. Savage, and H. J. Hounson, Esqs., took part.

November 28.—Scarborough. A service was held at the Bar Congregational Church, when the Rev. W. J. Watson was ordained as a missionary to the South Seas. The Revs. C. Hardie, D. Senior, J. Parsons, and R. Balgarnie took part in the engagements.

— Belvedere and Lessness Heath. A temporary iron church was opened in this place, when two sermons were preached by the Revs. M. Wilkes, and A. McAuslane. The other parts of the service were conducted by the Revs. H. Baker, T. Davies, W. Gill, O. Lake, S. Muller.

— Portsea. A meeting was held to welcome the Rev. W. Rose to the pastorate of King-street Chapel, Portsea. The chair was taken by S. Morley, Esq., M.P., and addresses were delivered by the Revs. W. Rose, G. Coultant, G. Arnot, F. Moss, J. Davis, E. H. Burton, and Mr. Alderman Orange.

— Market Bosworth, Leicestershire. A public meeting was held in the Independent Chapel to take leave of the Rev. C. Haddon, who is removing to Peel-street Chapel, Leicester. A testimonial, consisting of a gold watch and chain, was presented to the pastor by the Rev. D. W. Purdon, of Hinchley.

November 30.—Ipswich. The new chapel in Crown-street, erected by the congregation of Globe-lane Chapel, was opened. The Rev. H. Allon preached the sermon, and the Revs. G. Hind and J. Webb conducted the devotional exercises. The Mayor presided at the afternoon meeting, and the Rev. D. Thomas preached in the evening. The total cost is about £3,000.

November 30. — Nottingham. A new Mission Hall was opened at Nottingham, at a cost of between £300 and £400. The Revs. A. Gilbert, H. Hunter, and Mr. J. Ashworth conducted the opening service. A public meeting was held in the evening, when Dr. Popham, Messrs. Nicholl, Ashworth, and Hine gave addresses.

— Southgate-road, Islington. A meeting was held to celebrate the extinction of debt on the church and schools, the entire cost being £6,650. Addresses were delivered by the Revs. T. Aveling, J. Wilson, Pearsall, S. Hall, &c.

December 5.—Congleton. A meeting was held to celebrate the extinction of the debt on Mill-street Congregational Chapel. The chair was taken by R. Radley, Esq., and addresses delivered by the Revs. J. Thomas, N. Shaw, J. Moffett, J. Moore, and Drs. Webster, Beales, and others.

— St. Helen's. A new church was opened at Peasley Cross, when the Revs. E. Mellor, M.A., and the Rev. H. S. Brown, preached. On the following Sunday the Rev. R. Baggallay preached morning and evening. The total outlay has been £3,877.

— Huddersfield. The Rev. W. W. Chaffey, of Cheshunt College, was ordained to the pastorate of the church at Hillhouse. The Revs. R. W. Thompson, R. Harley, F.R.A.S., R. Bruce, M.A., R. Skinner, H. Allon, and H. Quick conducted the engagements.

— Dolgelly, Merionethshire. A new chapel was opened in this locality, the Revs. T. Thomas and J. Jones preaching on the occasion.

December 6.—Surrey Congregational Union. The third annual meeting of this Association was held at the Rev. J. Pillans' Chapel, Camberwell Green. The Revs. A. McKennal, B.A., W. F. Revell, J. Hart, W. H. Smith, J. Ketley, J. G. Rogers, B.A., and W. P. Dothie, M.A., conducted the business of the session.

PASTORAL NOTICES.

CALLS ACCEPTED.

The Rev. E. Wilson, of New College, has accepted the invitation to the pastorate of the church, Southwold, Suffolk.

The Rev. F. Barnes, B.A., of Morley, that of the church, Oxton-road, Birkenhead.

The Rev. H. Starmer, of Hackney College, that of the church at Matlock-green, Derbyshire.

The Rev. M. Mackie, F.R.G.S., late of Vancouver's Island, that of the church at Moseley-road, Birmingham.

The Rev. J. Williams, that of the church, Mansfield, Notts.

The Rev. J. Bainton, of Hackney College, that of the church, Stebbing, Essex.

The Rev. J. Guthrie, M.A., of Tolmer's-square Chapel, London, that of the Highbury Congregational Church, Portsmouth.

The Rev. S. Perry, of Baldock, that of the church, Newport, Essex.

The Rev. H. Oliver, B.A., of Pontypridd, Glamorganshire, that of Victoria-road Church, Newport, Monmouth.

The Rev. S. Pearson, M.A., that of the church, Steelhouse-lane, Birmingham.

The Rev. A. G. Forbes, of Glasgow, that of the church temporarily worshipping in Artillery Hall, Stratford-green.

The Rev. D. Griffiths, late of St. Florence, Pembrokeshire, that of the church, Fulfield, Gloucestershire.

RESIGNATIONS.

The Rev. R. W. McAll has resigned the pastorate of the London-road Chapel, Leicester.

The Rev. T. W. Tozer, that of the church, King-street Chapel, Dudley.

The Rev. B. Grey, that of the church in Hanover Chapel, Bognor.

THE
Missionary Magazine
AND
CHRONICLE.

INSURRECTION IN JAMAICA.

We are thankful that, since the publication of our Magazine for December, no tidings of any additional acts of violence and bloodshed have reached us; but more of the details connected with the outbreak at Morant Bay and the means of its suppression have been published, chiefly on the authority of the Jamaica Government. By these authentic statements the mind of the British public has been stirred to its very depths, and especially the several denominations of Christians have put forth vigorous efforts to obtain redress for the grievous injuries inflicted on the coloured population of the Eastern District. It seems, indeed, all but incredible that, in so short a period as three or four days, such grievous havoc should have been made by the power of martial law; and it is some relief to indulge the hope that the number of deaths inflicted by hanging and shooting the unresisting people is exaggerated, especially as it is made the subject of boast and levity by the unfeeling perpetrators. Large districts have been depopulated, and the dwellings destroyed, without any proof that their former occupiers had been guilty of any acts of riot or insubordination.

Our readers will, however, rejoice to know that these disgraceful and cruel triumphs of military despotism are over. Her Majesty's Government has promptly met the urgent appeals of the British people; and a Commission has been appointed to investigate not only the recent outrages, but to inquire into the several causes, which have been long in operation, and which have issued in these bitter results. And, if the investigation be carried out with truth, justice, and impartiality, we may hope not only that redress will be rendered to the Creole sufferers, but that such enlightened and upright measures may be adopted by the future Government of Jamaica as to secure peace and prosperity to all classes of the people.

Increasing knowledge of what has actually transpired leads to the twofold conclusion: first, that the immediate cause of the outbreak at Morant Bay was a local dispute about the possession of an abandoned estate, and which forbearance and discretion on the part of the magistrates might have brought to a termination, as such disputes have been peaceably settled elsewhere; secondly, that the wholesale charge, so often repeated, that the entire coloured population were in sympathy with these insurgents, and that they were prepared to rise by common consent throughout the island to murder and destroy the authorities, and, indeed, the entire white population of Jamaica, is utterly unfounded. On the contrary, in disproof of this, so far as we learn from the public accounts (and the same intelligence has been communicated to our Society by the private letters of its missionaries), no revolt or acts of violence have occurred in any other parish of Jamaica. The advocates of severity may, indeed, allege that these manifestations have been prevented by the promptitude and decision of their measures; but these statements are put forth without the semblance of proof, and to justify their atrocious cruelties.

An unmistakable evidence has appeared of the *animus* of the local Government, in the introduction into the House of Assembly of a Bill professedly for regulating religious worship, but which, in its general character and provisions, would be fatal to the religious freedom of nine-tenths of the population. We are glad, however, to learn that, by the better feelings of the colonial legislature, and the vigorous and united opposition of the missionaries, this most obnoxious measure has been withdrawn, and there is little ground to fear that any other Bill of a similar character will be permitted to become law.

MADAGASCAR.

By the last mail we have received the following encouraging communication from Mr. Pool, who has gone to Madagascar, in connection with the Society, specially to co-operate in the erection of the Memorial Churches. As the report of a layman respecting the congregations and churches in the metropolis, it must be read with great pleasure. As a description of their numbers, appearance, and order, their devout attendance upon Christian worship, and their anxious desire for instruction, it affords a recompense for past labour and encourages enlarged efforts and cheering prospects hereafter.

It will be observed that this letter is addressed by the writer to a benevolent lady, who has most generously met his appeal for a new place of worship in the city of Antananarivo. The cost of the new building will be about £250 and this sum she has most kindly contributed for this specific object. Of course this new sanctuary, which is intended to hold from 500 to 600 persons will be constructed of wood, and is altogether independent of the Memorial Churches, which are larger and more solid buildings of stone; but the whol

of these, when completed, would be insufficient to accommodate the number of native Christians in the capital. Before the Memorial Churches, therefore, are completed, additional room will be required, and we are rejoiced that our friend Mr. P. will have the gratification, through the Christian liberality of his correspondent, to provide one of these supplementary buildings.

“Antananarivo, September 30th, 1865.

“MY DEAR MADAM,—Since my last communication I have visited some other congregations here, and my heart has been greatly cheered by the earnest attention to the faithful exhibition of truth, whether that truth has been delivered by native preachers or by the English missionaries.

A NATIVE CONGREGATION.

“On Sunday week I went to Amparibe, and there the scene almost overwhelmed me. I reached the church at a quarter to nine, and one of the nobles, dressed in respectable European garments, was conducting the service. He is a man of some note here. I know him personally, having visited his country estate, or garden, as it is called, with him. When he had finished, another noble conducted a service, and after him the native pastor, who has increased the congregation and the Sunday-school, also the communicants, during the absence of the missionary, who is now on his way from England. This man was concealed four years during the persecution, during which time he scarcely saw the light; and it is remarkable that he has but little more colour than myself, his concealment having considerably altered his complexion. He is supported by the congregation, and is unassuming, not prepossessing in his appearance. He dresses as a European, and his gifts are well spoken of by the missionary brethren here, and his conduct does credit to his profession. When I entered the church some 1200 people were squatted on the floor, closely packed, while the doors and some of the windows were thronged. The whole congregation were as devout and orderly as worshippers in England, and the singing was subdued: every one seemed to join. The four-part harmony was well sustained, and the whole service most affecting to a stranger. Really, dear madam, when one witnesses such a sight, joins in such worship, hears such harmonious songs of praise ascend to the Most High, and remembers that in the old prison-house some 500 yards distant there is another congregation of about 700 gathered, it makes one feel overjoyed. Could the curtain be withdrawn which conceals the future blissful state from our view, methinks we should learn how the angelic harps are newly strung, and the glorious company of the redeemed unite in a triumphant shout to Him who, from scenes of persecution, fire, and sword, has, by His own arm, gathered such companies together, increased so rapidly His witnesses for truth among these heathen, and shed such joy among the sufferers. Many an English minister may envy Mr. Cousins the welcome which awaits him here: his church thoroughly renovated, a native pastor supported, and many large hearts to cheer him by their presents and love. ‘It is the Lord’s doing, and is marvellous in our eyes.’

AN INTERESTING VISITOR.

“ We have to-day been called on by a Christian man who lost his wife and children during the persecution : two of them, I think, were thrown over the rock ; the others were either speared or stoned. As we do not yet know much of the language, *he* took the Malagasy Testament and called our attention to the 2 Cor. iv. 8—10, and then to John xvi. 20—22, as stating his views during the time of trial, and expressing his present joy. After a little conversation, I turned to Num. vi. 24—26, as conveying my earnest prayer on his behalf. He smacked his lips (a custom with the people here when anything much pleases them) and exclaimed, ‘ *Faly dia faly* ’ (I am truly happy). He then turned to Num. xxix. 19, patting his breast as if to state he could testify to its truth. You would have rejoiced to have witnessed his thorough acquaintance with Scripture, and it would have strengthened your faith had you seen with what firmness he grasped the sacred trust. We are still visited by numbers of the people. On Wednesday next the wife of the Under-secretary of State and her cousin are coming to learn fancy-work from Mrs. P.

PROGRESS OF THE MEMORIAL CHURCHES.

“ The first Memorial Church is of Norman architecture, having a tower and spire, a nave and side-aisles. The walls are up, and the tower as high as the belfry window. I have just got out the foundation for the second church, which is to be in the Early English style, with clerestory, apse, tower, and slightly enriched spire. I have an architectural friend here whom I am sent out to join, and his designs are very good ; but we are obliged to consult the character and ability of the labourers as well as the materials here to a great extent. All the buildings in the city must be of wood ; hence the church to be built on the Tarpeian Rock must be of wood. For these Memorial Churches the money is provided, but there is one congregation in the city in want of a new building. The site is on one side of a triangular space, where the principal daily market is kept, and where the rough iron is sold. The present building is reeded at the sides, with a thatched roof. There is a good congregation, though not so large as the one I have alluded to. At the window and doors the country people from the iron-market listen to the truth : their entering would be considered a renouncing of heathenism. The minister is a clever man ; he has one of the most respectable, talented native preachers to assist him ; the people themselves have purchased the ground at a high price (460 dollars), but they will help in the erection of a new church. The minister’s lady has a large class of women to instruct in needlework, and the minister himself has a Bible-class of fifty of the most intelligent Malagasy young men. I think he has two classes per week. There is also a day and Sunday school. As the building must be of wood, slaves cannot be employed in its erection ; hence the labour will cost more. The present building is not water-tight. I have got my friend, Mr. Sibree, to trace the plan of the intended new building, and I think its cost will be about £200 or £250. I put this matter before you in consequence of your kind postscript. It is the only church likely to be wanted, I think, in the capital when the Memorial Churches are finished. They will each cost about £3000—perhaps more. Stone is quarried near to

them; hence it lessens the expense of their erection. Wood has to be brought some sixty miles, dragged along miserable roads by men; and the Queen and Government monopolize all they require. The English treaty secures the use of the churches for the purpose for which they are built.

"Both myself and Mrs. P. anticipate much pleasure in our work. We are helping a people who are erecting a new sanctuary themselves, which will be opened about the time you receive this: it will seat 600. Give us an interest in your prayers, that we may be kept close to the Cross, with our minds set on spreading His truth, and that to many of these once persecuted people we may be made great blessings. A letter from you will do us good. Accept our very kind regards, and, praying earnestly that your good doings may be rewarded by the Master whom you serve, both in this life and in the world to come,

"I remain,

"Very truly yours,

"WILLIAM POOL."

ERUCTION OF THE MEMORIAL CHURCHES.

REPORT OF MR. JAMES SIBREE, ARCHITECT, DATED ANTANANARIVO,
JULY 31st, 1865.

"The Ambatonakanga Church will not be very long before it is finished as regards the external stone-work, excepting the spire: the tower is now up to the belfry windows. But in the interior there is still a great deal to do. We have not yet been able to get the arches commenced, although the columns are well on towards completion.

"I can only further assure the Directors that it is my constant and anxious care to push forward the work to the utmost of my power; but the circumstances with which we are surrounded present difficulties and hinderances which it is impossible altogether to overcome.

"Believing that I am acting as the Directors would approve, I have lately commenced, at the request of the ministers, to preach a little in the neighbouring villages on the Sunday afternoons, at the same time taking the superintendence of the Sunday-school in the earlier part of the day. It is my earnest wish to do whatever I can to help on the spiritual work of the Mission, at the same time not allowing such work to interfere in the slightest degree with my more especial department of labour."

REPORT OF MR. JOHN PARRETT, MISSIONARY PRINTER.

"Imarivolanitra, July 31st, 1865.

"MY DEAR SIR,—It is such a long time since I have written to you that I almost feel ashamed. But I have really very little that would be interesting to you, as my occupation is a quiet one, and does not create much stir. But, though I have been quiet, I have not been standing still, but have endeavoured diligently to employ myself in the great work to which I have set my hand.

"Since I last wrote I have printed the Malagassy hymn-book, 2500, 160 pp.; also a lesson-book, 2000, 24 pp.; and a catechism, 2000, 32 pp.; and various smaller works for the hospital, dispensary, schools, &c. I have also printed 2000 copy-books. At present I am engaged on a small analysis of Scripture, which will be finished in about a month.

"I am glad that I can report favourably of the progress of my assistants. Though they have required, and still require, a large amount of patient and constant teaching, yet they have progressed very favourably, and they are becoming very efficient both in press-work and in type-setting. I think that in a very short time I shall be ahead of the missionaries, and be able to print faster than they translate.

"I have also endeavoured to make the best use of my time when I have not been engaged in the printing-office, and I think that the school at Amparibe, which is under my charge, shows that I have not taught or laboured in vain. At the day-school there are about 150 scholars in regular attendance—nearly twice the number that there are in the other schools. They are also as forward in their studies as at the chief or central school; and their behaviour and good attendance would place them above almost any ordinary day-school in England.

"There are nearly 250 children in the Sunday-school, and about forty teachers, who are the principal people in the congregation, and several of them officers of high rank.

"I have also three Bible-classes during the week: one on Wednesday evenings, when I have about forty young men in attendance; one for the Sunday-school teachers on Saturday afternoon; and one on Sunday morning at the chapel, when I often have as many as fifty or sixty of the young men attend.

"Thus, I think, I am pretty well engaged; and I am very glad to say that I am very happy in my work, and am able to live in peace with all the people, both natives and missionaries.

"My health still continues very good, and during the past year, with the exception of a few attacks of toothache, I have been perfectly free from sickness.

"I hope to be able to write to you by the next mail, as I have two or three matters, respecting the printing-office and also myself, to bring under your notice. I will also forward a statement of my accounts to the accountant of the Society by the next mail, as I expect that my house will then be completed.

"I remain, Sir,

"Your faithful Servant,

"Rev. Dr. TIDMAN."

"JOHN PARBETT.

CHINA.

PEKING.

SINCE the opening of the imperial city to our missionaries, they have been accommodated with premises rented from the British Legation. Here Dr. LOCKHART had his dispensary, which was attended by many thousands of the afflicted Chinese; and, in connection with these medical labours, Christian instruction was given not only to the sufferers, but to many who attended with them, who appeared deeply interested, and gave practical proof not only

that they understood the new doctrine, but that their consciences and hearts were in some degree brought under its influence. But while our brethren gladly availed themselves of such opportunities as they could command, the case did not admit of regular congregations and the ordinary form of preaching. Since the departure of Sir FREDERICK BRUCE, however, these premises were required for the accommodation of his successor, Sir RUTHERFORD ALCOCK, and the members of the Legation, and the necessity has been thrown on our missionaries of seeking other premises for the various branches of their benevolent labours. Happily these have been secured in very eligible parts of the great city; and the following letter of the Rev. JOSEPH EDKINS shows that their removal from their former premises, though first considered a great loss, has turned out rather for the extension of their operations, and their more direct access to and habitual intercourse with the people:—

“ Peking, September 12, 1865.

“ MY DEAR SIR,—Last week we completed our removal to the new Mission buildings in the Mi-shi, or rice-market. We are well contented with their suitableness for the objects we have in view; and we pray that the Providence which directs us may for many years make this new location for our operations a centre of light to the large population surrounding us.

OPENING OF THE NEW HOSPITAL.

“ Yesterday (Monday) the hospital was opened for patients. We took the opportunity of commencing the public preaching of the word of life. The chapel is a large hall, where till now sat, dimly seen by the light entering through darkened doors, the principal idols of the temple. The building is lofty and substantial, and faces the street. Benches are placed to accommodate 200, and there is standing room for 200 more. The subject of the addresses given to the crowd at the opening service was the object of the hospital. The merciful character of the Saviour as the healer of the bodies and souls of men was exhibited, and an invitation was given to the sick to come for healing, and to all to hear the message of salvation proclaimed through Jesus Christ. Prayer was offered for the first time to the true God in this idol hall, where for many long years the worship of the god of fire has been conducted. ‘Praise God from whom all blessings flow’ was sung to the Old Hundredth. Beside Mr. Lees, of Tien-tsin, and myself, two of the native Christians spoke on the occasion. They too felt a lively pleasure in the transference of the temple from idolatrous uses to the service of Jehovah.

DIFFICULTIES OVERCOME.

“ While the negotiation for the purchase of the temple was being conducted, we repeatedly felt doubts of our success. This was on account of the timidity of the priest and the anger felt against him for selling his temple. The people thought him guilty of a great sin, and he became the subject of public animadversion in the neighbouring tea-shop. It was said that nothing but inexcusable love of gain could have led him to part with the temple. It was thought that vengeance would follow him, and it was predicted that if he

removed the idols he would be seized with fatal sickness. The priest himself feared punishment from his spiritual superior, a Buddhist priest, who has charge under the Government of all the temples in the city of a certain class. I went at his request to see this priest, who at once said that we were at full liberty to buy the temple for a hospital, and that the priest who sold it to us would not be punished. This aged superintendent of temples had himself visited the hospital two years ago, in Dr. Lockhart's time, and conceived a high idea of it as a benevolent and valuable institution. He was therefore the more prepared to promise that the former proprietor should not be interfered with. When this cause of fear was taken away, there remained the possibility of a popular rising when the gods were in the act of being removed. It was decided to do this in the night, to avoid observation. Some persons said that none but Mohammedan or Roman Catholic workmen would be willing to assist. But no difficulty was found in hiring labouring men for the object; and the idols have now all been transferred to a new locality without trouble. The priest is still in very good health, and we hear nothing more of the prophecies regarding his impending fate.

GROWING ENCOURAGEMENT.

"The street being one of the principal arteries of the city, and much frequented from morning till night, we have the chapel open at present daily for some hours. Several hundreds are hearing the Gospel each afternoon, and we have evidence by the questions asked that interest is excited. One man remarked, 'It is the first time we have heard of the gods changing their abode. How can it be?' The reply was that 'The removal of the idols is no affair of ours; in fact, we do not believe in them, and think that to remove them is no harm at all. But, though that is our opinion, it was not our doing.'

"Several of our foreign friends feared that the negotiation for the temple would fail. It is, indeed, a remarkable thing that heathenism should so readily resign one of its sacred edifices to Christianity, a hostile religion. But the temple was the priest's own purchased property, and he thought that its being devoted to gratuitous healing would save him from self-condemnation if his conscience should trouble him, and from the disapprobation of the public. As to what the displaced dignities would themselves think has not cost him, so far as appears, any concern.

"It is curious that at this juncture another Buddhist priest, well read in the literature of his faith, and singularly intelligent, should come forward professedly as a humble inquirer into the nature of the Christian doctrine. He states that his object is to find out truth. He has begun to read our books, and we wait to know more respecting his sincerity.

"Seventy or eighty patients attend the hospital daily. Dr. Dudgeon is much interested in the number and variety of new cases. Both in the medical and evangelistic department our work has received a new impulse in advance.

"Up to the present time there has been a lack of opportunity in this, the eastern part of the city for the five baptized men, whom I have in training to become preachers, for the exercise of their gifts. But there is no longer this want. They take turns in addressing the numerous audiences who

assemble in the new chapel, and in conversing with such as wish to ask questions.

A CONGREGATION OF FEMALES.

"At our western station signs of encouragement continue. During the last three months six men have been baptized there. While the men assemble in the chapel, a comparatively large congregation of women meets in the school-room. Each Sunday thirty, forty, or fifty women find their way there, belonging, in many cases, to very respectable families, Chinese and Manchu. At this time of year, when the China aster is in blossom, the school-room presents a very gay appearance. Beside pots of these flowers, which the schoolmaster takes care to have placed there, almost every woman has one or more inserted in the large knot into which they bind their hair on the crown of the head. Mrs. Edkins has recently established a girls' school in the same street; and the girls, nine in number, appear at the Sabbath service with their teacher, an elderly Christian, a bachelor of arts, who was baptized last year, and who also assists in the instruction of the women's congregation. Unhappily, the lack of education prevents women from becoming readily acquainted with the doctrines of Christianity. Their faculties have not been quickened by scholastic training, and hence the acquirement of the knowledge necessary to their becoming Christians is a laborious task. But we are much gratified with the frequency of the attendance of many of them, and the interest with which they listen.

INTERESTING CONVERTS.

"Mrs. Edkins has not found the same facility in inducing girls to come to school in the eastern part of the city. But in our new neighbourhood we are not without hope that the difficulties hitherto experienced will vanish, and that a successful attempt will be made to establish a female school. In addition to the two women already baptized, there are three more attendants on the weekly class for women in this part of the city who are now candidates for baptism. One of them, born a Mohammedan, refused for more than a year to follow her husband's example in acknowledging Christ as God. Recently a severe illness subdued her rebellious heart. She asked the school-boys whom her husband instructs to pray for her, saying that their evident sincerity would insure an answer. In a violent storm during the past summer her unbelief was entirely conquered. She was alarmed on hearing loud peals of thunder, and consented at her husband's request to join him in kneeling to pray to the Triune God in the name of Jesus. Since that time she has remained firm to her new convictions, and has acquired a good knowledge of the catechism.

"I remain,

"Very truly yours,

"Rev. Dr. TIDMAN."

"JOSEPH EDKINS.

"P.S.—A third priest has made his appearance, also a Buddhist. He has been an interested hearer in the hospital chapel for several days. He has decided to offer his temple, with its revenue of £10 a year, to the Mission. He wishes to put off the priest's garb, and, assuming the usual Chinese costume, become a Christian. The temple is extensive, and is distant eighty

miles from Peking, close by the West Imperial Cemetery. If anything induces us to regard the offer as made in good faith, I shall write again soon on the subject."

SHANGHAE.

Our valued friend the Rev. Dr. Legge, of Hong Kong, has lately been induced, from the failure of his health, to make a visit to Japan, and a letter, which we have now the pleasure to insert, was written on his return from that interesting country. We are rejoiced to find that our brother Dr. L. has derived very important benefit to his health from his tour in Japan. While he tells us that the country is at present closed against a practical attempt to introduce the Gospel, yet he entertains cheering hopes of the future prospects of the country, and especially commends it as a sanitarium to missionary labourers suffering from the exhausting climate of China.

"Shanghae, 4th October, 1865.

"DEAR BROTHER,—I wrote to you from Hong Kong in the beginning of July, shortly before I left it for Japan, and I am now here on my return. On the 29th July I joined Mrs. Legge at Nagasaki, from which we went on a few days afterwards to Yokohama. There she remained with the children for a few weeks, while I made a trip during part of the time to Hakodadi, the most northern of the Japanese ports open to foreign commerce, and the principal city in the island of Yesso. Last week we got back to this place, and Mrs. Legge has gone on to Hong Kong, while I remain to take a run up the Yangtze more especially for the purpose of seeing Hankow. I hope to reach my old station again about the 20th of the month.

"The relaxation and change of scene and climate have been very beneficial to me. All tendency to fever seems, for the present, thrown out of my constitution, and I am feeling as able for work as ever I was. The trip has also been beneficial to Mrs. Legge, but not to the same extent.

"It may be well for me to offer a few remarks about Japan while the impressions which it made upon me are fresh in my mind. It is a lovely country and the climate is delicious. The eye rests everywhere on a verdure as rich as that of England; and there is a boldness and loftiness about the mountains in many places which give a grandeur to the aspects of the scenery which is not found in England. Largely metalliferous, the country is favourable to the intellectual and physical development of the inhabitants. The people are cleaner in their habits, more simple and child-like in their character, and more impressible, than the Chinese. At the same time they are less observant of the proprieties of decency, more revengeful, and perhaps less moral. The language is easily acquired. A practical knowledge of it, equal to the requirements of ordinary life, seems to be gained by most foreign residents. A knowledge of it, as a vehicle of literature, demands a considerable acquaintance with Chinese. Any one at all a Chinese scholar would find the learning of Japanese a very easy task.

"One is struck with the contrast which the appearance and movements of foreigners present to what he has been accustomed in China. In Japan the

look healthy and vigorous, as at home. The constitution there will wear out with lapse of time, as it must do everywhere; but it will not be prematurely exhausted. Nagasaki is hotter, as being more south, than the other ports; but the sojourner even there has little to complain of. Hakodadi seemed to me as cool as Scotland, and much more balmy. At Yokohama house-rent is high, as high as in Hong Kong or Shanghai, and living is expensive. At Nagasaki things are more moderate. At Hakodadi rent and wages are quite low. The laws against Christianity are not yet repealed. Over the gateways of villages I saw in many places an outline of these laws written up. Things, however, are evidently working to a toleration. Following the great changes that have occurred, and along with the greater which are in progress, there must come shortly the freedom to missionaries of preaching, and liberty of profession and worship to Japanese converts.

“At Nagasaki and Yokohama there are missionaries, six in all, the representatives of three societies in the United States; also there are Roman Catholic missionaries. These are occupied in the study of the language, in preparing translations, and in teaching English and French in the schools instituted by Government, some of them gratuitously, and others for a stated remuneration. There is not a single agent from any or all of the missionary societies of Great Britain. This ought surely to be for a lamentation. The population of the Japan Islands is probably about the same as that of our British Islands. God is moving, in His providence, to open a great and effectual door for the entrance of His truth among them. Shall the opening come, and no messengers from the churches of our country be found prepared to go in at it? Let me suggest to you the importance of bringing a Mission to Japan before the notice of our own Society. You could appoint to it some missionaries returned from China: their knowledge of the Chinese character would make Japanese a bagatelle to them. So far as health is concerned, they had better be in Japan than at home. Indeed, the time will come when missionary societies will be found removing their agents, for whom the climate of China is too exhausting, to Japan, and sending others there for the benefit of change, instead of encouraging or sanctioning their return home. For a station, notwithstanding its greater expensiveness, I should say that Yokohama should be chosen in preference to Nagasaki or Hakodadi. It will give a better place on which to stand to move the nation. Hiogo, which ought to be opened soon, would prove equally desirable. . . .

“I remain, dear Brother,

“Yours very sincerely,

“REV. DR. TIDMAN.”

“JAMES LEGGE.

INDIA.

ALMORAH.

PROGRESS OF THE MISSION.—LETTER OF REV. JOHN HEWLETT.

“Almorah, August 14th, 1865.

“MY DEAR DR. TIDMAN,—Your kind letter of May 26th, expressing the warm sympathy and gratitude which you felt on reading my accounts of the progress of our Mission work, has been very cheering to us; and we were espe-

cially glad to find by it that Mr. Budden is so soon to rejoin us, with restored health, where he has spent so many years of usefulness in the Redeemer's service.

"I now proceed with much pleasure to give you some account of the important and interesting events that have occurred in the Mission since I wrote last, which you will doubtless acknowledge as furnishing abundant cause for gratitude to Him the glory of whose saving grace we aim to promote, and who has granted so many convincing indications of having crowned our labour with the effective co-operation of His Spirit.

OPENING OF NEW CHAPEL FOR LEPERS.

"On Sunday afternoon, April 16th, I had the sacred pleasure of conducting the opening service of the chapel newly erected in the enclosure of the Leper Asylum. It was attended by all the native Christians of Almorah and by several of our European friends, who thus wished to show their sympathy towards the lepers, who not long since, in addition to their bodily affliction, were in the more wretched state of having before them the gloomy and despairing prospects of Hindooism, but who have now been won by the influences of the Gospel to seek relief in Christ for all their wretchedness. The lepers, who were sitting orderly in rows, clad in clean white clothes, and with a mixture of becoming solemnity and joy upon their countenances, presented a delightful spectacle. I delivered as appropriate an address as I could on Matt. xviii. 20, endeavouring to point out the peculiarly happy circumstances of the present meeting, the object of which was not to consecrate a fresh temple to one of the many idols of this heathen land, but to unite in presenting our adoring gratitude to the God of all grace, who in His providence had caused this building to be prepared for the worship of those who through His great mercy had been led to abandon idolatry, and to enshrine in their hearts by faith Jesus, the Saviour of their souls.

BAPTISM OF CONVERTS.

"The impressive character of the meeting was further enhanced by the baptism of twenty-three more adults, and of five young children. The parents of the latter, who had been baptized in the early part of last year, expressed the wish that their children also should partake of the same Christian rite. But I desired them to wait until they had learned more of their responsibility as believing parents, and of the way in which they are required to bring up their children in the nurture and admonition of the Lord. The different adults had come to me at various intervals, soliciting baptism, and professing their dependence on the Lord Jesus for salvation. After some time, during which I had repeated interviews with the adult inquirers and the parents, I became satisfied that there was no reason whatever for either doubting their sincerity or refusing their request. Agreeably to themselves, I put off the time of the baptisms until the opening of the chapel, and we brought this cheering service to a close by admitting these adults and children to join the number of our visible Christian band, trusting that we may hereafter see them encircling the throne on high, having come out of their present tribulation, and washed their robes, and made them white in the blood of the Lamb.

"The chapel is very substantial. Its dimensions in the inside are thirty

feet by twenty, and fifteen feet in height. The whole cost of its building will be about 1200 rupees, which our kind friends and supporters have generously undertaken to get defrayed apart from the general Mission fund. The building is very light and airy, having six windows in the sides, and a large double door in front; and it contains quite sufficient space to seat comfortably as many as can be accommodated in the Asylum.

TO DIE IS GAIN.

"Of the eighty-two lepers—the whole number, including the children, who have now been baptized—death has removed six, together with two hopeful inquirers. As the nature of leprosy is such that those affected by it often die very suddenly, I had not the opportunity of seeing more than the first of these six immediately before their deaths. It was, however, truly delightful to behold how his dying hours were brightened by the hope of deliverance from this world of sorrow, and of soon entering upon the eternal rest of heaven; and the descriptions which the surviving lepers gave me of the deaths of the others, as well as my previous knowledge, afford solid ground for the hope that their profession of Christianity was not in vain.

ENEMIES OF THE CROSS OF CHRIST.

"Would that I could here conclude my present account of the Leper Asylum; but truthfulness and candour forbid it. Between four and five months ago we were saddened by two successful endeavours of the arch enemy of souls to disfigure this good work, which it is beyond his power to prevent. One was an outbreak of the enmity which must inevitably exist between earnest professors of Christianity and those who have closed their hearts against its invitations of mercy. The remaining heathen chief or patriarch of the Asylum, although as intelligent and as well acquainted with the Bible as any of the other inmates, continued to show growing signs of hostility towards the work of conversion. Corresponding feelings were excited thereby, unhappily, on the other side, though perhaps not unnaturally in the case of a people only just emerged from heathenism. The hostility increased at length to such an extent that the chief left. I succeeded in inducing him to return, and took occasion from it to urge upon the Christians the duty of bearing all things with meekness, and of being willing to suffer wrong for Christ's sake, and of thus endeavouring to melt down the hard-heartedness of their enemies and persecutors by returning good for evil. The other case was a decided root of bitterness. One of the women who had been baptized grievously fell into immorality; but she has since shown the deepest marks of penitential sorrow, and I have the hope that, with God's blessing, an abiding influence for good will be the result of it to her. Although we cannot but deeply regret these as stains upon the work of conversion amongst the lepers, still we trust that, by the overruling power and wisdom of Him who brings good out of evil, and especially out of the failings of His people, the discipline administered, and the way in which the sinfulness of these sad events was shown from the Word of God publicly, before all the inmates of the Asylum, will produce a beneficial and lasting effect upon the minds of those who have named the name of Christ, in exciting them to greater watchfulness in the future, and to be ever on their guard against their easily-besetting sins.

BAPTISM OF LITTLE MARTHA.

“At the close of our Sunday morning service, June 25th, I baptized a little orphan girl whom we had received into the Mission some months before, changing her name to that of Martha. She is too young to admit of our forming an opinion yet of her probable future; but she is of a very gentle and cheerful disposition, and much liked by us all. The providing for and educating of orphans even in England is looked upon as a noble work of charity; but what an infinitely greater blessing it must be to heathen children not only to find in our Missions some compensation for the loss of their parents, but to be taught the Holy Scriptures, which are able to make them wise unto salvation. For, on growing up, they naturally consider Christianity as their religion; and if they are awakened to a sense of their spiritual need, they have no caste prejudices nor fear of persecution to contend with, which present such powerful and too often impassable barriers to many who would gladly otherwise make an open profession of the Christian religion. So that, should any parties in England be disposed to contribute a certain sum towards the support of little Martha, or of any other orphan whom we may adopt, as the Sunday-school children of Blandford do for Sarah Field Fisher, another of our little orphans, they would be thereby performing one of the very highest and noblest acts of truly Christian love.

EXAMINATION OF SCHOOLS.

“The annual public examination of our schools took place on the 13th ult., under the presidency of J. H. Batten, Esq., C. S. of Agra, late Commissioner of Kumaon and Garhwal. Besides Colonel Ramsay, the present Commissioner, and the other Government officials, there was also a large attendance of the European and the native residents. After the Divine blessing had been invoked by prayer, the different classes came forward one by one, beginning with the lowest of the Vernacular School, which numbers 120 pupils on an average daily attendance, and concluding with the highest class of the English School, the average daily attendance of which is 102. Each class was examined briefly, *viva voce*, on the subjects taught during the past year, comprising the various branches of knowledge usually pursued in our Mission schools, from the first lessons in the vernacular to such subjects as history, Euclid, and algebra, in English. Questions were put by several of the parties present, who testified their surprise and real pleasure at the attainments of the pupils, particularly in reading, grammar, mathematics, and Biblical knowledge. As each class retired the usual prizes were awarded to the first three scholars, whose comparative merits had been previously ascertained by means of private examinations; and to the highest pupil in the first class Colonel Ramsay awarded, in addition, a gold medal. Mr. Batten then addressed all present in Hindustani, to the following effect: that it afforded him the highest ratification to preside again at the examination of the schools of this Mission, in the formation of which, fourteen years ago, it had been his lot to take an active part, when they were only like a young and tender plant, but had ever since been gradually progressing, until they had now reached the state of a full-grown tree, richly laden with such fruit as had that day been witnessed; and that, as he was

about to depart finally for England, it was to him a source of real joy to know that the Mission was left in the hands of those who were carrying it on with such assiduity and success. He also trusted that higher motives would actuate the scholars, and higher results be realized by them, than merely qualifying themselves for Government offices, in which, although he was glad to see so many from the schools successful, still he could not but feel that this falls short of our principal aim, which is to promote amongst them the inestimable blessings not only of a sound education, but also of the true religion.

“The Rev. E. Templeman, Chaplain of Bareilly, then gave the results of a voluntary examination on the historical portions of the Bible, to the highest competitor at which a silver watch was promised by Colonel Ramsay last year. Mr. Templeman remarked that he could not refrain from expressing the pleasure with which he viewed the vast amount of knowledge of the Scripture narrative shown by the candidates, which had been well tested by the nature of the questions put to them, some of which were very difficult indeed—such as to describe the structure and significance of the ark of the covenant, and to trace its history from the time it was made to the latest account we have of it in the Bible; to give an account and explain the meaning of the day of atonement, of the year of jubilee, and of the cities of refuge; to describe the three great Jewish festivals; and to mention any passages in the Gospels which assert unequivocally the Divinity of Christ—but that, notwithstanding their difficulty, there was sufficient scope for much to be written under each one, and that the way in which the candidates had done so evinced how well prepared they were for such an examination. He further observed that, while three were very nearly equal, the greater accuracy and minuteness of one of them in describing details led principally to the final decision in his favour. In conclusion, he trusted that the truths of the good book which they had studied with so much industry and care would find a place in their hearts.

“Colonel Ramsay then presented the watch, expressing the pleasure which it afforded him in doing so; and that he hoped the candidate who had fairly won it would find it useful for punctuality of attendance in school, and at the various duties of life; but that the great object for which it had been promised was to stimulate a more thorough study of the Word of God amongst the scholars, which would show them how to be always ready to meet, without fear, the great and awful event of death, the time of which no human means could tell; and that, as there are many roads leading to it, only one of which could be the Divinely appointed way, he strongly urged them to examine carefully and honestly their religious belief and mode of life, lest they should find, when it would be too late, that they had been hurrying along the direction opposite to the goal which they had hoped to reach; and that it was his warmest wish that they may be all led in the right way, and thus attain the great end of their existence. Two prizes were also given, by a gentleman present, to the second and third, as they had been honourably mentioned.

“At the close Captain Harward, R.A., on rising, said he felt certain that he was giving utterance to the sentiments of all present, as well as his own, in expressing the extreme gratification with which he had that day witnessed

some of the results of patient, persevering, and earnest missionary labour amongst the heathen; that the greatest credit was thereby reflected upon those who had been engaged in the work; and he believed there are evident signs of our soon having the joy of reaping the higher and spiritual fruit, for which we have been labouring so long, in the case of some who have been educated in these schools.

"Requesting your prayers that we may constantly enjoy the Divine favour and co-operation, and with Christian love from Mrs. Hewlett and myself,

"Rev. Dr. TIDMAN."

"Believe me, yours faithfully in the Lord,

"J. HEWLETT.

ORDINATION OF A MISSIONARY.

SCARBOROUGH.

A LARGELY attended and deeply interesting service was held in the Bar Church, at Scarborough, November 28th, in connection with the ordination of Mr. WILLIAM J. WATSON as a missionary to Samoa, South Seas. The Rev. C. Hardie, of Thame, twenty years a missionary in Samoa, described the field of labour; the Rev. D. Senior, of Malton, asked the usual questions; the Rev. James Parsons, of York, offered the ordination prayer; the Rev. Robert Balgarnie, Mr. Watson's pastor, delivered a solemn and impressive charge. Other ministers also took part in the service. At the close Mr. Balgarnie presented to the missionary a handsome Bible, and Mr. Huie, in the name of the Sabbath-school teachers, Kitto's Biblical Cyclopædia.

DEPARTURE OF THE "JOHN WILLIAMS."

WE are happy to inform our readers that the new missionary ship is nearly ready for sea, and it is expected that she will sail from Gravesend on THURSDAY, the 4th inst., under the care of our experienced and able friend CAPTAIN WILLIAMS. There will sail in her the following missionaries and their wives, for the islands of the South Pacific; viz., for the *Navigators' Islands*, Rev. Alex. Michie and Mrs. Michie, Rev. S. H. Davies and Mrs. Davies, Rev. W. J. Watson and Mrs. Watson; for *Rarotonga*, Rev. James Chalmers and Mrs. Chalmers; and for *Huahine*, Rev. A. T. Saville and Mrs. Saville.

A public valedictory service will be held at the POULTRY CHAPEL on the evening of TUESDAY, JANUARY 2nd, when the Directors and friends of the Society will take leave of the missionary brethren. The service will be primarily devotional, and an address will be presented to the missionaries by the Rev. JOHN KENNEDY, of Stepney. The service will commence at seven o'clock precisely, and close not later than nine.

HOME SECRETARIAT.

THE Officers of Auxiliaries and the friends of the Society in general are requested henceforth to direct all letters enclosing remittances to the Rev. ROBERT ROBINSON, *Mission House, Blomfield Street, Finsbury, London.*

MISSIONARY CONTRIBUTIONS.
From 18th October to 18th November, 1865.
(Continued from last Month.)

1A.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

STAFFORDSHIRE.		Albert Harris	0 6 1	Mrs. Nixon	1 0 0	Emily Wheeler	0 11 4
Dressed and Wharfedale		Julia Day	0 2 0	Mr. J. P. Smith	0 10 0	John Mullings	0 9 11
Leeds.		Collection	1 10 0	Mr. J. Harris	0 10 0	M. A. Wheeler	0 9 9
Rev. B. Way.		Overham.		Mr. W. Stephens	1 0 0	Richard Cunningham	0 7 0
Public Meeting		Mr. W. King, Treasurer.		Mr. T. Mills	0 10 0	Mrs. H. Cunningham	0 3 0
Collected by—		Mr. J. Stock, Secretary.		Godfrey, per do.	0 0 0	Rev. R. Rawson (D.)	1 0 0
Rev. Harris		Subscriptions.		Collected by Miss		Fractions	0 0 0
Rev. Anderson		Mrs. Stansfield	0 2 0	S. J. Mills	0 11 4	£12. 14s. 7d. 4d.	
Hagen.		Mr. Taylor	0 0 0	Boxes.		Making, with same	
Rev. Thorne		Mr. Stansfield	0 0 0	Sunday School Box	1 17 0	previously acknowledged,	
Rev. Anderson		Mrs. Alexander	0 10 0	Miss Little	0 0 1	1865. 1s. 1d. for the Year	
Sunday School		Mr. Marlar	0 10 0	Miss Mary Mills	0 0 0	From.	
Rev. Mr. St. J. St. J.		Mr. Lonsdale	0 10 0	Miss Mison	1 0 0	J. Stables, Esq., Treasurer.	
Leeds.		Dr. Hooper	0 10 0	Miss Manda Bro-	1 0 0	Mr. W. Butler, Secretary.	
Leeds.		Mr. King	0 10 0	therhood	1 0 0	Zion Chapel.	
Leeds.		Mr. P. Gould	0 10 0	Miss Mary Barrett	1 0 0	For Widows' Fund	4 10 0
Leeds.		Mr. Barrett	0 10 0	Post-office	0 10 0	For the Ship	13 4 0
Leeds.		A Friend	0 10 0	Mrs. Millard	0 10 0	Family Boxes	11 7 11
Leeds.		Mr. Hayes	0 10 0	A Friend, per Mr.	0 10 0	Sunday School ditto	13 0 0
Leeds.		Mr. Balch	0 10 0	Mills	0 10 0	Ladies' Association	0 10 0
Leeds.		A Friend	0 10 0	A Friend, per Miss	0 10 0	Missionary Sermons	20 10 0
Leeds.		Missionary Boxes.		Hull	0 10 0	Public Meeting	21 0 7
Leeds.		Willie Bigwood	0 10 0	A Friend of Congre-	0 10 0	A Friend	0 10 0
Leeds.		Mr. Edge	0 10 0	gation	0 10 0	A Friend	0 10 0
Leeds.		Mrs. Andrews	0 10 0	Suma Rose	0 10 0	Mrs. W. Allard	1 10 0
Leeds.		Mr. Bryant	0 10 0	Isabel Ann. Fisher	0 10 0	Mr. J. Allard	1 10 0
Leeds.		Mr. Bowden	0 10 0	Miss Beale	0 10 0	A Friend	1 10 0
Leeds.		Mr. Selman	0 10 0	Frank Madamington	0 10 0	W. Deventish, Esq.	1 10 0
Leeds.		Mr. Tinson	0 10 0	Miss Kerr	0 10 0	A Friend to Missions	0 11 10
Leeds.		Missionary Prayer		Mr. Tidman	0 10 0	Miss Hoddinott	0 10 0
Leeds.		Meetings	0 10 0	Devises.		Howingsham	0 10 0
Leeds.		Annual Meeting	1 10 0	Rev. R. Dawson, B.A.		Trades Hill	0 10 0
Leeds.		Rev. Mr. St. J. St. J.		Annual Collections	0 10 0	Madden Bradley	0 10 0
Leeds.		Malmsbury.		Mr. Cunningham (A.)	0 10 0	Rock Lane Chapel.	
Leeds.		Collection	1 10 0	Mr. Wheatland (A.)	0 10 0	For Widows' Fund	1 10 0
Leeds.		£4 15 4		Mrs. T. Wicks (A.)	0 10 0	For the Ship	0 10 0
Leeds.		Bradford.		Ladies' Association.		Sunday School Boxes	4 0 0
Leeds.		R. Harris, Esq., Treas.		Collected by—		Family ditto	0 10 0
Leeds.		For Widows' Fund	0 10 0	Mrs. Dawson	0 10 0	Missionary Sermons	0 11 0
Leeds.		Donation for Tra-	0 10 0	Miss Manda	0 10 0	Subscriptions	0 10 0
Leeds.		vaux	0 10 0	Miss Manda	0 10 0	Rev. Mr. St. J. St. J.	
Leeds.		Annual Sermons	17 11 10	Miss L. Cunningham	0 10 0	Helf.	
Leeds.		For Native Day	0 10 0	Mrs. T. Harding	0 10 0	Rev. W. Smith.	
Leeds.		Harris	0 10 0	Miss E. Cooper	0 10 0	Subscriptions.	
Leeds.		Collected by Mrs. Harris		Mrs. Mullings	0 10 0	Mrs. T. Heaven	1 0 0
Leeds.		and Miss Taylor.		Missionary Boxes.		Mr. Heaven, for China	1 0 0
Leeds.		Mrs. R. Harris	1 0 0	A. Ferris and M.		Mr. P. Heaven	0 10 0
Leeds.		Miss Cady	1 0 0	Shipway	1 7 11	Rev. W. Smith	1 0 0
Leeds.		Miss Bulgin	1 0 0	Rev. A. Dawson	1 0 0	Boxes.	
Leeds.		Mr. S. Taylor	1 0 0	Mrs. Waylen and		Mr. Heaven	0 10 10
Leeds.		Mrs. Sparks	0 10 0	Pupils	1 1 0	Mrs. Heaven	1 7 0
Leeds.		Mrs. Bishop	0 10 0	Beattie Pearman	0 10 0	Mrs. Smith's Ser-	
Leeds.		Mrs. Summers	0 10 0	Miss Jones	0 10 0	vants	1 7 0
Leeds.		Boxes under do.	0 10 0	A Friend	0 10 0	Mrs. Hunt	0 10 0
Leeds.		Sabbath School	0 10 0	Mrs. Dunscombe	0 10 0	Mr. E. Heaven's Office	1 0 0
Leeds.		Girls, Box	0 10 0	Mr. Cornwall	0 10 0	Misses E. A. Heaven	0 10 0
Leeds.		Boys, Box	0 10 0	Mr. Cornwall's Ser-		Mrs. Maundrel	0 10 0
Leeds.		Sabbath School Chil-		vants	0 10 0	John Haddock	0 10 0
Leeds.		dren, collected for		Mr. Cornwall's In-		J. Edwards	0 10 0
Leeds.		the New Ship	0 10 0	pta	0 10 0	Mrs. Lewis	0 10 0
Leeds.		Boxes.		Lucy Hamble	0 10 0	Mrs. Harding	0 10 0
Leeds.		Miss Lidbury	0 10 0	Samuel Hutchins	0 10 0	Mr. Laws	0 10 0
Leeds.		Miss Summers	0 10 0	Rebecca Faw	0 10 0	Mr. W. Shepherd	0 10 0
Leeds.		Miss Harrow	0 10 0	Maria Cooke	0 10 0	Maria England	0 10 0
Leeds.		Two Bank-offerings	0 10 0	Mr. Fell	0 10 0	W. Leister	0 10 0
Leeds.		Rev. Mr. St. J. St. J.		Mrs. Smith	0 10 0	Harry Trent	0 10 0
Leeds.		Chippendale.		A Gift in Secret	0 10 0	M. A. Papp	0 10 0
Leeds.		Rev. E. R. Hart, M.A.		Juvenile Association.		Sundry Boxes	0 10 0
Leeds.		Rev. E. R. Hart, M.A.		Annual Collection	0 10 0	For the Ship	0 10 0
Leeds.		Mrs. E. R. Hart, M.A.		Boys' Sunday School	0 10 0	Public Meeting	0 10 0
Leeds.		A Friend, per do	1 10 0	Girls' ditto	0 10 0	£25. 6s. 1d. 1s. 4d.	
Leeds.		W. Hartings, Esq.	1 10 0	Collected by—		YORKSHIRE.	
Leeds.				Annie Harding	1 7 0	Bradford.	
Leeds.				Charlotte Harding	1 0 0	Auxiliary Society,	
Leeds.				and M. A. Stevens	1 0 0	per W. Munn,	
Leeds.				Sarah J. Parr	0 10 0	Esq., on Account 120 0 0	
Leeds.				Kate and Charles		R. Bonstead, Esq.	
Leeds.				Gillman	0 10 0	(D.)	0 10 0

<p>IRELAND.</p> <p><i>Belfast.</i></p> <p>Per Rev. G. Pritchard, on Account</p> <p><i>Dublin.</i></p> <p>E. Atkinson, Esq., per Mrs. Haude ..</p> <p>CANADA WEST.</p> <p><i>Newmarket.</i></p> <p>Congregational Church, Rev. E. Parker</p> <p>Contributions</p>	<p>VICTORIA, AUSTRALIA.</p> <p>Per Rev. J. P. Sunderland.</p> <p><i>Brighton.</i> Congregational Sunday School, Rev. W. A. Lewis ..</p> <p><i>Castlemaine.</i> Congregational Sabbath School, Rev. E. Day, for May ..</p> <p><i>Guelph.</i></p> <p>United Presbyterian Sunday School, Rev. Mr. Henderson, for May ..</p>	<p>Mrs. Thomas, from Ladies' Missionary Working Party, for Native Teacher ..</p> <p><i>Richmond.</i> Mrs. C. Fysh, to Rev. J. L. Green, Tahua, for Training Institute ..</p> <p>NORFOLK ISLAND.</p> <p>Omitted to last Report.</p> <p>Native Contributions, per Captain W. M. Williams ..</p>
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MISSIONARY CONTRIBUTIONS.

From 20th November to 16th December, 1865.

<p>L. W. Alexander, Esq., for January 1880 0 0 0 0 2 (D.J.) 0 0 0</p> <p>Joseph Brown, Esq., for Management 30 0 0 For South Sea Missions 10 0 0 For Widows' Fund 4 0 0</p> <p>J. E. Dant, Esq. (I.S.) 10 10 0 Miss Wedgwood (D.) 10 0 0 Dr. Baberston (A.) 5 0 0 W. J. Hare, Esq., for Mrs. Mough, for Madagascar 0 10 0 E. A. M. G., for the "Record" 0 0 0 E. T. W. 0 0 0</p> <p>Liberty Chapel, Ball's Pond.</p> <p>Sunday School 0 10 0</p> <p>Mile End New Town.</p> <p>On Account, per Mrs. Fanning 12 15 10</p> <p>Oxford Road Chapel.</p> <p>Sunday School, for the Native Children John Fildes and Jane Foulton 0 0 0</p> <p>Trinity Chapel, Brixton.</p> <p>Rev. E. Eldridge.</p> <p>Mrs. Hapler 2 0 0 Mrs. Dean 1 0 0 Mrs. Crabb and Son 1 0 0 Mrs. Wotton 1 0 0 Mrs. R. P. Foster 1 0 0 Mrs. Steward 1 0 0 R. P. C. 1 0 0 London 1 0 0 Mrs. Ganger 1 0 0 Mrs. Jackson 1 0 0 Mrs. Payne 1 0 0 Mrs. Morris 1 0 0 Mrs. Barker 1 0 0 Mrs. A. Mrs. Newlin 1 0 0 Mrs. Pearce 0 0 0 Mrs. Wotton 0 0 0 Mrs. Eldridge 0 0 0 Mrs. Eldridge 0 0 0</p>	<p>Miss Gilbert 0 10 0 Miss S. Gilbert 0 10 0 A Friend 0 10 0 Miss Harrison 0 10 0 Mr. Edmonds 0 0 0 Mr. Higgins 0 0 0 Mrs. Bariston 0 0 0 Sabbath School 4 1 0 Mrs. Eldridge 0 0 0 Bible Class (s. n. s.) 0 10 0</p> <p>Missionary Boxes.</p> <p>Queen's Road 1 4 1 Mrs. Simmons 0 14 7 Miss Payne 0 10 7 Little Annie 0 0 0 Mr. Hy. Leigh 0 0 0 Miss Harlow 0 0 0 Trinity Vestry 0 0 0 Public Meeting 0 0 0 Exs. 17s. 11d., 3d. 7s.</p> <p>Westminster Chapel.</p> <p>On Account, per C. Glover, Esq. 5 1 0</p> <p>BENKSHIRE.</p> <p>Reading.</p> <p>Legacy of late Mrs. H. M. Farnell, less duty, per Miss Farnell and Mr. Rickson 0 0 0</p> <p>BUCKINGHAMSHIRE.</p> <p>Wingrave & Aston Abbotts.</p> <p>Rev. G. Moore.</p> <p>Missionary Boxes 4 0 0 For Widows' Fund 1 0 0 Public Meeting 0 14 5 Mr. Moley & Family 0 0 0 Missionary Box 0 0 0 Mrs. Moore, Aston 0 0 0 A Friend 0 0 0</p> <p>Missionary Boxes.</p> <p>Mrs. J. Griffin 1 0 0 Misses Witham 1 0 0 Miss Elliott 0 10 0 Miss Kingley 0 15 4 Mrs. Bruce, Aston 0 10 0 Abbotts 0 10 0 Miss Griffin 0 10 0 Frank Bostons 0 10 0 Mrs. Gurney, Newham 0 10 0 John Carter, Aston 0 0 0</p>	<p>Annie E. Moore 0 7 0 William Newman 0 7 0 Annie Warr, Aston 0 7 0 Mrs. Josiah Dimmock 0 0 0 Emma Allen 0 0 0 John Dimmock, Jun. 0 0 0 Joseph Fleet 0 0 0 Jem ma Fleet 0 0 0 William Griffin 0 0 0 Emaline Robinson 0 0 0 Nath. Faulkner 0 0 0 Alice Simmons 0 0 0 Sunday school Box 0 0 0</p> <p>Collected by Mrs. J. Dimmock 0 10 0 Fractions 0 0 7 Exs. 6s., 3d. 6s. 6d.</p> <p>CAMBRIDGESHIRE.</p> <p>Fordham.</p> <p>For Mrs. Smith.</p> <p>A Friend 0 10 0 Mrs. J. Pyson 0 0 0 Mr. Bloom 0 0 0 Mrs. Smith 1 0 0 Miss Ellen Bland 0 0 0 Mrs. Cullen, Box 0 11 0 Produce of Garden Ground 0 10 0 For Widows' Fund 0 10 0 4/ 6s. 6d.</p> <p>CHESHIRE.</p> <p>Birkenhead and Wirral Auxiliary.</p> <p>A. H. Cowie, Esq., Treas.</p> <p>Rev. J. Mann, Sec.</p> <p>Hamilton Square Chapel.</p> <p>Rev. J. Mann.</p> <p>Collections 7 0 0 Public Meeting 0 15 0</p> <p>Congregational Church, Aston Road.</p> <p>Collections 0 10 0 Ladies' Auxiliary (additional) 0 0 0</p> <p>Leicard Independent Chapel.</p> <p>Collections 0 10 0 Exs. 6s. 6d.; 7s. 10s. 11d.</p>	<p>COSEWALL.</p> <p>Lumerton.</p> <p>Subscriptions of the Section of the Church and Congregation of Castle Street Chapel, now assembling at the Public Room.</p> <p>Messrs. John Dolden, Messrs. Hayman, & Myres Dancy, Donors.</p> <p>Miss Boucher 1 0 0 Mr. Dodge 1 0 0 Mr. T. B. Hyre 0 10 0 Mr. J. R. Gents 0 0 0 Mr. Hayman 0 10 0 Mr. Langham, New-ton 0 10 0 Mr. Treloar 0 10 0 Miss Parish (D.) 1 0 0 Miss Thompson (D.) 1 0 0 Missionary Sermons 4 14 4 Sabbath School 12 10 0 Exs. 12s.; 12s. 12s. 3d.</p> <p>CUMBERLAND.</p> <p>Auxiliary Society.</p> <p>W. Wilson, Esq., Treas.</p> <p>Carnegie.</p> <p>Charlotte Street Church.</p> <p>Rev. W. A. Wrigley.</p> <p>Rev. H. Head, Esq. (D.) 0 0 0</p> <p>Subscribers.</p> <p>Mr. R. Norman 1 0 0 Mr. W. Maxwell 1 0 0 Mr. R. E. Back 1 1 0</p> <p>Missionary Boxes.</p> <p>Miss D. Hamilton 0 34 0 Master Wrigley 0 10 0</p> <p>Missionary Sermons 7 0 0 Public Meeting 0 0 0 Exs. 3s. 6d.; 12s. 17s. 6d.</p> <p>Gamblesby.</p> <p>Rev. T. Bell.</p> <p>Collection 0 0 0</p>
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Pearth.		Collected by Miss Kirkland.		Missionary Boxes.		Collected by Miss Wheatcroft from Sunday School Teachers, for China.	
Rev. W. Brawie.		Rev. W. Crobble .. 1 1 0		Miss Boden .. 0 2 0		Mrs. Wheatcroft .. 0 4 1	
Collections .. 2 5 5		Mrs. Harkness .. 0 10 0		Miss M. Boden .. 0 2 0		Mrs. Tomlinson .. 0 4 1	
Sabbath School .. 2 0 0		Sums under 10s. .. 1 10 0		Mrs. Frances .. 0 0 0		Miss Wright .. 0 4 1	
Missionary Basket .. 4 10 0		Collected by Mrs. C. S. Adair.		School Boxes.		Miss Walker .. 0 4 1	
Temple Bowerby.		Mrs. C. S. Adair .. 0 10 0		John Boden .. 0 1 0		Miss Blore .. 0 2 0	
Collections .. 1 15 0		Miss Webster .. 0 10 0		Miss Skidmore .. 0 0 1		Miss Wheatcroft .. 0 4 1	
Subscriptions & Donations.		Sums under 10s. .. 4 0 7		Miss Stone .. 0 0 0		Mr. W. Tomlinson .. 0 4 1	
Rev. W. Brawie .. 1 1 0		Collected by Misses Kirkley.		Miss Breckishurst .. 0 4 0		Mr. J. W. Hall .. 0 4 1	
Mr. Bell .. 1 0 0		Mrs. Hocking .. 0 10 0		Collected by Miss Skidmore.		Mr. T. W. Hunt .. 0 4 1	
A Friend .. 0 10 0		Mrs. Taylor .. 0 10 0		Mr. Chadwick .. 1 0 0		Mr. N. Wheatcroft .. 0 4 1	
Mr. James Graham .. 0 1 0		Sums under 10s. .. 0 15 0		Mrs. Polydestie .. 0 10 0		Mr. G. H. Wheatcroft .. 0 4 1	
Rev. J. O. Hodgson.		Collected by Miss Gambia.		Mrs. Ward .. 0 0 0		Small Sums .. 0 0 4	
Barton Vicarage .. 1 1 0		Mr. Gambia .. 1 1 0		Mr. Toplis .. 0 4 0		Miss Wheatcroft .. 0 4 1	
Miss Holmes .. 1 0 0		Mrs. Gogoyne .. 0 10 0		Miss Barton .. 0 4 0		for Native Girl in	
Gifts for China .. 1 0 0		Mr. Prince .. 0 10 0		Collected by Miss Smith.		Mrs. Gannaway's	
Sir Geo. Musgrave.		Sums under 10s. .. 0 10 0		Mrs. Walker .. 0 0 0		School, Travancore,	
Bart. Eden Hall .. 1 0 0		Collected by Mrs. Briggs.		Miss Forbes .. 0 0 0		to be called	
Mrs. Wauchop.		Mrs. Crobble .. 0 10 0		Miss Smith .. 0 0 0		Douglas Wheat-	
Dacre Lodge, for		Sums under 10s. .. 2 15 0		Mr. Gregory .. 0 1 0		croft .. 1 0 0	
the Poor Chris-		Collected by Miss Owen.		Friends .. 0 2 4		Sunday School Missionary	
tians in Madagas-		Mr. Owen .. 1 5 0		1st. 10s. 1st.		Boxes.	
car .. 3 0 0		Mrs. Owen .. 0 10 0		Melbourne. Col-		Young Men's Bibles	
Legacy by the late		Sums under 10s. .. 0 10 0		lections .. 0 11 0		Oliver .. 0 5 4	
Mr. Rytbe .. 10 10 0		Collected by Miss Alton.		Middleton-by-Yaulgrove.		Female ditto .. 0 2 1	
Missionary Boxes.		Mr. Alton .. 0 10 0		Rev. G. Lusketh.		Lucy Marsh .. 0 4 10	
Misses Brawie .. 1 15 10		Sums under 10s. .. 1 15 10		Congregational Col-		Margaret Wild .. 0 0 0	
Miss Hardgett .. 0 0 11		Collected by Miss Abell.		lection .. 0 10 4		Clara Seeds .. 0 0 11	
Miss A. Barton .. 0 0 0		Mr. Pike .. 1 1 0		Boxes.		Elizabeth Marsh .. 0 0 0	
Miss Mary Graham .. 0 1 7		Mr. B. Smith .. 1 0 0		Mrs. Bateman's		Sarah Ann Walker .. 0 2 0	
Miss Dinah Harris .. 0 4 10		Sums under 10s. .. 0 0 0		Children .. 0 10 0		Eliza Hatfield .. 0 2 11	
Miss Isabella Bal-		Victoria Street Sab-		Miss Potter .. 0 10 0		Sarah Melior .. 0 1 10	
stone .. 0 0 2		bath School .. 10 5 11		Day School .. 0 0 0		Sarah Shenton .. 0 1 0	
Miss Mary Irving .. 0 1 7		Regent Street Sab-		Ext. Ed., & 2s.		Martha Walker .. 0 1 1	
Miss Susannah		bath School .. 1 11 0		Repton and Narrow.		Mary Fox .. 0 1 10	
Irving .. 0 2 7		Missionary Sermons .. 30 11 11		Rev. V. D. Ingham.		John Horobin .. 0 0 0	
Miss H. Kirkbride		Fritches .. 3 0 0		Boxes.		Hydney Melbourne	
Miss Sarah Ogil .. 0 7 10		Mr. Jon. Fletcher .. 0 10 0		Mrs. Bateman's		Samuel Mould .. 0 1 2	
Mrs. Bennie .. 0 0 1		Little Moton .. 1 0 7		Children .. 0 10 0		Small Sums .. 0 1 0	
Miss Robinson .. 2 0 0		London Road Chapel.		Miss Potter .. 0 10 0		Missionary Sermons .. 1 10 1	
Miss Annie Robin-		Rev. H. Ollard, F.R.A.		Day School .. 0 0 0		Public Meeting .. 1 0 0	
son .. 1 0 0		Mr. M. Goochale, Secretary.		Ext. Ed., & 2s.		Fractions .. 0 0 0	
Mrs. Scott .. 0 10 0		Collected by—		Repton and Narrow.		Mr. Seeds .. (D.) 1 0 0	
Mrs. Wm. Scott .. 1 10 0		Miss Allport .. 10 9 4		Rev. V. D. Ingham.		Ext. Ed., 1st, 1st.	
Miss Caroline Work-		Mrs. Corbin .. 5 1 0		Boxes.		DEVONSHIRE.	
man .. 0 5 1		Miss Sale .. 2 0 0		Repton.		Appledore.	
Total .. 77 6 2		Miss Bowick .. 2 0 0		Collection .. 1 0 0		Rev. A. C. Moorman.	
DEVENTHAM.		Miss S. Footitt .. 1 0 0		Missionary Boxes.		Sermons .. 2 10 0	
Derby.		Miss E. Grabster .. 0 10 0		R. Sale, Esq. .. 1 0 0		Public Meeting .. 1 10 1	
Auxiliary Society.		Missionary Boxes .. 0 7 2		Miss Cooks .. 1 0 0		Collected by—	
Joshua Denaton, Esq.,		Girls' School .. 4 1 5		Miss Ordish .. 0 0 1		Miss S. H. Swindale .. 1 10 1	
Treasurer.		Boys' School .. 1 1 10		Ann Smith .. 0 0 10		Ext. Ed., M. 1st. 1st.	
Rev. W. Crobble, M.A.,		Missionary Sermons .. 10 10 7		Mrs. Whitaker .. 1 0 0		Beverton.	
L.L.B., Secretary.		Public Meeting .. 0 10 0		Miss Bates .. (A.) 0 10 0		Rev. W. Hill.	
Victoria Street Church.		After Address to		Repton.		Public Meeting .. 4 17 2	
Rev. W. Crobble, M.A., L.L.B.		both Schools .. 5 11 7		Collection .. 2 4 0		Family Boxes.	
Miss Brentnall, Secretary.		Less Expenses .. 10 10 7		Missionary Boxes.		Mrs. Williams .. 2 4 0	
Collected by Miss Denston.		100 7 7		Sarah Rogers .. 0 10 0		Miss E. Procter .. 1 0 0	
Miss Denston .. 2 15 0		120 17 0		Thomas Parker .. 0 11 0		Misses A. and M.	
Mr. Joshua Den-		120 17 0		Twin Brothers .. 0 3 0		Jackson .. 1 0 7	
ston .. 0 0 0		120 17 0		School Children .. 0 7 4		Miss S. B. Hill .. 1 0 0	
Mr. John Denston.		120 17 0		Ext. 7s., 9d. 6s.		Mr. W. Langman .. 0 10 0	
Mr. Bottomley .. 0 10 0		120 17 0		Biddings. Rev. J.		Master J. Kerwell .. 0 10 0	
Mrs. Vinlay .. 0 10 0		120 17 0		Chapman .. 4 7 3		Miss M. Channon .. 0 2 0	
Mr. Harkness .. 0 10 0		120 17 0		Wickworth.		Mrs. J. Metters .. 0 2 0	
Mr. Carter .. 0 0 0		120 17 0		Congregational Church		Miss S. J. Jasper .. 0 7 0	
Collected by Miss Brentnall.		120 17 0		Temperance Hall.		Mr. J. Norrish .. 0 0 0	
Mr. Brentnall .. 1 1 0		120 17 0		Par Mr. W. Tomlinson.		Mrs. R. Mow .. 0 0 0	
Sums under 10s. .. 1 15 0		120 17 0		Collected by Miss Wright.		Miss A. Coram .. 0 0 0	
Collected by Miss Pick.		120 17 0		J. Wheatcroft, Esq. .. 1 0 0		Miss M. Withycombe .. 0 1 0	
Mrs. Sparkes .. 0 10 0		120 17 0		Mr. Hunt .. 0 10 0		Sunday School Classes.	
Sums under 10s. .. 0 14 0		120 17 0		Mr. T. W. Hunt .. 0 10 0		Mr. Harley .. 1 0 0	
Collected by Miss Towle.		120 17 0		Miss Wright .. 0 10 0		Mr. S. Moline .. 1 0 0	
Mr. Sparkes .. 0 10 0		120 17 0		Mr. Blore .. 0 0 0		Mr. J. Kerslake .. 0 2 0	
Sums under 10s. .. 1 1 4		120 17 0		A Friend .. 0 3 0		Mr. R. Metters .. 0 2 0	
Collected by Mrs. Bryer.		120 17 0		Collected by Miss A. Marsh.		Mr. J. Andrews .. 0 2 1	
Mr. Bryer .. 1 0 0		120 17 0		Mr. G. Seeds .. 0 4 4		Miss E. Peake .. 0 0 0	
Sums under 10s. .. 1 0 0		120 17 0		Mr. Marsh .. 0 2 0		Miss M. Peake .. 0 2 0	
Collected by Mrs. Bryer.		120 17 0		Mr. J. Seeds .. 0 2 0		Miss R. Coram .. 0 0 0	
Mr. Bryer .. 1 0 0		120 17 0		Mrs. Clough .. 0 4 0		Smaller Sums .. 0 4 0	
Sums under 10s. .. 1 0 0		120 17 0		Collected		Ext. 10s., 12. 10s.	
Collected by Mrs. Bryer.		120 17 0		Mr. G. Seeds .. 0 4 4		Tiverton.	
Mr. Bryer .. 1 0 0		120 17 0		Mr. Marsh .. 0 2 0		A. J. Weber, a Thank-	
Sums under 10s. .. 1 0 0		120 17 0		Mr. J. Seeds .. 0 2 0		offering for a Mer-	
Collected by Mrs. Bryer.		120 17 0		Mrs. Clough .. 0 4 0		rital Deliverance .. 0 10 0	
Mr. Bryer .. 1 0 0		120 17 0		Collected			
Sums under 10s. .. 1 0 0		120 17 0		Mr. G. Seeds .. 0 4 4			
Collected by Mrs. Bryer.		120 17 0		Mr. Marsh .. 0 2 0			
Mr. Bryer .. 1 0 0		120 17 0		Mr. J. Seeds .. 0 2 0			
Sums under 10s. .. 1 0 0		120 17 0		Mrs. Clough .. 0 4 0			
Collected by Mrs. Bryer.		120 17 0		Collected			
Mr. Bryer .. 1 0 0		120 17 0		Mr. G. Seeds .. 0 4 4			
Sums under 10s. .. 1 0 0		120 17 0		Mr. Marsh .. 0 2 0			
Collected by Mrs. Bryer.		120 17 0		Mr. J. Seeds .. 0 2 0			
Mr. Bryer .. 1 0 0		120 17 0		Mrs. Clough .. 0 4 0			
Sums under 10s. .. 1 0 0		120 17 0		Collected			
Collected by Mrs. Bryer.		120 17 0		Mr. G. Seeds .. 0 4 4			
Mr. Bryer .. 1 0 0		120 17 0		Mr. Marsh .. 0 2 0			
Sums under 10s. .. 1 0 0		120 17 0		Mr. J. Seeds .. 0 2 0			
Collected by Mrs. Bryer.		120 17 0		Mrs. Clough .. 0 4 0			
Mr. Bryer .. 1 0 0		120 17 0		Collected			
Sums under 10s. .. 1 0 0		120 17 0		Mr. G. Seeds .. 0 4 4			
Collected by Mrs. Bryer.		120 17 0		Mr. Marsh .. 0 2 0			
Mr. Bryer .. 1 0 0		120 17 0		Mr. J. Seeds .. 0 2 0			
Sums under 10s. .. 1 0 0		120 17 0		Mrs. Clough .. 0 4 0			
Collected by Mrs. Bryer.		120 17 0		Collected			
Mr. Bryer .. 1 0 0		120 17 0		Mr. G. Seeds .. 0 4 4			
Sums under 10s. .. 1 0 0		120 17 0		Mr. Marsh .. 0 2 0			
Collected by Mrs. Bryer.		120 17 0		Mr. J. Seeds .. 0 2 0			
Mr. Bryer .. 1 0 0		120 17 0		Mrs. Clough .. 0 4 0			
Sums under 10s. .. 1 0 0		120 17 0		Collected			
Collected by Mrs. Bryer.		120 17 0		Mr. G. Seeds .. 0 4 4			
Mr. Bryer .. 1 0 0		120 17 0		Mr. Marsh .. 0 2 0			
Sums under 10s. .. 1 0 0		120 17 0		Mr. J. Seeds .. 0 2 0			
Collected by Mrs. Bryer.		120 17 0		Mrs. Clough .. 0 4 0			
Mr. Bryer .. 1 0 0		120 17 0		Collected			
Sums under 10s. .. 1 0 0		120 17 0		Mr. G. Seeds .. 0 4 4			
Collected by Mrs. Bryer.		120 17 0		Mr. Marsh .. 0 2 0			
Mr. Bryer .. 1 0 0		120 17 0		Mr. J. Seeds .. 0 2 0			
Sums under 10s. .. 1 0 0		120 17 0		Mrs. Clough .. 0 4 0			
Collected by Mrs. Bryer.		120 17 0		Collected			
Mr. Bryer .. 1 0 0		120 17 0		Mr. G. Seeds .. 0 4 4			
Sums under 10s. .. 1 0 0		120 17 0		Mr. Marsh .. 0 2 0			
Collected by Mrs. Bryer.		120 17 0		Mr. J. Seeds .. 0 2 0			
Mr. Bryer .. 1 0 0		120 17 0		Mrs. Clough .. 0 4 0			
Sums under 10s. .. 1 0 0		120 17 0		Collected			
Collected by Mrs. Bryer.		120 17 0		Mr. G. Seeds .. 0 4 4			
Mr. Bryer .. 1 0 0		120 17 0		Mr. Marsh .. 0 2 0			
Sums under 10s. .. 1 0 0		120 17 0		Mr. J. Seeds .. 0 2 0			
Collected by Mrs. Bryer.		120 17 0		Mrs. Clough .. 0 4 0			
Mr. Bryer .. 1 0 0		120 17 0		Collected			
Sums under 10s. .. 1 0 0		120 17 0		Mr. G. Seeds .. 0 4 4			
Collected by Mrs. Bryer.		120 17 0		Mr. Marsh .. 0 2 0			
Mr. Bryer .. 1 0 0		120 17 0		Mr. J. Seeds .. 0 2 0			
Sums under 10s. .. 1 0 0		120 17 0		Mrs. Clough .. 0 4 0			
Collected by Mrs. Bryer.		120 17 0		Collected			
Mr. Bryer .. 1 0 0		120 17 0		Mr. G. Seeds .. 0 4 4			
Sums under 10s. .. 1 0 0		120 17 0		Mr. Marsh .. 0 2 0			
Collected by Mrs. Bryer.		120 17 0		Mr. J. Seeds .. 0 2 0			
Mr. Bryer .. 1 0 0		120 17 0		Mrs. Clough .. 0 4 0			
Sums under 10s. .. 1 0 0		120 17 0		Collected			
Collected by Mrs. Bryer.		120 17 0		Mr. G. Seeds .. 0 4 4			
Mr. Bryer .. 1 0 0		120 17 0		Mr. Marsh .. 0 2 0			
Sums under 10s. .. 1 0 0		120 17 0		Mr. J. Seeds .. 0 2 0			
Collected by Mrs. Bryer.		120 17 0		Mrs. Clough .. 0 4 0			
Mr. Bryer .. 1 0 0		120 17 0		Collected			
Sums under 10s. .. 1 0 0		120 17 0		Mr. G. Seeds			

Totals.	
Rev. J. J. Cousins.	
Collections	2 4 6
Balance	1 5 8
Subscriptions.	
Mr. Randall	1 0 0
A Friend	1 0 0
Rev. H. Bower	0 10 0
Miss Cumming	0 5 0
Ex. Ac. 114. 17s. 6d.	

DOMESTIC.

Weymouth.

Gloucester Street Chapel.	
Rev. E. S. Ashton, R.A.	
On Account	5 19 8
Hope Chapel.	
Rev. W. Lewis.	
On Account	10 0 0
184. 12s. 5d.	

DURHAM.

Sunderland.

For Mr. W. T. Moore.	
Fawcett Street Chapel.	
Missionary Sermons 17 7 1	
Bethel Chapel.	
Dated Juvenile	
Servants of the Three	
Churches	2 17 8
Ex. Ac. 170. 16s. 6d.	

ESSEX.

Auxiliary Society.

T. Daniell, Secy.	
Chelmsford.	
For Messrs. Wells &	
Perry	11 12 8
Stebbing.	
For Mr. T. Davy ..	10 19 8
Ex. 11s.	

GLOUCESTERSHIRE.

Bristol.

Miss Brewin (D.) 24 0 0	
Miss R. Brewin (D.) 25 0 0	
Ex. 11s.	
Coincidence.	
Beckwith's Legacy	
of the late Miss C.	
M. Fooks	200 1 0

Watson-anger-Mrs.

Rev. E. C. Pritchett.	
Mrs. Chick's Class	
for a Native Girl	
in Mrs. Rice's	
School, Bangalore,	
to be called Alice	
Brethel Pritchett	5 0 0

KANPHER.

Black's Fulham.

Miss A. M. Unborn.	
for a Church	
in Madagascar	
(under P. D.)	20 0 0

Portsmouth Auxiliary.

Rev. W. Rose, Secretary.

Mr. Burt, Treasurer.

Portico.

King Street Congregational Church.

Rev. W. Rose.

Subscribers.

Mr. J. H. Blake	1 1 0
Mr. Branch	0 10 0
Mr. Collins	0 10 0
Mr. Davis	1 0 0
Mr. Jones	0 10 0
Mr. Orange	1 1 0
Mr. Spriggs	2 10 0

Collected by—

Miss Edwards	2 10 5
Mrs. Winkum	1 0 0
Miss Barton (the	
Young Ladies)	0 10 0
Allen's Field Sunday	
School	1 4 7
Sermons	21 2 8
Ex. 1s. 6d.	

Portsmouth.

Highbury Chapel.

Subscribers.

Mr. Burt	5 5 0
Mr. Dodson	0 10 0
Mr. Kemp	2 9 8
Mr. Weston	1 1 0
Mr. F. White	1 1 0
Mr. Wheeler	0 10 0
Mr. Whitcombe	0 10 0

Collected by—

Misses Hunt and	
Steel	2 15 10
Mrs. Jeppe and Miss	
M. Summons	1 0 0
Sermons	7 7 10
Sunday School	1 11 8
Ex. 12s. 10d.	

Portico.

Buckland Chapel.

Rev. G. H. Hastings.

Sermons	4 0 8
For Native Teacher	
Andrew Fuller,	
half-year	4 0 0
For ditto, on account	
of last year	5 4 0
Ex. 12s. 6d.	

Eton Chapel.

Sermons	1 4 8
Public Meeting in	
King Street	5 10 10
Less Expenses	78 4 7
78 4 7	
78 2 0	

HEREFORDSHIRE.

Bromyard.

The Missionary Box	
of Mrs. Payne's	
Pupils	2 19 8

HERTFORDSHIRE.

Stoke Newington.

Rev. W. Outhbert, R.A.

Mr. Everett, Treasurer.

Rev. W. Outhbert	
son	1 1 0
Mr. Death	2 2 0
Miss Death	2 0 0
Miss Sarah Death	2 0 0
Mr. Portway	2 2 0

Mr. Dodd	1 1 0
Mr. James Huria	1 1 0
Mr. Hayward	1 1 0
Mr. John	1 1 0
Mr. Mullinger	1 0 0
Mr. Green	1 0 0
Mr. Pasfield	1 0 0
Mr. Thos Slater	1 0 0
Mr. Jennings	1 0 0
Mr. John Slater	0 10 0
Mr. Huria, son	0 10 0
Mr. Pyvitt	0 10 0
Mr. Beard	0 10 0
Mr. Percy	0 10 0
Mrs. Cuthbertson	0 10 0
Mrs. Cornell	0 10 0
Small Summs	0 14 0
Missionary Boxes	0 14 10
Missionary Pigeons	0 11 8
Sabbath School, Boys	4 0 0
Ditto, Girls	1 10 0
Ladies' Association	2 10 4
Missionary Ser-	
mons	24 1 8
Public Meeting	12 3 11
For the Native Pe-	
male Teacher Re-	
becca Bird	10 0 0
Ex. 10s. 6d.; 9d. 10s. 10d.	

Little Hadham.

Mr. Stalley	0 10 0
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Boxes.

Miss Stalley	0 6 7
Chapel	1 4 0
School	0 9 8
Ex. 14s. 7d.	

Hoddesdon.

Rev. J. Vine.

Mrs. Look, Treasurer.

Mrs. C. Prior, Secretary.

Missionary Sermons	4 6 8
Public Meeting	5 8 4
For Widows' Fund	2 0 1
Collected by the	
Sunday School	
Children for the	
Missionary Ship	12 0 0
Collected by the	
Young People of	
the Congregation,	
for the Missionary	
Ship	7 0 0

Subscribers.

Rev. W. Hills	2 0 0
Rev. J. Vine	0 10 0
Mr. Barnett	1 1 0
Mrs. C. Prior	0 10 0
Mrs. Look	0 10 0
Mrs. Mason	0 8 0
Mrs. Beckwith	0 8 0

Boxes.

Master and Misses	
Warner	1 3 8
Miss Goodall	0 10 4
Fanny Godney	0 10 0
A Little Girl	0 2 0
Sunday School	1 8 8
Ex. 12s.; 3d. 6s. 6d.	

Totteridge.

J. H. Paget, Secy. (D.)	10 10 0
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Ware.

High Street Chapel.

Rev. W. M. Landon.

Collections	4 14 2
Mr. Stoker's Mis-	
sionary Box	0 10 0
Ex. 4s. 6d.	

KENT.

Ashford.

Congregational Sun-	
day School, per	
Mr. Grouse	2 15 8

Fulham.

Per Mr. Holden.

Uphill	(1 yr.) 1 12 2
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Hythe.

Rev. H. Reed.

Collection	1 0 10
Capt. Wichelo, R.N.	0 10 0
Miss Reed	0 5 0
Ex. 5s. 4d.; 12. 17s.	

Hampton.

Per Mr. G. M. Hinds.

On Account	20 0 0
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LANCASHIRE.

Ashton-under-Lyne.

Miss Buckley, for	
the Native Teacher	
Abel Buckley (3	
years)	20 0 0

Blackpool.

Rev. M. R. Redman.

Collection, less Ex-	
penses	2 1 0

The Hayes, Haydock, near

St. Helen's.

Isaiah Evans, Secy.	
Ex. 10s. 10d.	100 0 0

Manchester.

Per Mr. Thomson.

A Friend, for Rev. J.	
Lee's School, China	5 1 0

Rockdale.

Isa. Ashworth, Secy., Treas.	
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Collections.

Milton Street	22 3 4
Smallbridge	4 14 0
Cuddebrook	1 10 0
An Expression of	
Thankfulness for	
restored Health,	
per Mr. J. Hoyle	0 8 8
Ex. 10s. 10d.	

Ulverston.

Rev. F. Evans.

On Account	0 2 4
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Robert Hannay,	
Secy., Springfield	
Ex. 10s. 10d.	100 0 0

LEICESTERSHIRE.

Auxiliary Society.

G. Baines, Secy., Treasurer.

Balance	40 5 4
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LINCOLNSHIRE.

Boston.

Per Mrs. Horncraft.

Sunday School Mis-	
sionary Boxes, for	
Native Girl Pa-	
stence Trf	2 0 0

Stanford. Rev. G. R. Bettle. Collections. Stanford 4 17 6 Beltingham 1 14 6 School 1 11 7 Missionary Prayer Meeting 0 3 2 Subscriptions 3 14 6 Collected by Mrs. Weston, Kirby 0 14 6 Exs. 12d, 14d, 15d, 16d.	NORTHUMBERLAND. Haydon Bridge. Rev. G. W. Swann. Collection 1 0 5 Hensham. Rev. J. T. Gray, for the Mission at Pollack, under Rev. T. Haslam 2 0 0	Collected by Miss Ebb-patrik. Mr. Bayliss 1 1 0 Mrs. Bayliss 1 1 0 Mr. Stevenson 1 0 0 Rev. J. C. Beadle 0 10 0 Mrs. Holden 0 10 0 Mr. Hately 0 10 0 Mr. W. Stanley 0 10 0 Mr. Kirkpatrick 0 10 0 Mr. A. Stanley 0 5 0 Mr. Nicholson 0 5 0 A Friend 0 1 0 A class in Boys' School 2 7 2 Mr. A. Stanley's class 0 2 0 Missionary Bazaar 0 2 0 Public Meeting 2 9 6 Children of the Sunday School 0 14 11 For the Ship 4 15 6 Exs. 12d, 14d, 15d, 16d.	Thoresby. Master Shipton 0 4 0 Mrs. J. King 0 4 0 Miss Lee 0 7 2 Miss Mosham 1 1 2 Under 4s 0 15 6 Vol. 12d.
MIDDLESEX. Brentford. Mr. G. Pitt 1 1 0	Newcastle-on-Tyne. Auxiliary Society. D. H. Goddard, Esq., Treas. Rev. R. Morrison (A.) 1 1 0 A. McCullum (D.) 0 8 0	SUFFOLK. Barry St. Edmunds. Whitting Street Chapel. Rev. A. Tylar. C. C. H. and W. D., for the Native Teachers Thomas & Sarah Hickman 20 0 0	Bordaley Street Chapel. Rev. B. Carter. Collected by Mrs. Carter. Mrs. T. Avery 2 0 0 Rev. B. Carter 0 10 0 Mr. Haynes 0 10 0 Missionary Boxes. Miss A. Radcliffe 0 7 2 " Gather up the fragments " 0 0 0 Female Bible Class 1 3 6 Young Men's class 1 3 6 Sunday School 1 15 1 Collections 2 10 0 Vol. 12d.
NORFOLK. Norwich. Old Meeting. Rev. J. Balliett. For Widows' Fund 5 2 0	Collections. St. James's Chapel. Rev. G. Stewart. 20 10 0 Do, Juvenile Meeting 2 10 0 St. Paul's Chapel. Rev. A. Reid 6 14 1 West Clayton Street Chapel, Rev. H. T. Robinson 11 14 0 Public Meeting 7 12 9 Notbury 1 19 4 Exton 4 2 6 Vol. 12d, 14d.	Hemingtons Hall. J. Pearson, Esq. 9 10 4 Ipswich. Salem Chapel. Rev. J. Gay. Contributions 9 10 0 Lowestoft. Miss Conlan 1 0 0	Carr's Lane. Rev. R. W. Dale, M.A. Mr. T. Avery 5 0 0 Mrs. T. Avery 10 10 0 Mr. B. Barnard 4 0 0 Miss S. A. James 1 0 0 Mr. Kenworthy 1 0 0 Mrs. Piercy 2 10 0 " Thyringdomstone " 4 0 0 " It is more blessed to give than to receive " 5 0 0 Rain from Heaven Boys' School, for N. T. Cottingham 25 0 0 Ditto, for General Purpose 0 5 1 Girls' School, for N. T. Cottingham 25 0 0 Ditto, for General Purpose 7 12 5 Mr. Hawkes's Class 1 0 1 Miss Martin's ditto 0 12 6 Female Adult ditto 2 1 0 Leach Street Schools and Sermons 4 17 0 Missionary Sermons 05 15 4 Juvenile Meeting 10 10 0
NORTHAMPTONSHIRE. Craton. Rev. T. E. Noyes. On Account 9 8 0	OXFORDSHIRE. Banbury. G. W. Parker, Esq., and Family 5 0 0 Henley-on-Thames. For J. Maynard, Esq. For the Native Girls Emily Rowland and Mariabella Howard 6 0 0	MURRAY. Richmond. Auxiliary Society, per Miss Rhyth, on account 11 10 0 Mrs. Tipping, for a Native Girl in the South Seas 2 0 0	Boxes. Mrs. Doran 0 10 0 Mrs. Hargreaves 0 10 0 Mrs. Wm. Hawkes 1 0 0 Mrs. Piercy 0 2 0 Quarterly Subscriptions. A Domestic Offering 0 10 0 Mr. B. Austin 0 10 0 T and J. B. 0 10 0 Rev. T. R. Barker 0 10 0 Mrs. Barker 0 10 0 Mrs. Beaumont 1 0 0 Mr. Berry 1 0 0 Mr. Bindley 1 0 0 Mr. B. Caswell 0 10 0 Mr. L. Arkeson 1 0 0 Miss S. M. Coombes 0 10 0 Rev. S. W. Dale 2 1 0 Mrs. Gammon 0 10 0 Mr. Goss 1 0 0 Mr. T. Green 0 10 0 Mr. W. Hindmarsh 0 10 0 Mr. A. Hinton 0 10 0 Mr. Holroyd 1 0 0 Messrs. Hudson and Son 1 10 0 Mrs. Joseph James 1 0 0 Mr. T. S. James 1 10 0 Mr. W. P. James 0 10 0 Mr. Lawrence 0 10 0 Mr. John Lord 1 0 0 Mr. Mc Ardle 1 10 0 Mr. Mander 1 0 0 Mr. Martin 2 0 0 Mr. Marshall 1 0 0 O. O. 0 10 0 Misses Pattison 1 0 0 Mr. James 1 0 0 Mr. Wm. Perkins 1 0 0 Miss Phelps 1 0 0 Miss E. T. Phelps 1 0 0 Mrs. Richards 0 10 0
Market Harborough. Rev. W. Clarkson, R.A. Mr. R. Goward, Treasurer. Collections. Market Harborough 15 15 7 Great Bowden 1 10 0 Sunday School Boxes. General Objects 4 1 2 For Native Children Henry Toller, Sarah Goward, and Emma Clark 10 10 0 Vol.	SOMERSETSHIRE. Bath. Auxiliary Society. J. W. Tompler, Esq., Treas. Missionary Sermons. Perry Chapel 25 10 0 Vineyard Chapel 5 2 2 Vol. 12d, 14d.	WARWICKSHIRE. Birmingham. Auxiliary Society. Mr. Joseph Williams, Treas. Mr. J. Robertson Williams, Secretary. Miss Floyd 2 0 0 Public Meeting 12 0 10 Anock's Green. Rev. G. R. Salter. Missionary Sermons 10 15 0 Sabbath School, for the Ship 0 15 0 Subscriptions. Mr. Ballany 1 0 0 Mrs. Barker 0 10 0 Mr. Barker 1 1 0 Mr. Broome 0 10 0 Mrs. Dudley 0 10 0 Mrs. Hopkin 0 4 0 Mrs. Wilson 0 10 0	Northampton. King Street Chapel. Per Mr. Hunting. Subscriptions. Mr. Vernon 1 1 0 Mr. Hunting 0 10 0 Mr. E. Groom 0 10 0 Mr. John Groom 0 10 0 Mr. R. Smith 0 10 0 Mr. Hewitt 0 10 0 Mrs. Betts 0 10 0 Collected by— Mrs. Groom and Miss Hunting 4 15 2 Miss Betts 2 7 0 Boxes. Mr. H. J. Banting 3 11 2 Mrs. Porter 1 2 0 Master C. Nicholson 0 1 2 Miss Bunting 0 7 0 Sunday school 1 17 0 Collections 10 0 0 For Widows' Fund 2 10 0 Vol. 12d, 14d.
Quindie. Per G. Jellig, Esq. Collection 0 11 0	STAFFORDSHIRE. Walsall. Bradford Street Congregational Church. Rev. J. O. Beadle. R. Stephens, Esq., Treas. Mr. J. P. Wiggins, Secretary. Collected by Miss Macqueen and Miss Maddock. S. Stephens, Esq. 10 0 0 Mrs. Stephens 2 1 0 J. Stephens, Esq. 1 1 0 M. T. Holden, Esq. 0 4 0 Mr. Maddock 1 1 0 Mr. Thos. Gameson 1 0 0 Tibbitts and Sons 1 1 0 Mrs. Wiggins 1 0 0 Mr. J. P. Wiggins 2 0 0 Mr. O. Sheldon 0 10 0 Mr. Price 0 10 0 Mr. Booth 0 2 0 Mr. Harrison 0 2 0 Mr. Newman 0 2 0 Mr. Hall 0 1 0	WARWICKSHIRE. Birmingham. Auxiliary Society. Mr. Joseph Williams, Treas. Mr. J. Robertson Williams, Secretary. Miss Floyd 2 0 0 Public Meeting 12 0 10 Anock's Green. Rev. G. R. Salter. Missionary Sermons 10 15 0 Sabbath School, for the Ship 0 15 0 Subscriptions. Mr. Ballany 1 0 0 Mrs. Barker 0 10 0 Mr. Barker 1 1 0 Mr. Broome 0 10 0 Mrs. Dudley 0 10 0 Mrs. Hopkin 0 4 0 Mrs. Wilson 0 10 0	Warwick. Mr. T. R. Barker. Mrs. Barker. Mrs. Beaumont. Mr. Berry. Mr. Bindley. Mr. B. Caswell. Mr. L. Arkeson. Miss S. M. Coombes. Rev. S. W. Dale. Mrs. Gammon. Mr. Goss. Mr. T. Green. Mr. W. Hindmarsh. Mr. A. Hinton. Mr. Holroyd. Messrs. Hudson and Son. Mrs. Joseph James. Mr. T. S. James. Mr. W. P. James. Mr. Lawrence. Mr. John Lord. Mr. Mc Ardle. Mr. Mander. Mr. Martin. Mr. Marshall. O. O. Misses Pattison. Mr. James. Mr. Wm. Perkins. Miss Phelps. Miss E. T. Phelps. Mrs. Richards.

Mrs. Buxton	2 10 0
Mr. Selby	0 10 0
Mr. Shaw	1 0 0
Mr. Short	2 10 0
Mr. John Safford	1 10 0
Mr. John Taylor	0 10 0
Mr. R. H. Taylor	0 15 0
Mr. R. Taylor	1 15 0
Mr. R. W. Taylor	0 10 0
Mr. C. Trewan	1 0 0
Mrs. Wrighton	0 10 0
Mr. Wheeler	0 15 0
Mr. Joe Williams	1 1 0
Mrs. Williams	1 1 0
Sumo under 100	10 7 5
Total, 2s. 6d.	

Highgate Chapel.

Rev. G. B. Johnson.

Collected by Miss Charlotte Avery.

Mr. W. H. Avery	20 0 0
Mr. Edw. Phipson	20 0 0
Mr. Joseph Warden	20 0 0
Mr. Richard Parry	10 0 0
Mr. Alfred Keep	2 2 0
Mr. P. Rayner	1 1 0
Mrs. P. Rayner	1 1 0
Mr. Bailest	1 1 0
Mrs. Phipson	1 1 0
Mrs. W. Phipson	1 1 0
Mrs. W. H. Avery	1 0 0
Mrs. Pettiford	1 0 0
Mrs. Spear	0 10 0
A Friend	0 10 0
Mr. Ordage	0 10 0
Mr. A. Phipson	0 5 0
Mr. J. Simpson	0 5 0
Mrs. C. Avery	0 5 0
Mrs. Edmund	0 5 0
Mr. Edwards	0 5 0
Mrs. Goodman	0 5 0
Mrs. Hetherington	0 2 0
Mr. Ringe	0 5 0
Mrs. Grove	0 5 0
Mr. D. Taylor	0 5 0
Mrs. Kempe	0 5 0
Mr. A. Beaumont	1 1 0

Collected by Miss Burton.

Miss Burton	3 0 0
Mr. J. Burgess	2 0 0
Mr. W. Chavary	0 10 0
Mr. E. Corfield, Rio Janeiro	0 10 0
Mr. A. T. Derby	0 10 0
Mrs. A. F. Darby	0 10 0
Mrs. Hurdman	0 5 0
Mrs. W. K. Gahaw	0 5 0
Mr. Langbecker	2 2 0
Mr. W. H. Pugh	0 10 0
The Wines Wright	0 5 0
Miss Lee	0 5 0

Collected by Miss Merrick.

Mr. Binkley	0 10 0
Mrs. Burman	0 12 0
Mr. P. Kemp	1 0 0
Mrs. Sharnes	0 5 0
Mr. Cowles	0 10 0
Mrs. Olding	0 10 0
Mrs. Clark	0 10 0
Mrs. Wood	0 5 0
Mrs. Jones, Francis	0 10 0
Sum	0 10 0
Mrs. Wood	0 4 0
Mrs. Merrick	0 5 0

Donations.

Rev. G. Hamilton	0 5 0
Mr. B.	0 5 0
Mr. B.	0 10 0
Mrs. Barrett	0 5 0
A Friend in A	0 5 0
Friend in A.	0 5 0
Mr. Whitehead	0 5 0
Mr. Cartwright	0 10 0
Mr. Ashford	0 5 0

Collected by Miss Taylor.

Miss Buckton	1 0 0
Mrs. Markwick	0 5 0
Mr. Hollingsworth	1 1 0
Mrs. Hollingsworth	0 10 0
Mr. Hopkins	1 1 0
Deborah Reed	1 1 0
Mr. R. Jones	1 1 0
Mr. J. S. Kemp	1 1 0

Mrs. Kemp	0 5 0
Mr. Loden	1 0 0
Miss Tomlinson	0 10 0

Boxes.

Mr. Bird	1 10 0
Rev. G. B. Johnson's Family	0 15 0
Mr. P. Kemp's Servants	0 5 0
Mrs. P. Kemp's Family	0 17 0
Mrs. Avery's Children	0 14 0
Mr. Warden's sister	0 14 0
F. A. G. H. & J. H.	1 0 0
Mr. Phipson's Family	0 10 10
Mrs. Mary Williams	1 5 0
Rev. G. B. Johnson	1 0 0
Mr. Wallis (A.)	1 0 0
Sunday School	13 0 7
Young Women's Class	0 12 0
Young Men's Bible Class	0 14 0
Missionary Contributions	75 1 11
Total, 10s. 6d.	

Bedington.

Rev. H. J. Westbrooks.

Subscriptions.

Mr. Beasley	1 1 0
Mr. Barton	0 5 0
Mr. Chier	0 5 0
Mrs. Fairfield	0 1 0
Mr. Feilow	0 10 0
Mr. Wm. Fowler	1 1 0
Mrs. E. Guyton	0 10 0
Mr. Hardy	0 5 0
Mr. Palmer	0 10 0
Mrs. Parkes	0 2 0
Mrs. Lydia Parkes	0 2 0
Mrs. Pye	0 2 0
Mrs. A. Robinson	0 10 0
Mr. Yates	0 10 0
Mr. Yeomans	0 5 0
Collections	7 12 1
Missionary Box	0 0 0
Total, 7s. 12d. 1s. 6d.	

Hampton-in-Arden.

Missionary Sermon	1 14 0
Boxes.	
Mr. Atkins	1 14 0
Mrs. Atkins	0 10 0
Miss Jane Thompson	0 7 10
Master G. Palford	0 4 0
Master A. H. Insoots	0 10 0
Miss M. A. Brown	0 2 0
Miss H. J. Cox	0 5 0
Miss Johnson	0 5 0
Miss Fanny Johnson	0 5 0
Mary Hewitt	0 2 0
Collection	0 15 4
Total, 17s. 6d.	

Highbury Chapel.

Rev. F. W. Callaway.

Annual Collection... 15 11 1

Subscriptions.

Rev. W. F. Callaway	1 1 0
Mr. Beddoes	1 1 0
Mr. Rywater	1 10 0
Mr. W. Brown	0 10 0
Mr. Challen	0 10 0
Mrs. Cook	0 10 0
Mr. Fildgen	1 1 0
Mrs. Fildgen	0 10 0
Mr. A. Fildgen	1 1 0
Mr. Hemyard	1 0 0
Mr. T. Jones	1 1 0
Mr. J. Palford	0 5 0
Mr. Roche	1 1 0

Boxes.

Miss E. Callaway	0 4 0
Mr. J. Empson	0 5 0
Master W. Palford	0 5 0
Miss Roche	1 0 0
Mrs. Ross	0 5 0
Miss Stone	0 10 0
Miss Wood	0 5 0
Miss H. G. Wright	0 15 0

Girls' School	5 5 0
Boys' School	2 15 0
Young Women's Bible Class	0 11 10
Young Men's Bible Class	0 13 0
Infant School	0 0 7
Total, 2s. 7d.	

Large Street.

Rev. J. Richards.	
Mrs. Peter Threese, for Native Teacher John Burder	10 0 0
Collections &c.	3 15 0
Total, 13s. 6d.	

Loxell's Chapel.

Rev. J. T. Fowden.	
Mr. George Harber	0 10 0
Miss Groomer's Family Box	1 5 0

Collected by Mrs. Whittingham.

Mr. W. Robinson	2 0 4
Mrs. W. Robinson	1 1 1
Mrs. Ann Robinson	0 5 4
Misses Rogers	2 3 1
Pupils of the Misses Rogers	1 2 0
Mr. and Mrs. Fred. Lines	0 5 0
Mrs. Butler	1 1 1
Mr. P. J. B. Lines	0 10 0
Miss R. P. Lines	0 10 0
Sunday School Subscriptions	20 0 0
Collections after Services	10 15 0
Total, 10s. 6d.	

Wesley Road Chapel.

Collections	10 15 0
Schools	6 0 0
Total, 16s. 6d.	

Palmer Street.

Mr. Wotton.	
Schools	5 10 7
Boxes	0 17 10
Collections	4 3 10
Total, 10s. 6d.	

Salvey.

Mr. Ingall.	
Collections	5 5 5
Schools	0 5 3
Total, 6s. 1d.	

Small Heath.

Collected by Mr. and Mrs. Nichol	2 10 0
Collections	5 0 1
School	0 5 0
Total, 7s. 10d.	

Steeplehouse Lane Chapel.

Collected by	
Miss Walker	1 0 0
Miss Standish	1 10 0
Miss Pearn	1 0 0
Miss H. J. Hardy	2 1 1
Miss East	1 10 0
Miss E. W. Paterson	4 1 0
Miss Leonard	4 10 0
Miss Gibson	7 2 0
Miss Quot	0 15 0
Miss Louisa Leonard	1 0 0
Constance	2 0 0
Mrs. G. Smith	0 7 0
Mrs. A. Edwards	1 0 0
Maria Hughes	0 5 0

Missionary Boxes.

Miss Hardy	0 5 0
Miss E. W. Paterson	0 5 0
Mrs. George Taylor	2 10 0
Miss W. W. W.	1 0 0
Miss W. W. W.	0 5 0
Missionary Sermon	27 5 1

Chris' School.

For Native Teacher Sarah Mansfield	10 0 0
For General Purposes	12 1 0
Total, 22s. 1d.	
II. Manton, Esq., & H. Manton, Jun., Esq., for Native Teacher Robert Alfred Vaughan	10 0 0

Boys' School.

For Native Teacher Charles Mansfield Glover	10 0 0
For Native Teacher to be appointed	10 0 0
For General Purposes	2 10 1
For Native Scholar James Alfred	2 0 0
Chapman, Esq., 1204, 1205, 1206, 1207	20 1 10
Loss Expenses	10 11 2
Total, 201 7s. 1d.	

Leamington.

Spencer Street Chapel.	
Mr. A. L. Francis, Treas.	
Collection	11 11 8

Stratton-under-Fosse.

Rev. W. Pringett.	
Missionary Boxes	1 4 3

WILTSHIRE.**Highworth.**

Sunday School, per Mr. J. Pinner	1 10 0
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Swindon.

Rev. G. Pilgram.	
Collection	1 15 7
Mr. H. Reynolds	1 1 0
Mr. H. Reynolds	1 1 0
The Church, for the Wiltshire Institution	1 0 0
Total, 17s. 7d.	

WORCESTERSHIRE.**Dudley.**

Mrs. Groves	0 10 0
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Kidderminster.

H. Fawcett, Esq., Sec.	
Public Collections	15 11 7

Collected by—

Miss Lea	2 3 0
Miss Fawcett	1 0 1
Miss Hatham	0 10 0
Miss Naylor	0 10 0
Miss Condie	0 10 0
Miss A. Green	1 0 0
Mr. March, Sunday School	0 1 7
Total, 10s. 4d.	

YORKSHIRE.**Great Ayton.**

Rev. L. Brerley.	
Subscriptions.	
Isaac Wilson, Esq.	1 0 0
Muntherpe Hall	1 0 0
Mrs. Wilson, ditto	0 10 0
Rev. Isaac Brerley	0 10 0

Missionary Boxes. The Misses Wilson, Nunthorpe Hall... 3 10 6 Miss S. A. Lincoln 1 11 3 Miss Jane Hutton 0 10 3 Miss Shepherd 0 7 8 Miss M. Fawcett ... 0 4 0 Master Alfred Har- bottle 0 8 3 Collection 1 14 7 Exs. 4s.; 10l. 2s. 6d.	Legacy of the late William Schole- field, Esq. 50 0 0 Middlesborough-on-Tees. Mr. T. Shiel, Treasurer. Collections 8 9 4	Mrs. W. and Mrs. T. Cath- rall's Box. Wm. Shepherd, Esq. 2 10 0 Wm. Cathrall, jun. 1 0 0 Timothy Cathrall 0 10 0 Collected from Men at Works 0 18 11 Collected by Miss Martha Cathrall 0 8 0 For the Missionary Ship, from Sunday School 1 0 0 Sunday School Box 2 1 3 Public Meeting 2 9 9 16 0 11	Inverary. United Presbyterian Church. Collection 2 7 3 Inverness. A Friend 0 10 0
Guisborough. Collection, less Ex- penses &c. 1 5 10	Missionary Boxes. Miss Shiel 1 1 0 Mrs. Buckney 0 12 6 Exs. 20s. 6d.; 3l. 10s. 4d.	Foreign Mission ... 5 1 3 Home Mission 10 18 0 Less Expenses, paid from Home Mis- sion 1 12 3 Brynberian and Velindre. Rev. E. Lewis. Contributions 25 3 9	Kilmarnock. Mr. R. Millar, per Rev. J. O. Macin- toosh, for Mada- gascar 1 0 0 Motherwell. Mr. J. Black, for the Purchase of Bibles & New Testaments 2 0 0
Halifax. Auxiliary Society. H. J. Philbrick, Esq., Treas. H. J. Philbrick, Esq., to make his Life Subscription 40 Guineas 21 0 0	Pontefract. Missionary Sermons 9 4 6 Public Meeting 9 6 6 Juvenile Meeting ... 1 1 9 Collected by Mrs. McDowall & Miss Addingley 7 12 6 Miss Towns and Miss Hebble- thwaite 2 10 1 Miss Towns, School 0 7 0	Cardigan. An Old Friend 5 0 0	Newburgh. Parochial Mission- ary Association, per Rev. R. Edgar 1 0 6
Sion Chapel. Additional for 1863... 0 15 0	Boxes. Miss S. A. Hebble- thwaite 0 10 0 Master F. and A. Morphet 0 7 3 Sunday School 0 14 4 Exs. 19s. 6d.; 30l. 14s. 5d.	SCOTLAND. Arbroath. Congregational Church. Rev. J. Gillies. Monthly Prayer Meeting 2 12 8 Collection 2 0 6 Exs. 8d.; 4l. 18s. 6d.	IRELAND. Collections by Rev. G. Pritchard, on Account 67 0 0 Armagh. Mrs. R. Orr 1 0 6
Sowerby. Rev. J. Bottomley. Collections 2 3 9 3l. 16s. 3d.	Sheffield and Attercliffe. Auxiliary Society. W. Brown, Esq., Treasurer. On Account 60 0 0	Campbeltown. Rev. Dr. Boyd. Collected for the purchase of Globes, &c., for Savage Island 9 2 6 Dr. Boyd's Young Men's Class, for a Native Teacher in the South Seas ... 2 10 0 11 12 6	Balluley. The Bequest of the late Mr. E. Martin 1 0 0 Oporto. John Cassels, Esq., for Schools, &c., under Rev. F. Wil- kinson, Santha- pooram 10 0 0
Harrogate. Per Miss Wilkinson, for the Native Girl Maud Gavin 3 0 0	West Melton. Rev. J. Boyd. Public Meeting 3 12 0 Collected by— The Misses Carnley 3 0 0 G. P. Nicholson, Esq. 1 0 0 Exs. 8s.; 7l. 4s.	Fraserburgh. Jno. Wemyss, Esq. (D.) 20 0 0 Mr. John Wemyss (D.) 20 0 0 40l.	NOVA SCOTIA. Liverpool. Rev. J. Howell 0 15 0
Leeds. Auxiliary Society. S. Hick, Esq., Treasurer. On Account 142 6 0 Ladies' Association for Fe- male Education in India. Miss E. M. Jowitt, Sec. For Mrs. Corbold, Madras 23 0 0 For Mrs. Gordon, Visagapatam 10 0 0 For Mrs. Mawbay, Onddapa 6 0 0 For Mrs. Jagannad- ham, Chicacole ... 3 0 0 184l. 6s.	WALES. Buckley Mountain. Rev. John Griffith. Mrs. Griffith's Box 2 12 2 Miss Mary Cath- rall's Box 1 15 8		

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaird, M.P., Treasurer, and the Rev. Robert Robinson, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by G. Latouche, Esq., & Co., Dublin. Post-Office Orders should be in favour of Rev. Robert Robinson, and payable at the General Post Office, London.





THE END OF THE WORLD

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FEBRUARY, 1866.

Eastern Echoes.—No. 2. The Desert.

BY THE EDITOR.

Written in the Desert of Tih (or Wandering), a few days after leaving Sinai. A vast plain lay all around, with mountains in the distance, and a few low hills near.

THE discipline of Israel in the desert has ever been recognised as foreshadowing the discipline of the Church. The exodus of the latter from Egyptian-like bondage, its passage through a spiritually baptismal sea, its marches through a mysterious desert, its heavenly food, and its drink from the living rock; the healing of its fiery sin wounds through seeing a Saviour lifted up; its warfare with the world, the flesh, and the devil; and its crossing the river of death on its way to the promised inheritance, are all typified in the precious records of Moses. The individual Christian sees ever and anon coincidences between the inspired story, and his own personal recollections. As face answers to face in a glass, so answers our spiritual life to the life which more than four thousand years ago the tribes of Israel spent on the way to Canaan.

Israel's journey in the desert was partly a discipline of nature. This little strikes the ordinary reader, but it powerfully lays hold on my imagination at this moment. "All the way" which the Lord God led them those "forty years" in the wilderness, are words which come with a new signification, after one has accomplished thus far the desert route. The "way" itself, the road, the sand, the rocks, the mountains, the wadys, the sea-shore, the waters, and the ever glorious overarching sky, become imprinted on the memory as a map, rather as a panoramic back-

ground of the progress of these children of the Lord, whom He educated so long before He gave them their promised inheritance. And all that way was "a right way." It corrected erroneous thoughts learned in Egypt, and cleansed from polluted and debasing sympathies contracted there. The tribes could not have been amidst the voluptuous and idolatrous civilization of the Nile for so many years, without having been tainted. Their bodily bondage in hard service, their slavery in brick-making, doubtless was connected with enslavement of spirit to prevalent superstitions. They could not see the temples, pyramids, statues, and worship of the kingdom of the Pharaohs—they could not minister to its support by their own labour, as probably they did by the tasks of building set them by their masters, without contracting venomous taints, in many cases deep and deadly. To get the people out of Egypt altogether,—to withdraw them from the objects and associations of its cities,—to plunge them into the solitude and silence of a huge wilderness, to disconnect them entirely from the polluted habits, manners, and customs of idolatry, and then to lead them through the purities of nature, through the naked scenes of creation,—that, indeed, was the wisest and best discipline which can be conceived. Now-a-days, to pass from the bustling streets of Cairo,—from its mosques, minarets, bazaars, and crowded streets; from its gay dresses and pictorial civilization (covering, it is to be feared, the worst of vices),—and to get into the still, quiet desert on this side of the Red Sea, and then to travel, mile after mile, in solitude and silence (solitude more profound, silence more deep than anywhere in England); solitude most awful, silence like eternity, such a change is an epoch in life, as astonishing in its way as can well be experienced. And this change helps to conceive of what, physically and naturally considered, the exodus from Egypt into the wilderness must have been. The spirits of the multitude were there steeped in natural influences,—were baptized and washed, so to speak, by the atmosphere of the desert, after a manner suited to cleanse them from Egyptian pollutions.

They now saw, not the temple of idols, but the temple of the true God, built by His own hands. They saw nature—God's sea, God's earth, God's sky. They saw them in the morning, as the sun rose with golden light, throwing his own hues over the waste of sand, and over the flood of waters, while the fresh breeze poured everywhere life and health and gladness. They saw them at noon, in a white blaze of heat, under a sky all azure, or striped with fleecy clouds. They saw them at eventide, with a crimson and purple glow on the horizon, and lengthening shadows of rocks and stones, till darkness rested on all below, and the stars shone above brighter than the brightest diamonds. And did not all they saw appear harmonious, the work of one God, illustrating the great lesson of their religion,—not a divided realm, but an empire under the sway of a

single will ; a testimony against the coarse polytheism of the Egyptians, as it was also against the subtle pantheism of races further east ? The traveller from Cairo observes certain varieties of scenery on his way to Sinai. His first stage is along wastes of sand and desert plains, monotonous and wearisome ;—scarcely a tree or a shrub, no shadow but the shadow of rocks and stones—no streams, no wells, no homesteads, no farms, no huts, no tents, no beasts, no birds, no life. Then his second stage is through valleys, where there are palm trees and wells of water, where tropical vegetation throws out its long leaves ; and though the landscape be less fresh and rich than what we have at home, altogether it appears from contrast, as “a garden of the Lord.” Next, he comes up to mountains, magnificent in extent, picturesque in form, and splendid in colour. The Horeb range is like Switzerland unclothed : it has no Alpine meadows, no Alpine forests ; but the naked granite of Sinai is, in hue and outline, the grandest and noblest which can be seen. Now in this succession of the wearisome, the beautiful, and the sublime, in this pilgrimage to Sinai, there were for the children of the Exodus stages of discipline calculated to try them, to prove them, and to show what was in their heart. The wearisomeness of the desert journey sorely tries a man’s patience, even now, in certain directions. It is irksome, irritating, vexatious. Labour seems in vain, one makes so little way at times. It is wandering on and on, without reaching anything to be desired, or even noticed. What, then, must it have been with the children of Israel ? They had such marches, not only at first, for a few days, but afterwards in that hidden life, for seven or eight and thirty years, which the Scriptures pass over in silence. This was a remarkable trial of their faith and patience. And when they were amidst the beautiful and sublime scenery of the desert, that again was adapted to prove them in another way,—to see whether there was in their hearts that perception of God, that reverence and adoration, that trust and confidence which such glorious scenery was made to call forth.

There was another instructive circumstance. After he had brought them to the foot of Sinai, he prepared to lead them to the Promised Land ; but, when they had crossed the desert, and got near their inheritance, they provoked the Lord by their rebellion, and he turned them back ! He doomed them to longer wanderings over this region of the Tih. Forty years’ discipline was not revealed at first as the Divine design. That terrifically protracted term appears as the consequence of the people’s unfaithfulness after their deliverance. It was for punishment as well as correction, in wrath as well as in mercy.

And all this is typical of the Divine discipline now. God intends we should learn lessons from His works. Nature is silent nowhere, and to none. It speaks to us here, it speaks to us at home. We miss much instruction if we do not often turn with devout inquiries to the scenes,

fair and gentle, picturesque and beautiful, grand and awful, of our own dear land. The earth is full of God, this desert is full of God, England is full of God; and God, by the facilities His providence has created for travelling, leads His people every summer from cities and towns into the solitudes and silence of the country; saying, "Come with me into the wilderness, and I will speak to thee there."

The discipline of the children of Israel was a discipline of providence.

The miraculousness of that providence is conspicuous. God suffered them to hunger, and then He fed them with manna. Some have attempted to make it appear that the manna was the product of a desert tree, which still exists, and distils a sweet gum at a particular season. But the modern manna bears no resemblance to the coriander seed, which lay round the Israelitish host like hoarfrost, and the possibility of its being now gathered once a year is utterly unlike the descent of the food six days a week, according to the Divine narrative. To pass from Elim, and take a journey into the wilderness of Sin, which is between Elim and Sinai,—to encamp in the plain of Murkah, under the shadow of magnificent mountains between two limestone headlands, with the blue waters of the Red Sea in front, the very spot, no doubt, where the amazing miracle began,—gives to it vivid reality; and as the morning dawns, and the light is flung over the hills on the other side of the Red Sea Gulf, one can well imagine what Moses describes,—can picture the people's curiosity and wonder, as they saw the miracle, and can hear their very words, as they talk together by their rude encampment, "What is it?"

Their march began with a miracle. The Red Sea opened to give them a passage dryshod. Whatever might be the exact point of transit, the present conditions of the Gulf of Suez are in exact accordance with the terms of the Mosaic narrative. This I have shown in a former paper. Moreover, there was the celestial pillar, first dividing the Israelites from the Egyptians, and then guiding the former by day and by night. Unfolded before them as the Lord's red fire banner in the darkness, as the Lord's white cloud banner in the light, it moved and rested as a thing of life, in that motionless region of death, sailing in slow measured progress, now over a sea-like plain, then through a mountain defile, its wings like the wings of an angel of God. Once more, the stricken rock sent forth water. At Rephidim, in the region of Horeb, somewhere probably in the desert portion of the Great Wady Feiran, this miracle occurred. The want of water no one can understand who has not traversed the desert. Though there are signs of water-courses everywhere, though the ground be rippled by the action of streams, yet for months and months, and for a whole year perhaps, no water is to be found. It has flowed away, sunk into the sand, and left no trace but the baked mud, or the ribbed sand. The traveller feels

that art could preserve it, but the wandering tribes of the desert have no art. Not a drop can be found for days, and then, in the heat of noon, when the sultry air parches the mouth, when a few sips of even dirty liquid is welcome, one can well imagine the misery of a great host of people, not provided for as modern travellers are, their weariness and pain, their clamorous murmurs, their cries for "Water, water, water, or we die!" The realization of the exigency, illustrates the mercy, goodness, and joy of the miracle.

And a grand miracle of healing there was together with these miracles of supply. Moses lifted up the serpent in the wilderness, to heal the people wounded with bites of reptiles, as of fire, and in doing that, prefigured the wondrous redemption of our souls by the lifting up of the blessed Saviour on the cross. In addition to these miracles of mercy, there were miracles of wrath, earthquakes and fire to destroy the murmurers against the Lord. All these wonders were evidences of the presence and power of God. They were the credentials of Moses. They clothed his person and office with a grandeur, calculated deeply to impress such a race as were those, whom God sent him to lead, and teach, and save.

But beyond their evidential force, the miracles had a typical and representative value. A typical value, inasmuch as they illustrated higher, purer, nobler blessings; supplies for the soul, the bread and water of eternal life, guidance and protection for the soul, God's revelation of his mind and will through his glorious word, healing and salvation for the soul, the exodus from the bondage of sin, and the cure of the devil's bite. But, in addition, the miracles had a representative value, thus: ordinary was indicated by the extraordinary. God's special dispensations were intended to indicate and illustrate his common dispensations. There is little said in the Mosaic narrative in relation to what must have made up the largest part of the desert experience. How all the cattle which the people brought with them from the land of Goshen were provided for, where they found pasturage, and the use made of them, are not described. The manner in which the tribes employed their time during all but three or four years of their pilgrimage, is passed over in silence. Indications are discoverable of their being industrially and gainfully employed, but in what way exactly we know not. Manna and water out of the rock were supplied, but other food and other drink were added. They encamped by wells, and under date trees, and in other fruitful places. To a large extent the desert must have always been sterile, still, I think, there are proofs enough in its present condition, that it was once generally far less barren, and, in places, far more fertile than at present. I allude to the fact now, only to illustrate the better natural side of the wilderness history, just to show that while Providence miraculously fed and refreshed the wanderers,

because of the barren nature of the desert, Providence also did not a little for them in an ordinary way. The Divine cause of the miraculous, is the key to the true cause of the natural: Providence in the manna pointed to Providence in the pasture; Providence in the streaming rock pointed to Providence in the bubbling well; Providence in sending quails, to Providence in raising up flocks and herds. God drew aside the curtain in one case, to shew that his hand was at work in all cases.

The discipline of the wilderness was especially a discipline of revelation. The spot where the law was given can be identified. We have just left it. Imagine yourselves on the spacious sloping plain of Rahah, looking down towards two valleys; that to the right contains St. Catherine's Monastery. An enormous range of granite rocks between the valleys advances on the plain. The peak in front (Safsafeh) is awfully precipitous. There are granite rocks on either side. There are granite rocks in the distance, closing up the two valleys. All is bare, rugged, stern. There are no upland pastures. This is no Alpine plateau of grass and wild flowers. Not a blade can be found anywhere, only stunted shrubs on which the camels feed. The scene is not beautiful, but it is sublime. On that peak in front, there is reason to believe the Lord appeared to the people, and spake to them. There on the top was the smoke,—there the thick cloud,—there the thunder and lightnings,—there the voice of the trumpet exceeding loud. There, at the foot, were set the bounds, lest the people should break through to come unto the Lord, and lest He should break forth on them. Here, on this plain, stood the people, awestruck, quaking, and trembling, as they heard a voice never so heard before. Here they prayed that Moses would speak, and not God; and there, up those heights, the prophet lawgiver ascended in the sight of all the host, to hold audience with the Creator of the earth. And when he had told them all the words of the Lord, they covenanted and swore that they would obey.

First, there was a revelation in speech, and then there was a revelation in writing. Within the recesses of that mountain group, Moses was hidden forty days and forty nights. Nearly six weeks passed, and they wist not what had become of their leader. The sun arose and set,—the moon waxed and waned,—the skies were crimsoned evening after evening with a glorious splendour, as the odours of aromatic shrubs swept over the tribes,—the dawn broke morning after morning in light of purple and gold, as the fresh chilling air chased sleep away,—the stars shone over those everlasting hills,—the elders talked with each other,—the priests took counsel—"Where is Moses?" "What is become of him?" They were tempted to commit idolatry. They missed the man of God, and now they would create some visible symbol of the Deity for themselves. At length he with whom God talked as a man talketh with his friend, returned, with two tables of stone, "the work of God,"

"the writing of God," and when he saw the people's idolatry, he dashed the tables in pieces. The faithful lawgiver afterwards goes back to the Divine presence, and now he wrote himself, by Divine dictation, what the Divine fingers wrote before. It was an engraved revelation for all ages.

And how very intimate is the connection between the three kinds of discipline. Nature, providence, revelation. The third is the key to the first two. The inspired teachings of the Israelitish lawgiver, explained the meaning of nature, and the designs of Providence. Why did the Hebrew tribes see deeply into creation, and feel closely folded round them the wings of God, as did no other people, but because a revelation was made to them as to no other people? And why do we appreciate the lovely and the fair, the noble and sublime, in earth and heaven? Why do we trace the Divine footsteps in history and daily life, as did not the pagan ancients, as the heathen of our own day do not, but because we have the Bible; to them unknown? Also, how did the earlier parts of the Bible apply and press home to the Hebrew heart, and how does the whole of it now every day press home to ours, the divinity and significance of nature, and the doctrine of providence with its correlative duties. Texts are written on the leaves of the external world, and within the folded-up books of every one's own private history, on which the Bible gives us sermons with practical improvements. And what a power and inspiration flow into the soul through the two other channels of discipline, when there is connected with them the third, through which there runs down the river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

The object of the discipline of the desert, was to train up a nation, a church, a body, who should be fitted to possess the promised land, who should be in it as witnesses for God, a people to shew forth his praise; and though they sadly failed in the fulfilment of their after mission, the memory of that desert discipline, was indelibly engraven on the national mind. It entered into their poetry, their laws, their institutes,—it coloured their religion,—it penetrated their domestic life. The forty years in the desert did make the Israelites, in all after time a different people from what otherwise they could have been; and the object of Divine discipline still with the church, and each believer, is to train them up for their celestial inheritance, to meeten them for heaven, by making them spiritual on earth. Do we belong to the number, do we submit to the discipline, do we exhibit the character, do we aim at the purposes and ends of the true Israel of God?

Philosophy and Prayer.

BY REV. HENRY ALLON.

WE are just now forcibly reminded of the truth of a statement made by Mr. Lecky in his "History of Rationalism :—" "The discoveries of Physical Science form a habit of mind, which is carried far beyond the limits of Physics." Not content with its own domain of intelligence, natural science is assuming to be judge in the domain of spiritual things ; because it discovers the uniform operation of natural laws, it boldly declares that miracle is impossible ; that under no circumstances can the Creator of the world, He who made nature and all its laws, interfere with it ; that because water is a fluid, under no circumstances could it sustain a human foot ; that because the motion of the earth round the sun, and round its own axis is determined, therefore no interference could ever have taken place, that would produce the effect described in Joshua's miracle ; that because rain and fair weather, pestilence and famine, are produced by natural causes, Providence cannot interfere with them ; and prayer for such things, therefore, is a folly and an impertinence.

The latter is the latest teaching of some eminent masters of science. We are explicitly told that "prayer is impotent in external nature ;" that its only benefit is, that "it reacts with beneficent power upon the human mind ;" and the recommendation is given to "our spiritual authorities," whoever these may be, to alter our entire conception and form of prayer, as a supplication to God for any gifts, and "to devise a form in which the heart might express itself without putting the intellect to shame ;" in this way "they might utilize a power which they now waste, and make prayer, instead of a butt to the scorner, the potent inner supplement of noble outward life." Scorners, that is, have a right to make praying men their butt, when they pray for rain, or for the cessation of pestilence, or for anything that depends upon the laws of nature, because it is preposterous to think that God will in any way interfere with these. The only praying man that does not deserve to be made the butt of the scorner, is the man who by acts of prayer, supplements inwardly his own noble outward life.

Concerning this dictum, we purpose to make a few remarks ; and to obviate misunderstanding, we would say :—First, that we speak of only one school of scientific men, and of only this one particular dogma ; there are, we are thankful to say, many men among the most eminent in science, who would join us in repudiating it, and who would reverently recognise the providence of God in all the experiences of daily life. And next, we do not contend for any exclusiveness in theology. All men have to do with theological and religious truth, and should, therefore, have more or less

acquaintance with it. The man of science, may from his general intelligence and culture, be eminently fitted to speak about theological and religious truths ; but it can be only in virtue of theological, not of scientific knowledge ; scientific knowledge, as such, gives him no peculiar qualification to speak of theology or religion. Next, we do not now speak of prayer for spiritual things, for the Holy Spirit, for grace ministered to the spiritual soul ; the propriety and benefit of this kind of prayer would no doubt be acknowledged by the philosophers of whom we speak, as fully as by ourselves. Our demur is simply to the philosophical exclusion of prayer, from the region of things which is regulated by natural laws ; which we think is gratuitous, unphilosophical, and irreligious.

It is fair to ask, whether, in delivering such a dictum, science is not going altogether beyond the bounds of its own domain, and intruding into the domain of theology on the one hand, and of religion on the other ? It presumes to say what God can or cannot do, which is the province of theology. It presumes to say what the soul of man should or should not do, which is the province of religion. Neither in the domain of theology, nor in the domain of religion, has science, *as such*, any means of forming such judgments. Every ordinary sensible man is as well qualified to judge, as the most eminent scientific man. If, therefore, the scientific man judges, it cannot be by the instruments or laws of his science, but simply by his ordinary common sense. And yet when the functions of science, in the domains of theology and religion, are thus disallowed, the cry is at once raised against theologians, that they array themselves against science, that they disparage or disavow the discoveries and conclusions of science, and that, therefore, the great conflict of the age is science *versus* theology.

We owe it to ourselves to disavow this as altogether an erroneous putting of the case. Within the proper domain of science, we sit humbly at its feet, we feel the most intense interest in its processes, we accept implicitly its conclusions. We dare no more reject the certain conclusions of astronomy, of geology, of physiology, than we dare reject the facts of the incarnation, or of the being of a God. Everything that science has fairly demonstrated we must believe ; and if any statements of Scripture can be fairly proved to be irreconcilable with undoubted facts of natural science, we will surrender these statements ; for error in the sacred writers is at least conceivable, but the facts of nature are indubitable. We respect science, that is, within its own domain. We respect science also, while it is making its discoveries, while it is investigating nature, examining the structure of the earth, or the structure of animals. And as theologians we watch the result with intense interest ; will it contradict, or will it confirm any parts of the sacred record ? But if *before it has concluded its inquiries*, if while

only one, or two, or a section of scientific men have come to conclusions condemnatory of Scripture, while other scientific men, equally eminent, have come to opposite conclusions, it be demanded that we confess our Bible and our theology to be erroneous, we think it no disrespect to science to say, "No." We will wait until scientific men are agreed among themselves, until the facts of science are established beyond the possibility of any intelligent doubt, and then we will bring our Bible and our theology to their test, and honestly accept the issue.

If one philosopher contends for the development of the human organism, from lower forms of brute organization, that man had his ancestor in an ape ; another philosopher, equally eminent, contends that he is a species generically unique. If one philosopher contends that there are indications of human life upon the globe in geological periods, long before Adam ; another denies the conclusiveness of such apparent indications. It is no disrespect to science, nay, it is the dictate of sound philosophy and common sense, for theology, professing no scientific authority, to refuse to surrender anything thus demanded of it, until science has arrived at indisputable conclusions. Then we will examine our theology, and if our interpretations of any parts of the Bible have been erroneous, which is possible enough, and which is quite a different thing from the error of the Bible itself, we will revise them, as we have done before, and be thankful for the science that teaches us to do so ; and if any text is found hopelessly erroneous, and no reconciliation of it with proven facts is possible, we will reject that text, whatever consequences to theological theories may follow ; we will not in the service of truth, maintain anything that is proved to be false. What more can science ask of us ? In the meanwhile, one thing is certain. No single conclusion of science, *accepted as such by all scientific men*, has yet been established, which discredits any part of the Bible. The only phenomena that are supposed to discredit it, are those about which science is still inquiring, and about which scientific men themselves differ. When geological science proved, beyond doubt, that the earth had existed long before man was created, theology at once accepted the fact, nay, Dr. Pye Smith, one of our greatest theologians, was one of the first to teach that the assumptions of theology were erroneous. This proved not that the first chapter of Genesis was erroneous, but only that the popular interpretation of it was ; that "the beginning" was not the period of Adam's creation, but the indefinite past ; like "the beginning" in the first verse of John's gospel.

On the other hand, when science, as such, intrudes into the province of theology, and from the laws of nature argues what the Creator of nature can or cannot do, theology has every conceivable right to resist it. And in so doing theology is not assailing science or invading its domain ; it is simply resisting the assault of science. Theology says to

science, you have no power of judging here ; you are pronouncing dogmatically upon matters concerning which, as mere natural science, you are utterly and necessarily ignorant. It is true that God has established the economy of nature—properties and laws, which, so far as we can observe them, are uniform in their operation ; the determination of these is the proper sphere of your knowledge ; you are fully entitled to say, “these are the facts and properties of nature, these are her uniform laws ;” and it is for theology to prove that these have ever been interfered with. Concerning these you speak with supreme authority ; and in these the theologian is bound implicitly to accept your teaching. But when you go beyond this region of the actual phenomena of nature, and pronounce upon theological possibilities, you have neither knowledge nor authority ; your appliances are as inapplicable as if, in virtue of his astronomical knowledge, the astronomer were to assume to be an authority in the fine arts. It is the province of the theologian in the use of *his* means of knowledge to tell you what God has done, or continues to do. Beyond the boundaries of nature the functions of science, as such, altogether cease. Science can expound to me the properties of matter, but it cannot tell me how matter came to have these properties—science can explain to me the phenomena and the laws of life, but it cannot tell me how life came to be. The most learned man of science, as such, knows no more about the origin of nature, the primal springs of these laws, and properties of life, why they came to be, or how they came to be, than the most ignorant peasant. Whether the man of science will or not he must here stand face to face with facts of which his science can give no account. Whether nature originated in a great miracle or not he is absolutely unable to say. If he reject the Bible account of God’s creation he has no other knowledge. Theology is a science as much as chemistry, and it is scarcely modest for the man of natural science to say, “I, in virtue of my science, am the most competent judge, not only in my own domain of nature, but also in the theologian’s domain of Divine being and action.” It is as reasonable a thing for the man of science to submit himself to the theologian in the domain of theology, as it is for the theologian to submit himself to the man of science in the domain of science. Theology, then, affirms, on what it deems sufficient evidence, that God has given a revelation of himself in the Bible, which tells us what God is, and what God does. It tells us that God is the creator of nature ; that somehow or other, at some time or other, “in the beginning, God created the heavens and the earth.” What exception can the man of science take to this ? Can he affirm that the heavens and the earth were not so created ? He knows absolutely nothing about it ; his science does not shed a single ray of light upon the origin of nature. Can he affirm that the Bible is not a revelation of God at all, that it is a mere human boast, and that, therefore, the theology that is

founded upon it is a theology that, if not false, rests upon no absolute authority ? He has no right to make such an affirmation ; the authority of the Bible rests upon various evidences, which it is the function of the theologian to examine, and with which, with very slight exceptions, natural science has nothing whatever to do. Whether therefore, then, this first great miracle of creation occurred or not must be determined by the theologian as such, not by the man of science as such.

In like manner, the man of science has no peculiar means of determining what is God's providence of the world. He knows what the ordinary and uniform laws of nature are ; but he does not know, he cannot know, what relation to these laws the constant energy of God sustains ; whether God's hand is upon them day by day, or whether He stands aloof from them. How preposterous and how presumptuous for mere science to pronounce upon this. Concerning this theology alone can speak. If the God who created the laws of nature may be their daily administrator, why, if it seems good to Him, may he not interfere with the action of these laws ? In other words, why, in the course of His providence, may not God have wrought miracles, as the Scriptures affirm ? Dare any one say that He is unable to do this ? If there be a God at all, there can be no question about His power. The only possible question is one of fact ; has He done so, or has He not ; has He so exerted His power as miraculously to interfere with the laws of nature ? This is a question, not of science but of testimony. Neither science nor reason can affirm any theory in the matter.

Does it follow, because the natural law of death is final and irreversible, that the great Creator of life can never interfere with that law ? If He can raise the dead at the last day, He can surely recall a dead man to life now. The question is one of simple testimony : science, as such, has nothing to do with it. And so with every other law of nature which is said to render miracles impossible. That God can so interfere with the laws of nature cannot be doubted without stark Atheism. Whether God has so interfered is purely matter of historical evidence. If the man of science is prepared to say that natural law is greater than he who made it, or that God himself is but a natural law, or that it is impossible either naturally or morally that God should interfere with natural law, then, and not otherwise, miracle may be pronounced impossible.

The laws of nature *are uniform*. If they were not, science would be impossible ; the uniformity of nature is the very basis upon which science has achieved her glorious discoveries. The laws of nature *are uniform* ; otherwise miracles would be impossible. It is this very uniformity of nature that is assumed by Scripture and theology when miracles are affirmed.

So far, therefore, as miracles are concerned, science, as such, has

nothing whatever to affirm either for them or against them. The question whether miracles *have* occurred or not is purely a historical one. It is to be determined not by philosophical evidence, but by historical evidence, just as we determine whether or not Julius Cæsar invaded Britain. Science must not, therefore, deem it uncourteous if theology rebukes its intrusion here as, to say the least, a presumption.

(To be continued.)

Hearts and Hands.

BY THE REV. W. M. STATHAM.

CHRISTMAS-TIME has come and gone! Most of us were disappointed that Winter, with his white locks, did not preside at our festivities. We looked for the ice upon the window panes, and the snow upon the village fields and city roofs: but in vain. Holly was here! Mistletoe was here! Christmas boxes made their usual call. Perhaps the very sermon was ready on the winter-time, but Winter didn't put in an appearance with the rest. There was a feeling of disappointment, akin to that which is felt when all the guests are ready for the dinner—some old gentleman, a great favourite, and a good friend, is very, very late, until at last you begin without him, when just as you commence, there is a bustle at the door, a disrobing in the hall, and our silver-haired friend comes in, forgiven at once, and welcomed by all. So Winter came this year. Very late, it must be confessed, and at night, when we were most of us in bed and asleep; but then he came so completely himself that you had not to look twice and ask, Is it Winter? that very deep snow, that very sharp frost, convinced us in a moment. Now we have no very deep sympathy for the lazy crew who will parade the streets in a few hours crying that "they've got no work to do," and that they're frozen out. We've seen these companies towards evening sallying forth from some public house hilarious enough, and have felt quite sure that their wives and children benefit nothing from the contributions heaped upon the heads of worthless fellows like most of these! But then base coin does not preclude the fact that there is a good currency, and some hypocrites do not make it an axiom that to keep close pockets like closed doors is man's wisest work in winter. No—winter time is peculiarly a season for the exercise of compassion. A few days ago I stood by the sick bed of a venerable navy captain, a man who has spent more than forty years of his life in patenting and perfecting anchors; "I've been thinking all night," he said, "as this 'Sou-wester' shook my windows, of the many vessels stranded on the coast. No one can feel what it is to be stranded but a seaman." I could not but feel grateful that the title which heads this article, has had so many illustrations this season in the life-boats which have been provided to rescue men clinging to the dripping shrouds, whilst the wind has been whistling through the cordage; and by the brave and noble life-boat crews who have passed through the dashing waters of the foam-crested sea to rescue their comrades in distress. Many of my readers have seen a life-boat put off to some vessel in the Downs, and in the eyes of these honest sailors they have seen something more than courage—they have marked compassion too.

This is a world which needs compassion! the blind, the deaf, the dumb, the fever-stricken, the fallen, the orphan, the widow—all call for various exercises of compassion. And, at this season of the year, it is well to remember Him of whom we read, "Jesus, moved with compassion, stretched forth his hand." Wonderful words they are; they suggest to us the PRACTICAL nature of our Lord's pity—moved with compassion he did what? Why, at once, with Divine energy, accompanying his emotion of pity, He put forth his hand. It was a beautiful spectacle—the majesty of the hand that moves the world softened into the tenderness of the hand that helps the weak and saves the lost.

Many people avoid sights which are calculated to excite compassion. According to their rendering of the reason, they cannot stand such scenes. The Saviour never shunned any spectacle of woe. What more loathsome than leprosy? Yet He who came to save from all misery did not hesitate to approach lepers, to put forth his hand and touch them, and say, "I will, be thou clean!" Jesus did not nurse compassion as a sentiment, but made it a reality indeed. Thus compassionate, we see how our Lord set himself in direct antagonism to all forms of stoicism. He did not deem it unmanly to weep, he did not disdain to pity. True manliness is not inconsistent with tenderness of heart! A stern sense of duty and a dauntless courage do not in themselves constitute A MAN! In the healthy action of the whole nature do we alone find moral manhood. There is a lake in the garden of every man's heart, and it is full of tears. Scenes of sorrow and suffering surprise them, and they come forth! To crush the emotional in our nature is to suppose that the Deity made us with an overplus. Some would silence laughter. Some would stifle tears. Both efforts are wrong! Some men try to exterminate certain species in the animal world! They do not discover their mad folly until it is revealed to them that the seeming enemy to their crops was the friend of the land. God has a place for every creature! So, also, in the human heart every faculty has its place. Some, indeed, have certain emotions in greater degree than others. To some tears are strange things, others water their couch with them. We would seek no unlovely uniformity, we would avoid all morbid excess. Still let us recognise the fact that Jesus was no stoic! He is touched with the feeling of our infirmities; and as He saw the leper, his isolation, his horror, his loathsomeness, all met His gaze, and He was filled with compassion.

Then, on the other side, Jesus set Himself in direct antagonism to all mere sentimentalism. He put forth His hand! I know not which is worst, a cold stoicism or a shallow sentimentality. Sympathy in itself may be sweet. It is like playing some plaintive air of Mendelssohn on a beautiful instrument—to touch with a sympathetic hand the chords of human nature. Sympathy in this sense is not only sweet but cheap. In music a minor is soothing, and to some hearts sympathy is a mental minor which they much enjoy. These are the people who like sensational sermons, and sensational books and songs. Pity, indeed, it is that there should be so much unpractical compassion! There are certain authors whom we all read, whose characters are so intensely human that they make us weep. There are certain pictures which the very sensitive cannot gaze on with dry eyes. Such are "Hard Times," "Waiting for the Verdict," and especially "Mary

gazing on the Crown of Thorns after Jesus had been crucified." They are not to blame for this; but it is in one sense luxurious grief. Aye! and it is dangerous grief unless we become more intensely earnest and practical in our compassion. What a contrast there seems, says a writer, between "dainty compassion and dark courts, between soft tears and hard money!" It is only as we become Christlike indeed that compassion does us good. Warm water freezes hardest and fastest, and warm feelings grow cold the soonest! Our Saviour, moved with compassion, put forth his hand—there was an unbroken communication between emotion and action. This seems to be somehow often displaced with us! Our natures, like disordered watches, seem to be ticking, but the hands do not move, something hampers the cog-wheel of action, and we only seem to be compassionate. And when Jesus put forth his hand he performed no isolate action, but one which may be termed a type deed of His whole life. Our active compassion is very fitful and infrequent, His was coeval with His earthly ministry. Well, indeed, could He say, "All day long have I stretched out my hand." He did so to the children when He took them in His arms and blessed them. He compassionated those whom the disciples would have left under the cold ban of exclusion, "and there were brought unto him little children that he should put his hands on them." He did so to the blind man, in whose dark world no visions of blessedness and beauty ever came; "he took him by the hand and led him out of the town, and put his hands upon his eyes and made him look up." He did so in all the ten thousand acts of his earthly life, in the multiplication of bread, in the uplifting of prayer, in warning the city, in raising the fallen, in restoring the dead. He did it as a teacher. He did it as a prophet. He did it as a friend to help—a brother to beckon us on. And as a Saviour, not many steps from the spot where Simeon blessed the wondering parents, and returned the child to its mother, he stretched forth his hands, and "the nails tore the hands she then was holding, and the spear pierced the side she was pressing to her bosom." These hands achieved their highest work when they wrought out our salvation, and were nailed to the cruel cross.

After this, you see how compassion led Jesus to stretch forth that hand again. Did he not let Thomas touch it to heal his doubt? Did he not arrest the attention of the terrified disciples by saying, "Behold my hands and my feet; handle me and see that it is I myself!" And, last of all, did he not lead the disciples as far as to Bethany, and lifted up his hands and blessed them, with all the compassionate love of a Saviour, whose last words were accompanied by the benediction of love?

So, too, now that the work of atonement was finished, and He was the risen and ascended Christ, the fountain of His compassion still remained unsealed! Having put forth His hand to pray for us, and to die for us, He now puts it forth to plead for us as an intercessor, and to rule us as our king. Christ compassionates the world to-day as deeply and as truly as He ever did. He compassionates the prodigal, and eyeing his solitary wanderings, sends some angel of mercy to lead him back to the Father's house. He compassionates the widow and is her husband in the highest and divinest sense, with the one hand assuaging grief, and with the other providing bread. He lays beneath us all His compassionate arms.

The Saviour in heaven is the same Saviour that trod the earth. "Jesus Christ, the same yesterday, to day, and for ever." It is compassion that still arrests the persecuting Saul. It is compassion that, seeing Apollyon pressing hard upon us, leads the Lord to place His arm between, and put to flight the prince of darkness. He gives us now the tender hand of pity, the helping hand of war, and on that hand we lean at last and learn to die.

And in heaven, as glimpsed in prophetic vision, we mark the same compassion. Divines have felt a difficulty about that hand wiping away our tears in heaven. It may be that they represent the tears of earth's last scene still left upon us as we enter glory, as the dews of night still rest on the sunlit landscape of the morning; or it may be we have forgotten that there are tears of joy as well as tears of grief, the beaded bubbles which press through the pores of the overlaid vessel of a heartfelt joy. Anyway he wipes them all away. We can well accept the fact that the living Saviour will be the first to welcome us, and to seal up sorrow's fountain for evermore. Otherwheres, as the old Puritan divines used to say, we hear of Jesus putting forth his hand. Yet we have not only the testimony of history but experience; that hand has blotted out our sins, sealed our pardon, and supplied all our need.

It is not enough to rejoice in these things. We can sit down and say, All mercies such as these, and these, and these, I get from Christ. True! but love can do more than *calculate*, it can *imitate*. I am not permitted to sit idly down and count my Christian stores;—so much pardon, so much pity, so much love. What! am I to be a miser even in moral wealth? and to settle down with the conviction that I am saved with a precious sacrifice, and made rich as a child of God? Surely we thus judge, that if one died for all, then were all dead; and that we who live should not henceforth live unto ourselves, but unto Him who died for us and rose again. We are not our own! Head, hands, and feet belong to Christ! There is nothing in the New Testament plainer than this, we are to glorify God because we are bought with a price! Is not this world of to-day the same world which Jesus worked, and wept, and died for? Let our compassion lead us then, like His, to put forth our hand. That hand will not be nailed to a cross as the Master's was! But that hand has much to do for Him who died. The world has need of hands, not to explore our forests, or span our rivers, or repair our roads, or build our monuments, or lay our railroads: there are plenty earnestly employed in ways like these. The church wants willing hands to prepare the way of the Lord, and make His paths straight. Moved with compassion, it is not enough to put forth our pocket-handkerchief—blinding tears are not enough. The church needs ready help, ungrudging help on every hand. Many of our societies are hanging up the flag of distress at the beginning of 1866: they are not stranded, but they fear the lee shore! Every thoughtful man must fear much for the piety of those who seldom work and seldom give. In each of these exercises we find means of spiritual happiness and health: our Christian life needs them both. Jesus Christ wants, however, not our patronage but our persons. The school of Christ is not one for the indulgence of dilettanti tastes, but for devout and daily action. Every day Christ is putting forth His hand for us. The sinew and the strength, the silver and the gold, are His.

He made them. He is Lord of all. Manifestly He has claims on my deepest love and my undying service. I am not a cold statue on whose pale cheek the sculptor carves a tear while the chained hand cannot move. I am a living soul, a redeemed man. That hand, that mysterious hand, can be the servant of my thought in the manifold aspects of my life. It can paint the landscape, sweep the harp, drive the plough, build the city, grasp the sword. It can make the little grain of dust its own, and yet rear the everlasting pyramids. It has behind it the mysterious force of a royal will. May each reader of this article have a beautiful hand, as well as a compassionate heart; for, remember, that hand is the most beautiful which goes about doing good.

Memoir of the Rev. Richard Brindley.

BY THE REV. THOMAS JAMES.

ON the 19th of October last the Rev. Richard Brindley, Minister of Markham-square Chapel, Chelsea, after a brief illness, departed this life, in the fortieth year of his age. This is one of the records of the year which has recently completed its circuit. With many, such a record will be read without the slightest feeling, or, at the best, with a simple expression of regret that a faithful minister should be cut down in the midst of his usefulness, at comparatively so early a period of his public life. But surely, when there are clustering round the event so many and such important lessons, it is well to pause a little that we may endeavour to realize somewhat of the spiritual benefit which our heavenly Father designs by all His providential arrangements. We are too apt to consider some dispensations as premature, occurring at a time when great expectation was awakened of some propitious result of measures perhaps *wisely* adopted. Some such feeling may have been excited by the death of Mr. Brindley. On entering on his pastoral charge he found almost everything in a state of exhaustion. The members of the church were few, and, unitedly, feeble; the congregation, compared with the capacity of the chapel, distressingly small; the several organizations for local usefulness in great disorder; and, to crown the whole, a debt on the chapel of no less a sum than £5,000! It is, perhaps, not too strong language to say, "The things that remained were ready to die." Unappalled by these difficulties, Mr. Brindley set himself manfully to grapple with them, nor did he labour in vain. Had his life been spared to the present time, it would have been his unspeakable happiness to see the chief obstacles to his complete success removed out of the way. *He would have been ministering to a large congregation, watching over a peaceful and increasing church, and conducting their worship in a chapel unencumbered with debt!*

This was the crisis when it pleased God, in the inscrutable mysteries of His providence, to say to our friend, "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Mr. Brindley was born in the city of Worcester in the year 1825. At an early age he was deprived of both his parents, and left to the

guardianship of an uncle, who is still living, and who joined the long train of mourners in conveying the mortal remains of his young relative to their resting-place. God has promised to care for the "fatherless," and His faithfulness was strikingly illustrated in the brief history of our lamented friend, and in that of his brother and sister, who both survive him. At the age of fourteen he was articled to a law stationer, in the town of Cheltenham. Here he attended the ministry of the Rev. Samuel Martin, then pastor of the church assembling in Highbury Chapel. Preserved from the follies and sins too often corrupting early youth, he was in a state of mind prepared to receive with advantage the instructions which the faithful labours of Mr. Martin afforded. "In the fifteenth year of his age," Mr. Martin states, "I admitted him as my own son in the faith to membership with the church of which I was then pastor. This early knowledge of God as the God of salvation kept our brother from ten thousand snares by which the young are often entrapped, and from innumerable evils by which, in all large towns, the young are encompassed about."

Soon after his conversion he became anxious to be useful to others, and to engage in such services for Christ as circumstances might enable him to discharge. The Sabbath School offered a suitable sphere for the exercise of his youthful energies. At Cheltenham, Mr. Brindley was in this respect happily situated. The pastor, watching for souls as one who must give an account, evinced the deepest interest in the school, and the teachers gladly listened to his counsels, and ever sought to profit by his advice.

Anxious for still greater usefulness, our friend became a village preacher. Some who were associated with him in these early services, and who survive him, will remember his godly zeal and diligent work. After a time he earnestly desired to relinquish his secular employment and devote himself to the work of the ministry. In this desire he was encouraged by his pastor, and was received as a student in Highbury College. His pulpit services, as an occasional supply, were always appreciated, and before his College course was completed he received an unanimous invitation from the church at King's Lynn to take the "oversight" of them. By the advice of many friends he accepted the invitation, and was ordained to the pastoral office in the year 1851. After ministering at this place with considerable success for about two years, he found that the keen, piercing winds, so prevalent on that eastern coast, were seriously affecting his health, and he felt it his duty to seek another sphere of labour. About this time, a secession having taken place in the church at Argyle Chapel, Bath, so long under the pastoral care of the venerable William Jay, Mr. Brindley was recommended to the friends who had associated themselves together and were worshipping in the Corridor Rooms in that city. He consented to visit them, and the result was that he received a cordial and unanimous request to undertake the infant cause. He consented, but it was with fear and trembling that he followed in the wake of the "prince of preachers." Notwithstanding his apprehensions, the congregation greatly increased, and they were compelled to migrate to the capacious Assembly Rooms, which soon became crowded. It was gratifying to witness that celebrated place, once the resort of the votaries of fashion, now filled with attentive and interested hearers of the Gospel of Christ. Mr. Brindley was recognised

as the pastor of the church in the Vineyards Chapel, kindly lent for the occasion. An interest was awakened in the service by the fact that amongst the ministers who conducted it, Mrs. Brindley's uncle, the Rev. J. A. James, of Birmingham, and her father, the Rev. Thomas James, of London, took part. Efforts were soon made by the church and congregation to erect for themselves a place of worship. A beautiful edifice, called *Percy Chapel*, as a memorial of Mr. Jay, who for many years lived in Percy-place, stands as a monument of the skill of the architect, and the liberality of the people. Mr. Brindley laboured successfully at Percy Chapel for ten years, and had the satisfaction, before relinquishing his charge, to see the debt incurred by its erection nearly or quite discharged.

Amongst the many noble works effected by the London Chapel Building Society, the edifice standing in Markham-square, Chelsea, is not one of the least. Considering the many and urgent claims of the ever-increasing population of this vast metropolis, too much money was spent in the erection of Chelsea Chapel, the debt on the material thereby proving a great hindrance to the progress of the spiritual. On the retirement of the late Rev. Clifford Hooper, Mr. Brindley was invited to succeed him. Imagining that it presented a larger field of usefulness than even Bath could furnish, he listened to the invitation, and removed with his family about two years ago. As stated above, everything began to assume a hopeful aspect. The dawn of a bright day of prosperity appeared, such as would have gladdened the heart of the pastor, and encouraged multitudes who are concerned for the spiritual interests of that populous district. But God's thoughts and ways are not as man's. "His way is in the sea, and His footsteps are not known." The death of the pastor cast a dark shadow on the brightening prospect. The faith of many seemed to fail, and their most sanguine hope to be followed by the saddest disappointment. Still, mysterious as the dispensation is, and inscrutable to our finite minds, our faith reassures us that it must be wise and merciful, for it is the result of His arrangements, whose wisdom never errs and whose love never changes. During his short illness, Mr. Brindley was unable to converse much with the sorrowing friends who gathered around his bed; but the few sentences he uttered indicated a calm, unshaken trust in that Saviour to whom it was the purpose of his life to conduct the penitent sinner. "I am in God's hands," he said, "who doth all things well. I can do all things through Christ who strengtheneth me." The night when his departure was thought at hand, he said, "This is a dark, dark, dark night, but not without the morning star." With great earnestness he cried out one day, "Father, glorify Thyself in me, and grant me patience and resignation. Take care of my wife and little ones,—I know Thou wilt, O Father!" When conscious that his end was near, his trust in a covenant-keeping God was manifest. "God is more to me," he said, "than ten thousand worlds!" He had known God as a Father and Redeemer: he now knew Him as his portion for ever. Thus he passed away to the rest that remains for the people of God.

Mr. Martin, in his funeral address, remarks, "In the year 1854, Richard Brindley knew God as the God of the families calling upon His name. After the lapse of twenty years, spent in the isolation of orphanage, he again found a home, lighted by the love of one of the gentlest hearts that

God ever made, and a home in which have sprung up, as olive plants around the table, two sons and three daughters." These are now left to the care and guidance of Him who has specially revealed Himself as the Judge of the widow, and the Father of the fatherless.

The mortal remains of our departed friend were deposited in a newly-made grave in Abney Park Cemetery, on the 24th of October, and followed to their resting-place by his eldest son, his surviving brother, his uncle (to whose care in his orphanhood he was entrusted), and other relatives, together with a large number of the church and congregation, to whom by his brief ministry he was much endeared. The funeral solemnities were conducted in the chapel, the scene of his ministry, by his long-tried friend and former pastor, the Rev. S. Martin, and his near neighbours, the Rev. Messrs. Statham and Alexander. The Rev. R. Balgarnie, of Scarborough, committed his body to the grave, in sure and certain hope of a resurrection to eternal life. On the following Sabbath morning a funeral discourse was delivered to a crowded and deeply affected audience, mostly clothed in black, by the Rev. Professor Godwin, one of the former tutors of the deceased. His successor in Percy Chapel, Bath, the Rev. C. Chapman, also preached, and subsequently, at the request of those who heard it, published a funeral sermon; the pulpit being hung with black, and a considerable portion of the congregation clad in mourning habiliments. As a further manifestation of the high esteem still cherished for the deceased by his friends in Bath, they are about to place in the chapel a tablet to his memory.

We might conclude this account of our departed friend by suggesting some of the many and important lessons which the event teaches, *especially to young ministers*, to whom it seems to say in tones of great earnestness, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." But, instead of this, we give the conclusion of Mr. Martin's impressive address, delivered on the funeral occasion,—“The chief feature in our dear brother's character was uprightness, and the quality of his work was steadfastness and unmovableness. If he ever lacked tenderness and gentleness, he never wanted integrity. He was an Israelite indeed, in whom was no guile. He flourished as the palm tree. If he ever failed in anything connected with his work, it was never in perseverance. It is not for us to presume to anticipate the verdict of the Master; but, if fellow-servants may commend fellow-servant, we will say of Richard Brindley—Well done! brother, friend, son in the faith, co-worker in the kingdom of God, well done! Thou hast fought a good fight! Thou hast finished thy course! Thou hast kept thy faith! Brother and friend, well done!”

Work and Play.

WE are surely getting to know more than our ancestors knew about both these things. There is a close connection and proportion between them. We both work and play harder than did the men of past generations. There is a new earnestness about the work, and a new heartiness about the play. It seems to be felt now, that when we rest from hard work we must

have real play,—real, positive enjoyment; and that in taking this we are not yielding to temptation, gratifying an instinctive desire that ought to be subdued and crushed, but rather doing what is perfectly legitimate, wise,—nay, we may say necessary. Not that the pleasure must inevitably be wild or lively. To many minds, and at many seasons, there is the most real and intense delight in that which is calm and quiet: a stroll in the country; an hour passed away—comfortably and unconsciously passed—in looking over our garden or the scenes of our amateur and unremunerative farming; the reading of what are called light books, which are by no means always foolish ones. What we mean to say is that, instead of regarding such time as that in which we are not at work, we regard it as that in which we are at play. And in proportion to the reality and intensity of the work that has preceded it, is the thoroughness and enjoyment of the present play. We shall say nothing now of the nature of our pleasures beyond the slight reference already made. Of course, all that are injurious in their effect, either on our mental or physical being, should be entirely prohibited and avoided. But pleasures regarded merely as pleasures should not be condemned, but approved. To give them their proper influence, however, and to warrant us in thoroughly enjoying them, let us ever remember that they must be preceded by true, genuine work. Surely the holiday spirit is not one of the worst features of our day. Boys and girls have long known what a holiday meant, but the full participation in their experience by grown persons seems to us to some extent a novelty. Railroads have helped greatly to the change; the facilities and habits of travelling have vastly promoted the enjoyment of holidays. But we believe that, beyond these outward and accidental causes, there is a deeper one in the earnestness with which men work in the present day. None can enjoy pleasure and refreshment like those who have just burst the bonds of work in which they have been for some time held, and to which they have every intention of returning after a short interval. We look on these holidays of various kinds with a double satisfaction: first, as good in themselves, for it is generally good to have real, intense enjoyment; and secondly, as enabling that hard, thorough work, which is a very admirable and noble thing. We well know indeed, that there is much foolish excess committed in respect of working. Such limits should be conscientiously observed as are imposed by health, by domestic or social claims, and by a care for the culture of our own inner life. The nature and object of the work, too, should be clearly understood to be good. A man should have satisfaction in his work whenever he can look on it from without; he should be disturbed by no doubts as to its rightness or its wisdom. Then, these questions being settled, and the limits we have mentioned being kept in mind, let him throw himself into his work with a noble, manly heartiness, and let him come away from it at proper intervals to seek that real, intense enjoyment of which we have spoken above. Let him not omit or neglect either his work or his play, remembering that both are right, that each will promote and enable the other, that the alternative is a necessity of our nature and a Divine arrangement. Nor is this alternative confined to the human family; it extends in varying degrees to all organized beings. “No creature lives,” says a modern writer, “that must not work and may not play.”

Extracts.

WALLIS'S ISLAND.

“ CERTAIN Romish priests had effected a settlement upon the island, and had obtained considerable influence over Lavelua, and his more immediate attendants and friends. These at length professed the Popish faith, but the majority of the inhabitants still remained in heathenism. With such a divided state of parties it need be no cause of surprise that serious evils speedily arose. Instigated by their own evil passions, and openly abetted by the priests—the French priests—the heathen persecuted the Protestant Christians in every possible manner, and they were ultimately joined in this work by the Romanists. The Romish priests made repeated attempts to pervert Ione Mahe, the teacher, from his Protestant faith; but he proved to be a match for them in all the discussions into which they entered. He stood upon the immovable and invulnerable authority of God's holy Word, and prosecuted his mission with unwearied watchfulness and care. At length affairs became more and more complicated; the bitterest enmity showing itself, both in the Romanists and heathens, against their feeble and unresisting Protestant friends. The flame was undoubtedly fanned, both secretly and openly, by the French priests. A beautiful chapel, built by Boöi and the Protestants, was burnt to the ground, by the express orders of two priests, who declaimed against it as the house of the devil. This piece of work being done they waited upon Lavelua, and requested him to issue a royal decree commanding the entire population to become Papists. To this Lavelua and his chiefs consented. The whole Romanist and heathen population were then armed and summoned to make war upon Boöi and the Protestants. Affairs having reached this point, Lavelua waited upon Boöi, and entreated him to become a Papist, as the only means of averting war. To this Boöi at first replied, that his mind was made up never to abandon his religion, but to die for it if necessary. When, however, the king had waited upon him a second time with similar entreaties, and had represented how many of their mutual friends and relations would perish in the struggle, Boöi was unhappily prevailed upon to promise a recantation of his faith. This, however, was not done sincerely, either by himself or by those who followed his example. It was simply a matter of expediency to avert bloodshed and misery. These persons continued secretly to worship God according to the dictates of their conscience; whilst others, headed by the teacher, Ione Mahe, continued steadfast in the open avowal of their faith. A messenger came from the king commanding Mahe to turn at once to Romanism. But to this imperative order he sent the following noble reply:—‘ You go and tell them I shall not turn; and if it is the determination of the king, chiefs, and Romish priests that I should turn, here is my head, cut it off, and take it to that religion. Would it, think you, be of any use for me to turn and pray to a woman or to the devil-god whom you Urea people worship? Here is my head, take it, but I shall not turn!’ After this Mahe was led into the presence of Lavelua and his warriors. Sitting down before them, he waited to hear what would be said, but they never spoke to him. He found rather that the chiefs were consulting what should be done to him. Some proposed to kill him at once; others said, ‘ Put him in a rotten canoe, and send him to be lost at sea.’ Others again exclaimed, ‘ Fasten a stone to his neck, and drown him in the

sea.' In the midst of the prevailing indecision, and they being evidently afraid to proceed to actual extremities, he was permitted to depart in safety to his own house. Probably it was only a demonstration intended to terrify him into submission, seeing it was followed up by the incessant entreaties of the Romish priests that he would turn. All these attempts, however, signally failed, and the intrepid Mahe continued to conduct Divine service, and to preach to as many as would hear him, under cover of the darkness of the night, and in appointed spots among the dense woods of the island. It was a repetition of some of the scenes that were once witnessed among the persecuted Covenanters of Scotland. The same faith and hope that nerved the hearts of those brave ones in olden times to the endurance of persecution and death, animated these less enlightened but equally resolute Protestants to similar deeds of self-sacrifice and even martyrdom."—*From a very interesting work entitled, "Ten Years in South Central Polynesia ;" by the Rev. Thomas West. London : Nisbet.*

THE UNIVERSITY MISSION.

"We believe that we are uttering the sentiments of many devout members of different sections of Christians, when we say it was a pity that the Mission of the Universities was abandoned. The ground had been consecrated in the truest sense by the lives of those brave men who first occupied it. In bare justice to Bishop Mackenzie, who was the first to fall, it must be said, that the repudiation of all he had done, and the sudden abandonment of all that had cost so much life and money to secure, was a serious line of conduct for one so unversed in missionary operations as his successor, to inaugurate. It would have been no more than fair that Bishop Tozer, before winding up the affairs of the Mission, should actually have examined the highlands of the Upper Shire ; he would thus have gratified the associates of his predecessor, who believed that the highlands had never had a fair trial, and he would have gained from personal observation a more accurate knowledge of the country and the people than he could possibly have become possessed of by information gathered chiefly on the coast. With this examination, rather than with a stay of a few months on the humid, dripping top of misty Morambala, we should have felt much more satisfied.

"To those who have not paid much attention to the labours of different bodies of Christians, it may be mentioned that, before success appeared at the mission stations of the West Coast, upwards of forty missionaries had succumbed to the climate. Let it be said, if you will, that the Societies and the men were alike unwise to sacrifice so much valuable life. These may be proofs of folly to some, but to others they are telling evidence that our religion has lost none of its pristine power. Nothing, in our opinion, is wanting to complete the title of many of these men to take rank with the saints and martyrs of primitive times. More experience of the climate has since greatly diminished the mortality, and in 1861 there were on the West Coast one hundred and ten principal mission stations, thirteen thousand scholars in the schools, and nineteen thousand members in the churches.

"Bishop Mackenzie had in a short time gained the first step, he had secured the confidence of the people. This step it often takes several years to attain ; and we cannot but regret that subsequently the Mission of the Universities, when contrasted with others, should appear to so much

disadvantage. In fact, though representing all that is brave, and good, and manly in the chief seats of English learning, the Mission, in fleeing from Morambala to an island in the Indian Ocean, acted as St. Augustine would have done, had he located himself in one of the Channel Islands, when sent to Christianise the natives of Central England. This is, we believe, the first case of a Protestant Mission having been abandoned without being driven away."—*Livingstone's "Zambesi and its Tributaries."*

WORKING CHRISTIANS.

Learn to be working Christians. "Be ye doers of the word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not, and yet you will not speak to him? See, here you have got work to do. When Christ found you he said, "Go, work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? Oh, my Christian friends, how little you live as though you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself; how few for Christ and His people! This is not like a servant.—*M'Cheyne.*

Daybreak.

I ROSE from my sleep one morning at early dawn, opening my ears to welcome all that the sounds of the day might bring me; and the first sound was from a little breeze, which spoke many different things. Up from the sea it came, and first of all it said to the mists that were still hanging about in the air, "Make room for me, O mists! I will scatter you on all sides, for I am the breath of morning." Then it hailed the ships as it passed over the sea: "Sail on, mariners, the night is gone; you may pursue your way in safety; the light of day shall guide you." And away over the land hurried the little wind, crying everywhere, "Awake! it is the day." To the trees of the forest it said, "Hang out your leafy banners; let your rustling or your roaring be heard: the quiet of night is over." The little wood-bird that had folded his wing when the darkness came on last night, heard the call to awake and sing his morning song. Next, the breeze passed over the farms, calling to the cock to sound his clarion, and awaken all other sleepers. The corn stood high in the fields, and gently the wind whispered to it, "Bow down, and hail the coming morn." Through the belfry a shout was heard: it was the wind calling on the bell to ring out the hour of morning. Last of all did the little breeze cross the churchyard, and said, with a gentle sigh, "Not yet! Lie still, in quietness; ere long shall your morning come." All this said the first breeze of morning. I had power to understand its voiceless speaking, because a poet had told me all that the little wind was wont to say when it rose from the sea at dawn.

Poetry.

“ I have the keys of hell and of death.”

O LORD, Thine other names are sweet,
As music to the listening ear;
But this thrills all our awe-struck heart
With fitful pulse of gloomiest fear;
Thou Lord of Heaven! and dost thou dwell,
The holder of the keys of hell?

O Light of Love! O Fount of Life!
Clear spring of joy for all on earth,
Still quickening all to higher mood,
Thou worker of the second birth;
From Thee we draw each moment's breath,
And art Thou, then, the Lord of death?

Yea, Lord! through all that drear abyss,
Where spirits wail their evil past,
Thy love and pity still look on,
Long-suffering, conquering at the last;
From Thee flow mercy, pardon, peace,
From Thee the woe that shall not cease.

O Christ, Eternal Light of Love!
O Judge, Eternal Fire of Wrath!
Guide Thou our steps the narrow way,
Oh, lead us on the upward path!
Our darkness let Thy light illumine,
Thy fire our baser dross consume.

We need not turn for help or grace
To saint's or martyr's pitying ruth,
For Thou art still the Way, the Life,
In Thee all Mercy meets all Truth;
Oh, leave us not, Thou Lord of all,
Through pains of death from Thee to fall!

Oh, plunge us in Thy priceless blood!
Oh, purge us in Thy cleansing fire!
Wash out each stain of sinful birth,
Burn out each taint of low desire;
Through fire and water lead thine own
To rest before Thy Father's throne.

“ *Lazarus and other Poems,*” by E. H. PLUMPTRE, M.A.

Divine Inspiration.*

OF all books, the Bible is the most wonderful. It is wonderful in the source whence it proceeds, in the subjects of which it treats, in the cumulative evidence by which it is supported, in the influence it has exerted over every variety of mind, in the opposition it has awakened, and in the enduring vitality it has exhibited from age to age. Throughout Christendom, and by men most qualified to judge, from close examination and personal experience, the Bible is recognised as the Word of God. It has been regarded as God's own message to His own world, the only accredited rule of faith and practice, giving the knowledge of salvation through the mighty mystery of redemption, and throwing open to our race the recovered blessings of a forfeited immortality. To a devout mind, the volume of revealed religion bears the signature and seal of a Divine intelligence, as distinctly as the hand-writing on the wall. Many of the alleged difficulties in the construction or the composition of the book, are probably due quite as much to the limitation of human knowledge, and the incompetence of its expositors, as to any other cause. Divine truth, like some precious pearl at the bottom of a pure stream, would shine out by its native evidence; but the presumptuous foot of man disturbs the stream, and makes the obscurity of which he complains. So much is this the case, that we sometimes fear the unskilful aid of injudicious friends, more than the attacks of inveterate foes. The Christian Church has often reason to take up the fine exclamation of the Roman orator, "*Quis custodiet custodes?*" which, being interpreted, may be made to mean, "Who shall defend us from our defenders?"

Yet so vital are the interests connected with the Divine origin of Scripture, that we may well consider ourselves much indebted to any man who attempts to discuss the doctrine of inspiration. Mr. Row has done this in the present volume with a persistent industry and carefulness quite exemplary, and, although we may not think that he has set the controversy completely at rest, which no one has done before him, we can safely say that he has gone about it in a reverential spirit, and conducted the inquiry in an able and scholarly manner. But we can only touch upon one or two points, very briefly, to help the earnest Christian in his study, and in his heightened estimation, of the Scriptures of truth.

Suffice it to say that Mr. Row proposes to adopt the inductive method, and his four main points, which we give in his own words, are the following:—I. Whether there are any grounds of antecedent certainty which can aid us in determining the nature of the inspiration which must have been afforded to the authors of the Christian Scriptures, if they are a revelation from God. II. We shall inquire of the writers themselves what assertions they make respecting the nature and degree of the influence under which they wrote. III. We shall investigate what is the nature and degree of the inspiration which the facts of the New Testament presuppose

* "The Nature and Extent of Divine Inspiration, as stated by the writers, and deduced from the facts of the New Testament." By the Rev. C. A. Row, M.A., of Pembroke College, Oxford, and late Master of the Grammar School, Mansfield. (Longman and Co.)

to have been required for its composition. IV. We shall inquire into the possibility of the New Testament having originated out of the action of influences, purely and entirely human.

These topics, innocent as they seem, are made to spread out into many ramifications, on different sides of the argument, so that the book contains no fewer than twenty-one chapters, extending to 476 closely printed octavo pages. The argument for inspiration is confined to the New Testament; had it comprised the Old Testament, the volume or volumes might have stretched out, like Banquo's line, "to the crack of doom." But WHY it should have been so limited to the New, we cannot imagine, as the argument from prophecy is a constituent element of the doctrine of inspiration, and the law and the prophets would have supplied the author with ample materials for his fine powers of deductive and expansive illustration.

The first thought that strikes us is, the wide difference apparent between these elaborate propositions, so scholastically set forth, and the very simple reference the apostles make upon the subject of Inspiration. In spite of Dr. Priestley's bald assertion to the contrary, the sacred writers distinctly claim to have been the subject of Divine illumination, direction, and spiritual guidance, in all that they taught and wrote; but they never furnish us with any critical or precise definition of the mode or degree in which these communications were made. The difficulty with most modern writers is to define expressly what they mean by Inspiration, which, like other metaphors, is capable of being used in very different senses, and is open to an arbitrary construction; so that we often regret that the whole controversy should be made by polemics to turn upon a somewhat ambiguous word. The Greek word is *θεοπνευστος*, and is usually rendered "divinely breathed," plainly indicating a special influence upon the subject mind, but determining nothing as to the exact nature, in all cases, of that influence influence thus figuratively described. The sacred writers, accordingly, are satisfied to say that "all Scripture is given by inspiration of God;" but how that inspiration was conveyed they are as silent as if they were in a trance. They tell us that "holy men of God spake as they were moved by the Holy Ghost;" but wherein that motive power consisted, what collateral subjects it embraced, or how variously it affected different minds at different times, and under divers dispensations of religion, they had it not in commission to say, and, accordingly, they said nothing. Our blessed Lord promises that "the Holy Spirit should guide them into all truth," evidently meaning "all *the* truth," as the article should have been translated*), comprising all the truth requisite for them as disciples to know, and as apostles to teach. "He shall take of mine, and declare it unto you; and shall bring all things to your remembrance, whatsoever I have said unto you." Not one word does he add, either upon the nature or extent of that inspiration, of which Mr. Row deems it needful to say so much. The only approach to an illustration is furnished in our Lord's address to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit;" and by parity of reasoning that is taught or inspired of Him.

* *εἰς πᾶσαν τὴν ἀλήθειαν.*

And yet it is upon these brief but emphatic statements that whole volumes of controversy have been built up, by successive writers, the explanations of which have been far more intricate and perplexing than the original truth to be established. The chief theories, however, more or less modified, appear to have been these. One, that the writers of the books of the Old and New Testaments had all the thoughts, and even the very words miraculously and minutely dictated by the Spirit of God, so that they were like passive instruments in the hand of Omnipotent Wisdom, to convey to after ages the precise information thus expressly furnished—a theory which Mr. Row does not think sustained by sufficient evidence, in all cases. The other is, that Moses, and the prophets and apostles were inspired by the Spirit to foretell future events, and to reveal truths, and doctrines, and gospel mysteries, which lie out of the sphere of human foresight, or any means of human acquisition, but that they were left to express themselves, for the most part, in their own words, and phrases, and modes of illustration, in which they gave a full and faithful transcript of what the Spirit dictated to them,—the heavenly influence presiding over their thoughts, enlarging their conceptions, strengthening their memories, and preserving them from mistakes. It is to the latter of these views that the author of this volume principally inclines (though not to the exclusion of the Divine element), and he certainly accumulates some striking scriptural facts, and cogent reasons, in support of his opinions, for which we must refer our readers to his own pages.

For ourselves, we much prefer the simple but guarded statement of the late eminent Dr. Pye Smith, who, being asked his opinion, said, in effect, “I believe that all holy Scripture is written by inspiration of God; but how, or to what extent that communication was made, it is beyond the power of mortals to know:” but we also think with him (see his “*Outlines of Christian Theology*”), that “the mode of such communication may be unknown, without destroying the credibility of the fact.” Without presuming to arbitrate upon so momentous a topic, in the short space which we can command, it appears to us that we should plead for so much influence upon the minds of all the parties connected with the writing or the conservation of the inspired books, as was necessary to secure the ends of an authenticated continuous revelation. What are these ends? We may know many, yet not all. But the influence must be necessary for all; and, as we may not know all the ends contemplated by infinite grace and wisdom, we must expect not to be able to settle the whole question of the requisite influence.

If asked, again, what is the nature of the influence, the reply is, as before, that it transcends our actual knowledge, and always will do so; yet, from the complex and composite character of the Word of God, it is open to consideration that it might have been different in different cases, some requiring more, some less, of supernatural illumination. Prophecy, concerning the rise and fall of the four great monarchies, for instance, or the coming, and kingdom, and work of Messiah, would require the suggestion, throughout, of distinct original ideas and communications, such as God alone could furnish. But narrative and domestic history, like that of Joseph or of Ruth, would demand only an exact memory, where the facts came through the

medium of testimony or observation, together with a decisive bias as to selection and preservation from actual error. It is strangely overlooked in this discussion, even by Mr. Rowe himself, that, besides the authentic revelations committed to their charge, the sacred writers were the accredited annalists and historians of a whole people; that they were the prophetic teachers and conservators of the old Jewish religion; that others of them were the appointed heralds and witnesses of the new dispensation of Christianity; and that consequently such divergent offices must have for their due fulfilment varying degrees of divine tuition, in successive ages. The duties of Nehemiah and Ezra, for example, were chiefly administrative; while those of Daniel, Paul, and John, involved higher and more immediate communications from heaven. No one would be likely to suppose that the copying of the Hebrew genealogies, which were laid up with such consummate care by the priests in the Temple, would require the same measure of celestial light as the inspired disclosures concerning the creation of the world, the perfections of God, the mediation of Christ, or the sublime realities of the judgment day, and the life to come. But still the argument returns, with undiminished force, that if we have not direct, and even verbal, inspiration, upon these and kindred topics of infinite moment, we have no adequate guide or standard of faith at all. Upon the general question, however, it seems reasonable to suppose so much of the supernatural and divine as was needful to the ends proposed, and no more. We have often admired the fine old saying upon disputed points, that "Where Scripture has no tongue to speak, we should have no ear to hear;" but when the oracle has spoken, the decision is final. We are quite satisfied to take the Bible with all the inspiration it claims, just as we find it, neither less nor more, and rest the burden of our salvation there. Our canon of inspiration is to be found in the second chapter of the first of Corinthians, the argument applying equally to the writings, as to the preaching, of apostolic men.

We dismiss this volume, grateful to Mr. Row for the attention he has bestowed upon the subject, without endorsing all his opinions upon a theme so vast and complicated, convinced that his careful ploughing of the field will be of service to future labourers. The best parts of the book are those which relate to the critical investigation of the Scriptures quoted. The chapter on the *silences* of Scripture is curious and instructive, peculiar as his plurality of silence will appear to an Oxford examiner. His discussion of the *πνευματικά*, or *Spiritual gifts*, will repay attention, although it differs in some respects from the theory of Bishop Horsley. The last section, entitled "The Christ of the Gospels no Creation of the Unassisted Powers of the Human Mind," is one of the ablest in the volume. It was evidently suggested by Rénan's "Vie de Jesus," and would have been of great service in that controversy had it been published as a separate pamphlet at the time.

We conclude, as we began, and rejoice in the enduring vitality of the Word of God, unworn by time, unshaken by opposition, unmoved by the vain speculations of a thankless world. Whether we can solve the problem of the nature and extent of inspiration or not, the fact of the divine origin of our religion, and its paramount authority, is unquestionable.

Astronomers were long divided between the Ptolemaic and Copernican systems, till Newton, and Herschel, and La Place, one by one, appeared; but the quiet stars shone on just the same. No doubt there were differences of opinion among Noah's workmen, as among ourselves, and the infidel architects of that day would not be wanting in their vain predictions that the ark would never outlive the catastrophe of the deluge, if, indeed, it ever came. Yet that ark, with the treasures of truth it contained and embodied, never foundered, but rested at length, as an enduring trophy, on one of the mountains of the Caucasus, the wonder of ages. We believe that the humblest Christian, no less than the most literate philosopher, may repose with equal security upon the God-given records of the Holy Book, and build for eternity upon rock. Like the leaning tower of Pisa, which the Italian peasant thinks ready to give way, Christianity, always threatened with extinction, never falls. It remains changeless amidst perpetual change, possessing, like its eternal Author, "the power of an endless life," and guiding successive generations to a happiness unspeakably glorious.

"If this fail, the pillar'd firmament is rottenness,
And earth's base built on stubble."

Notes of the Christian Life.*

THIS volume of sermons forms a very fitting sequel to a beautiful and useful little work sent forth by the author some time ago, entitled "Beginnings of the Christian Life." There is a quiet wisdom in these discourses, a large acquaintance with the more subtle processes of religious thought, as well as with the more ordinary forms of Christian experience, which cannot fail to make them acceptable to intelligent and devout minds. The subjects which they embrace are numerous; sufficiently diversified to give variety, and sufficiently connected to secure unity. The kind of subjects may be gathered from a few of the titles,—“Death unto Sin,” “Hope in the Lord,” “Rest in the Lord,” “Delight in the Lord,” “Consecration of Word and Thought,” “Every Day Life,” “Summons to Holy Work,” &c. A thoroughly evangelical tone, a thoughtful discrimination, a loving, tender spirit, run through the whole volume. We trust and pray that it may be extensively useful. If we might venture to find a single fault, it would refer to the style, which, though gentlemanly and scholarly, and not without a flow of eloquence and frequent felicities of expression, is yet sometimes a little too ambitious, has too many words, and is somewhat deficient in compactness, and in sharpness of edge. We leave the following extracts to speak for themselves, and we cordially commend the volume to the attention of our readers.

“We cannot modify the fundamental character of our mind. We feel that, deep in our inner nature, there is an individuality, a personality altogether behind, within, above our will, which we can no more alter than we can add to our stature, or change our features. There is much of our nature, our disposition, our temper, that is what we call involuntary and

* “Notes of the Christian Life.” A Selection of Sermons. By HENRY ROBERT REYNOLDS, B.A., President of Cheshunt College. (Macmillan and Co. 1865.)

uncontrollable! We are in bondage to sin, in servitude to beggarly elements; and to render up ourselves to God seems impossible. To take our whole nature to God; to write holiness to the Lord on every part of ourselves; to get, as it were, underneath our secret motives and innate disposition, and offer our whole nature to the Lord, may seem utterly beyond our power. But, my brethren, here are two things that we *can* present before Him, and that we may hope to make acceptable in His sight, 'The words of our mouth, and the meditations of our heart.' There is a definiteness, a speciality, a voluntariness about these things; so that, in spite of strong temptations and grievous corruption and much distraction of mind, they may be consecrated to the Lord, and be acceptable in His sight. It is by making such a consecration to Him, that the empire of God over us, the kingdom of God within us, is ever widening, and that mere words and mere meditations become His. However evil our hearts, our words are our own, and we are not compelled to use them by any inward or outward force. If we sin with our lips, we transgress voluntarily, and because we choose to do so. An unkind speech, an idle word, a lie, a profane oath, a slander or unclean jest, a misrepresentation, have never dropped from human lips without sin. There is nothing so much in our power as are the words of our mouth. It is possible for us to utter holy things, to speak God's praise, to breathe forth kindness in pure and gentle words, or it is possible for us to force our lips to silence, and to make our words few. If affection and generosity and gratitude are so alien from our hearts as that for us to speak them would be a series of falsehoods, we have the power of holding our peace, and sealing our lips. It seems, then, fitting that of all things we should regard our words as material for sacrifice, which, notwithstanding our conscious sinfulness, we may offer up and make acceptable unto God. We cannot change our heart, but we can, if we will, change our speech. We may bring words to God that are acceptable to Him. . . . The meditations of the heart are, at first sight, far less fitting matter for sacrifice. It may be said that meditations are involuntary; that trains of thought, that the motions of the inward life, are beyond our mastery; that we may pray about these, but cannot control them; that we may implore their sanctification, but cannot sanctify them, or any part of them, ourselves. Now, I believe, that the word 'meditation' expresses a very marked distinction between involuntary thoughts or wishes and the thoughts that are pondered and dwelt on. By 'meditation' is really meant the voluntary consideration of any subject, the responsible revolving of a topic or matter of thought. God has given us the power of dwelling on a theme, of reviewing it in all its aspects, of concentrating our attention upon it. When our intellect is sane, we have also the power of deliberately withdrawing our thought from the contemplation of an unwelcome and unholy theme, of ceasing to think of that from which we recoil. We are not responsible to God for thoughts which cross our minds uninvited; nor for suggestions made to us by the devil; nor for mental results arising out of our organism or our circumstances; nor for ideas that are forced upon us by the effects or example of others. We are wrong if we blame ourselves for some of these. God pities and does not censure us for those states of mind for which we are irresponsible,

but from which we suffer. Therefore, we cannot make a sacrifice to God of those involuntary thoughts, whether they be good or evil. On the other hand, we are eminently responsible for the reception we give to such thoughts, for the way in which we endeavour to repress the evil or encourage the good. Now the topic that is deeply pondered, the indulgence that is secretly considered, the project that excites the most restless and ceaseless attention, the prevailing and voluntarily continued matter of thought, is our 'meditation.' This, like our voluntary words, may be acceptable to God as the sacrifice or offering of our hearts."

Brief Notices of Books.

The Concise Dictionary of the Bible. Edited by W. SMITH, LL.D.

The Old Testament History, from the Creation to the Return of the Jews. Edited by W. SMITH, LL.D. (Murray.)

Of both these books we can speak in terms of decided commendation. The larger Dictionary of the Bible by Dr. Smith we habitually use, and for full, accurate, modern scholarship, as well as for sound views on most points, it seems to us unrivalled. The articles by Stanley, Plumptre, and Grove are historical, biographical, and geographical treatises of very great value. Of course, it is understood, we do not intend to endorse every conclusion. The Concise Dictionary is a well digested and admirable abridgment of the larger work. It is a useful book to have beside the larger work, as it saves trouble, when only a brief view of a subject is required. For those who have no other Bible Dictionary it will prove amply sufficient for all general purposes, and we know not where to look for anything at all like it within the same compass. The history we have examined, and find it not only carefully and fully, but most interestingly written. Much of it is based on articles in the Dictionary; but that work by no means supersedes this, which possesses its own advantage in the consecutive view given of Biblical annals. We have discovered no reason to find fault with it, on the ground of modern scholarship having betrayed the writer or writers into what are considered heterodox views of sacred history.

The Family Altar. With a Preliminary Discourse by JOHN CAMPBELL, D.D. (McPhun & Son.)

This forms a handsome quarto, in good substantial leather binding. There is a hymn, a paragraph of Scripture, a short exposition, and a prayer for every morning and evening in the year. It does not appear who is the editor, but the preface states he has had recourse to all available sources—including the Prayer Book—manuals of devotion, and the old divines. Nevertheless the prayers seem all written in the same style. We do not notice any extracts, or any peculiarities indicating variety of authorship. The prayers are all of the same length, very general, and sometimes wanting in simplicity. Still they may suit the devotional tastes of many. By the way, what is meant by "*we bless thee for regenerating us in the waters of baptism?*" p. 513. What would some critics say to this?

Man and the Gospel. By THOMAS GUTHRIE, D.D. (Strahan.)

We need only say of these sermons that they have the fascination attaching to all he writes. The excellencies and defects of this good man's production are here most obvious, abundant imagery, but little exposition of Scripture, and still less theology. Yet who can read them without pleasure and profit? We cannot. God bless the genial, loving heart which fires this ever active fancy!

Rescued from Egypt. By A. L. O. E. (London: Nelson.)

We have here ten plain Lectures on the History of Moses, wrapped up in thirty-four chapters of modern domestic fiction, to illustrate how these lectures are supposed to be delivered. The Author fears the lectures would not be read but for the sake of the fiction. Is it not very likely that those who are so fond of stories will read the story and pass over the lectures? We do not like the treatment of Scripture truth as if it were a bitter pill needing to be sugared over. The story of Moses rightly told is too interesting to need any device of this sort.

The Model Prayer. By the Rev. T. LOMAS. (London: Houlston and Wright.)

Consists of ten sermons on the Lord's Prayer. The thoughts are such as lie on the surface of the subject, except when the author attempts to speculate in themes not befitting sermons, such as the locality of Heaven—where he only repeats other people's dreams. His view of the Divine "name" by no means comes up to the Scripture idea. Though there are little inaccuracies of language, the sermons are pretty well put together. The tone is devout.

The Shepherd and His Flock. By J. R. MACDUFF. (London: Nisbet.)

These are discourses on a number of passages bearing on the pastoral character of Christ. They are written in the author's usual style,—simple, attractive, winning, popular.

The Antidote to Fear. With Illustrations from the Prophet Isaiah. By the Author of "Come to Jesus." (London: Nisbet.)

This little book is composed of short, plain, pithy sentences, full of Gospel truth in its encouraging and consolatory aspect. It is written in the author's usual style, and is adapted for usefulness.

The Last Warning Cry. By Dr. CUMMING. (London: Nisbet.)

We are glad to find, after the overwhelming number of Dr. Cumming's books, that "this work exhausts all he has to write or say on the fulfilment of prophecy." Here he tells us that Christ will *not* come before 1867; after that He will come. How soon the author cannot say!

The Voices of the Soul answered in God. By Rev. JOHN REID. (London: Nisbet.)

Comes highly recommended by Tayler Lewis, LL.D., and W. G. T. Shedd. "I would not hesitate to compare the last chapter," says Dr. Lewis, "with anything I have read from Bushnell or Isaac Taylor." Bushnell and Taylor seem to be the writer's models, neither of them such as we should select; but Mr. Reid is evidently an able man, and has produced a book which will be advantageously read by thoughtful people.

Jehovah's Jewels. By the Rev. JOHN LEECHMAN, M.A., LL.D. (London: Stock.)

A devout book by a devout man, fit for devout people; but we wish the respected author had chosen a different title.

Days and Nights in the East. By H. BONAR, D.D. (London: Nisbet.)

This is a condensation of the author's larger work in two volumes.

We have only space to add that we have received "Christian Companionship for Retired Hours." (London: Strahan.) A pleasant book. "The Journey of Life." A Tale. By FRANK FOSTER. (Elliot Stock.) And "Bible Hours." By MARY B. M. DUNCAN. (London: Nisbet.)

Obituaries.

MRS. BRIGHT.

MRS. BRIGHT, the second daughter of Mr. and Mrs. M'Niel, was born at Paddington, and had the happiness of enjoying the guidance and affection of parents who surrounded her with Christian influences, taught her Scriptural truth, and led her to the sanctuary of God. As her dear and heavenly-minded mother had most to do with her training, it was her daughter's privilege to see in her the beauty of a holy life and to enjoy the sweetness of that parental love which have enshrined her in the memories of her children. Her prayers and labours for her offspring were seconded by the ministry of the Rev. B. Rayson, of Tonbridge Chapel, New Road, whose public instructions were enforced by the influences of home. The Divine blessing which accompanied both these agencies led Mrs. Bright, when about sixteen years of age, to give herself up to Christ by a public profession of His name, and she joined the church then under the pastoral care of the Rev. John Woodwark. She was drawn by the mighty love of Christ, and gave herself up to Him in a perpetual covenant "not to be forgotten."

The grace of God quickened and exalted her native kindness of heart; and with self-denying zeal and ardent love she commenced her labours in the Sabbath-school, where her class was always large, and her lively interest in the scholars rendered her teaching vivid, affectionate, and faithful. She assisted the Bible Society by canvassing for subscribers, collecting funds, and in various ways extending the circulation of the Scriptures, which are "able to make wise unto salvation."

In the movements of the Christian Instruction Society she took a deep and zealous interest; and, amid the wretched habitations of Old St. Pancras, pursued her work of faith and labour of love with unwearied devotion and fidelity. Many cases of destitution she was able and glad to assist, either from the generous supplies of her parents, or her own allowance; and the value of the help was enhanced by the sweetness and sympathy with which it was supplied. The claims of home were never neglected; and if sickness or accident required her attention, she was ever prompt, affectionate, and unwearied in her endeavours to soothe pain and restore health. Her filial affection was very strong, and her parents rejoiced in the presence and love of one who showed "piety at home."

While engaged in the pursuit of making her "calling and election sure;" endeavouring to adorn the doctrine of God her Saviour in all things; striving to console, instruct, and convert others; and attending with earnestness and prayer the services and ordinances of the sanctuary, she became the wife of him who now sees and admires the lustre of her character, as seen through the shadows of the grave.

The expectation of becoming a minister's wife led her to a course of reading, by which she thought she might more efficiently sustain that important relation. She read Dwight's Theology, Paley's works, and many other volumes of a kindred character, that she might, by prayer, Scripture, and the help of excellent books, thoroughly discharge the duties of her new position.

From that time she has never ceased (until within the last few months and then under medical advice) to labour in the Sunday-school. At Luton, in Woolwich, and Dorking she conducted large classes, chiefly of elder female scholars and young men. Including the period of her exertions before her marriage, she persevered for more than thirty years in this work of faith; and by careful preparation and earnest prayer was able, by Divine grace, to retain large numbers under kind and zealous instructions. Her interest in the Missionary Society was unflagging and fervent; and her

share in the origination of the working meeting and collection of subscriptions, showed the strength of her love for souls and for the Saviour who came to redeem them. The Dorcas Society was much indebted to her zealous co-operation. She had great happiness in the prosperity of the institution which arose from the sight of so many Christian females working for the benefit of others, and the thought that the recipients of the garments would find comfort in gifts which kindness had provided for them.

The British and Infant Schools of Dorking engaged her benevolent solicitude. No labour was declined which could serve these institutions, and many children have derived permanent advantage from her constant and unwearied efforts.

As a tract distributor she was kind and sympathetic; and those who were visited will long retain the pleasant memory of her loving and acceptable labours. To the poor she was a constant friend, and to all sufferers she extended a ready and generous sympathy. She shone in genial hospitality, and seemed to value earthly good only as the means of promoting the happiness of others. Although she laboured much in the Lord, she was neither self-satisfied nor censorious of others, for she was conscious of many imperfections, which she often lamented, and she knew that all she could do was poor in comparison of that love which had groaned in Gethsemane and bled on the cross for her salvation and blessedness.

Towards the close of 1864 her husband received an invitation to join some ministerial brethren in a journey to Sinai and Palestine. Thinking that such an undertaking would gratify a long-cherished desire and fit him for more efficient ministerial labour, she cheerfully consented to the proposal; and with heroic courage suppressed, when they parted in London, the mention of indisposition which she then felt, lest it might hinder his progress to the East.

He went on his way, but she returned home to suffering and danger, from which, by kind medical treatment and the blessing of her heavenly Father, she was set free, though she did not regain her former strength and spirits.

It was her hope, and her husband's also, that after a separation of three months, in which their love for each other had been intensified by absence, they might spend a summer of pleasant intercourse, and express their united gratitude to God for His fatherly care and manifold mercies.

This fair prospect was, in the month of July, suddenly clouded by an alarming stroke of disease, which, as it increased in intensity and ended in death, turned these pleasant hopes into higher blessedness for her, and into deep sorrow and the solitude of bereavement for her afflicted husband.

There were, amid all this sad dispensation, many proofs of the love of God and the supporting grace of our Lord Jesus Christ.

Some short time after the visitation overtook her she confessed, with tears of joy, that she enjoyed perfect rest and peace in her Redeemer: and that though some time before she had been troubled and perplexed, she now felt more happiness in and from her Saviour, than she could express. From that time she enjoyed Divine peace, and waited for the gracious invitation to leave the decaying tabernacle to be present with the Lord. No murmur of impatience ruffled her spirit. She manifested divine love towards all, and in her closing moments expressed her grateful sense of kind and soothing attentions. The promises of the Gospel were her joy and strength. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee," was a passage dear to her heart and full of gracious sustaining power.

She sent messages, and even wrote and forwarded short notes, to one of her scholars (a young man who is now no more); and when she heard that he had avowed his faith in Christ, it seemed to lift her in joy and

gratitude above the power of her disease. She said at one period of her illness, "God is very loving." She remarked to one of the servants on the morning of her decease, "I am soon going home." The last words her husband said to her were, "My dear, I hope the Good Shepherd will be with you." She replied, "Oh yes! I like to hear you—" and weakness broke off the sentence.

The nurse remarked,—

"Though painful at present,
 'Twill cease before long,
 And then, oh! how pleasant
 The conqueror's song!"

She answered by a vivid radiant look which betokened her cheerful confidence in victory, and then slept in the Lord.

She is now with her Saviour: and while her sorrowing husband and mourning relatives feel the heavy stroke, they must not and will not be unmindful of the loving-kindness of God in the course of her sickness, and the happy circumstances connected with her decease.

It is a cause for gratitude that she was spared until the return of her husband from the East, and that for two months before the affliction overtook her they had the joy of renewed and pleasant intercourse; and it was a frequent topic of thanksgiving with her that he was permitted to soothe her sufferings, lighten her cares, and pour out his supplications by her side. It was a proof of the Divine love which brought her affectionate sister and her husband to offer their kind and tender service and sympathy to the dear sufferer; that her servants were faithful and affectionate; and the nurses kind, tender, and efficient.

The many prayers offered for her by members of the church to which she belonged; the kindness of neighbours; the respectful solicitude of many of the inhabitants of the town,—all these and more forms of the Divine goodness than can be mentioned, soften the affliction and call for the expression of devout thankfulness. Since her decease the expressions of esteem and love which her life and her death have drawn forth, have been numerous and gratifying; and if she could know how warm and affectionate have been the commendations of her course, she would lay them all as a fragrant wreath before her Saviour's feet, and say, "Of Thine own have I given Thee."

MRS. MORISON.

THE widow of the late beloved and honoured Dr. Morison has just entered into rest. She was upwards of eighty years of age, but had preserved her faculties unimpaired till the last; and although confined to her house during the last few months, she had been able to see and converse with her old and attached friends up to a few weeks preceding her dissolution. Mrs. Morison was the second surviving daughter, at the time of her marriage, of the late Mr. James Murray, of Banff, in Scotland, and the sister of Dr. Murray, of Old Meldrum, a gentleman well remembered there to the present day. She was married to the late Dr. Morison, of Brompton, on the 18th of April, 1815, and was the mother of many children, who are all now deceased. Their home was the scene of the greatest happiness. The late Dr. Morison, in referring to his first-born child, thus speaks, and the extract will cast light upon the character of one who has been for some six years, up to the period of her decease last month, a widow:—"Love and friendship, as fervent as ever beat in human bosoms, and sanctified by the smile of Jesus, were *there* to hail the infant offspring whom God might see fit to send. And there was *there* an expectant mother, with power to impress her own image on the minds and hearts of the beloved ones, a mother whom any child of rightly constituted mind would soon learn to reverence

and love. Intelligence, poetry, real sentiment, unaffected piety, and true motherly feeling, were there." This extract will show what were the leading features of our departed friend's character. She was a great reader, and until the last year or two her eyesight could scarcely be said to be dim. She was quick, intelligent, and full of interest in relation to the Church of Christ abroad and at home. Many an old student now well remembers her hospitable home, when in college days he used often as a visitor to sit at the table of the Morisons; and many a minister well remembers with fragrant recollection the departed widow. Her last days were full of comfort and rest. She had recently heavy sorrows, however, in the decease of two of her grandchildren; but two others, the married daughters of Dr. Legge, were, in the providence of God, both in England at the time of her decease.

For the last few years Mrs. Morison had removed to Edwardes-square, Kensington, and, when able to attend the house of God, worshipped at Kensington Chapel. She was buried very privately at Abney Park, her beloved friend, the Rev. J. Stoughton, conducting the service. Though removed by distance from Trevor Chapel, she still remained a member and a friend, being often visited by its present pastor. She constantly made kind inquiries about old friends amongst the London pastors, and ever rejoiced in the progress and prosperity of the cause of Christ. Her last days were unclouded with doubt, although she expressed in an impressive manner the sentiment,—“I feel it to be a very solemn thing to die.” She had latterly the consciousness that she was going home, and preserved to the last her firm trust in Christ, and her cordial attachment to the great principles of the Gospel of Jesus Christ. The likenesses of many dear friends—amongst others, that of one who was once tutor to her sons, the Rev. Dr. Miller of Birmingham—hung up in the room; and she loved to talk of those who had been the friends and contemporaries of her late beloved husband. Her body now rests in the same grave with his, and her spirit has ascended to be with her Saviour, and to rejoin one who but a few years ago preceded her into that home, where they now are “as the angels of God for ever.”

Our Letter-Box.

THE RIGHTEOUSNESS OF GOD.

TO THE EDITOR OF THE EVANGELICAL MAGAZINE.

SIR,—Will you allow me to make two or three observations on a paper which appeared under this title in your last number?

1. Are we really to understand that the critics of the EVANGELICAL MAGAZINE seriously intend to say that the Epistle to the Romans may be studied by Christians generally “for religious uses,” but that only professional theologians have a right to investigate its meaning? Surely such a doctrine, Romish in its origin, can have but one tendency.

2. If no one is at liberty to comment on the Epistle, unless possessed of “a combination of qualities which are not often found,—a competent Greek scholarship, a critical faculty of considerable power, an acquaintance with the very extensive literature of the Epistle, and general theological learning,”—who may venture to expound it from the pulpit? Clearly, very few indeed.

3. If our interpretations are to be *tested* by “the conclusions of the doctors of the Church,” how sad it is that Nonconformists should be in the habit of showing so little reverence for these doctors! Further, since these learned men differ so widely as to what St. Paul precisely intends when he speaks of the “Righteousness of God,” it is of little use bidding us follow the doctors, unless we are also told *which* of the doctors we ought to follow.

4. Is it fair to call a writer "presumptuous," and, *without a shadow of evidence*, to assume that he is "unable to test the value of his own conclusions, either by the findings of scholarship or the counter arguments of those from whom he may differ," merely because, while modestly stating his own views, he has omitted in the brief space of 43 pages to deal either with the historic criticism, or with the historic theology of the Epistle?

5. Is it just to call his interpretations "gratuitous and extremely fanciful,"—to say that "he has a peculiar twist of thought which invariably leads him to dissentient conclusions;" to pretend that "he deems himself the prophet of unrecognised truths," without giving a single instance of a fanciful interpretation, or a particle of evidence to illustrate his "twist," beyond the fact that his conclusions are different from those of the old doctors, and, worse still, unsanctioned by his modern critic, who, however, patronizingly gives him permission to go on, since "his spirit is earnest and devout?"

6. Are these high pretensions at all borne out by the summary assertion that to suppose, as the author does, that "the Righteousness of God" in the Epistle to the Romans *means* God's righteousness *to man* in all His dealings, will be "to every competent critic a simple absurdity?" As I write, my eye falls on the following passage, written by a devout scholar, of no mean eminence among his cotemporaries :*—

"We hear a great deal about God's attribute of justice, which would seem to exercise a power over the Divine will not less troublesome than did the Fates of old. I would simply remark, that I find God spoken of in Scripture as 'just' far oftener in connection with what He allows to be our claims on Him than His claims on us. *I have no doubt that it is in this sense that δίκαιος is used in Romans iii. 26 (cf. Matt. i. 19.)*"

To call this opinion "a simple absurdity" is mere arrogance, a fault which deserves rebuke, let it be indulged by whom it may.

I am, Sir, yours, &c.,

M.

[We insert this letter at the request of our friend, though it will be obvious to every one, that while authors are likely to wish for an opportunity of answering reviews, it is impossible generally to meet their wishes. For the author of the book we feel the greatest respect, but we cannot help distinguishing between a man and some of his opinions.—ED.]

Diary of the Churches.

THE Half-Yearly Meeting of the Managers of the EVANGELICAL MAGAZINE FUND was held at Radley's Hotel, Blackfriars, on Tuesday, January 9th, 1866, the Rev. S. B. Bergne, the Treasurer, in the chair. The Rev. T. W. Aveling opened the proceedings with prayer. The Revs. J. Stoughton, Dr. Tidman, Dr. Spence, T. Binney, T. James, E. Mannering, J. Fleming, H. Allon, W. M. Statham, W. P. Lyon, S. Thodey, H. J. Gamble, W. Legge, and I. V. Mummery, were present, and took part in the proceedings. Eighty grants were voted, amounting to £654.

In consequence of the numerous Sacramental collections received and promised, the Managers had the gratification of adding *ten* more names to the List of Grantees, besides making some special donations to urgent cases.

December 11.—Grimsby. Services were held in connection with the ordination of the Rev. R. Shepherd, minister of Spring Congregational Church. The Revs. H. Ollershaw, Professor Tyte, J. Bruce, J. Sibree,

* The Rev. Arthur Wolfe, M.A., Rector of Farnham, Bury St. Edmunds; late Fellow and Tutor of Clare College, Cambridge.

and Dr. Falding, took part in the services. In the evening a public meeting was held, when the chair was occupied by the Rev. R. Shepherd, and addresses delivered by the Revs. W. Herbert, T. Rain, R. Kerr, T. Ruston, and others.

December 11.—Marylebone. The Rev. H. R. Davis was ordained to the ministry over the church meeting in the Literary and Scientific Institution, Edward-street, Portman-square. The Revs. J. W. Goucher, G. D. Macgregor, R. Forsaith, Dr. Ferguson, R. D. Wilson, and F. Davies, took part in the proceedings.

December 12.—Penywern, Dowlais. The Rev. J. Davies, of Brecon College, was ordained here. The Revs. J. Harris, R. G. Jones, Professor Roberts, D. Williams, and W. Edwards, took part in the engagements.

December 14.—Dursley. A meeting was held at the Tabernacle, to welcome the Rev. T. Wallace as pastor, who presided on the occasion. Addresses were delivered by the Revs. E. Blake, H. Jones, A. Gazard, W. Taylor, R. J. Osborne, and Messrs. Barnes and Weaver.

—Woolwich. The recognition of the Rev. E. J. Willis as pastor of the Congregational church assembling at the Masonic Hall, William-street, took place. The proceedings were conducted by the Revs. T. James and J. Ferguson, LL.D.

December 15.—Stoke Orchard, near Cheltenham. The foundation stone of a new chapel was laid by F. Crompton, Esq. An address was delivered on the occasion by the Rev. Dr. Morton Brown.

December 19.—Marton, near Leamington. The new Congregational chapel in this village was opened, when a sermon was preached by the Rev. J. C. Gallaway, M.A. On the following Sunday a special sermon was preached by the Rev. J. Sibree.

December 24.—Bushey New Town. The opening services of a new Independent chapel were held. The services were conducted by Dr. Newton and the Rev. J. P. Wilton. On the following Tuesday a sermon was preached by the Rev. D. Thomas, D.D.

December 25.—Horsley-on-Tyne. A public meeting was held to celebrate the re-opening of the Independent chapel in this town after alterations and improvements. The chair was occupied by E. James, Esq. The meeting was addressed by the Revs. G. Stewart, J. Wills, and H. T. Robjohns, B.A., and Messrs. Greener and Oliver.

December 26.—Morley, Leeds. A meeting was held in the old chapel to take leave of the Rev. F. Barnes, B.A. Speeches were delivered by the Revs. J. H. Morgan, J. Haslam, J. James, H. Sturt, J. Smith, and J. Collier.

—Wrrington. The Rev. W. Phillips having resigned the pastorate of the Independent church of this place, a deputation waited on him and presented him with a purse of forty sovereigns as a parting gift.

December 27.—Eltham, Kent. A new school-room in this place was opened. A public meeting was held, when the chair was taken by the Rev. J. Marshall, and addresses were delivered by the Rev. W. J. Unwin, LL.D., H. W. Dobell, C. S. Mann, A. Jennings, and T. Clark, Esqs. The building will cost about £700, the whole of which has been already subscribed.

January 1.—Bognor, Sussex. A meeting was held to take leave of the Rev. B. Grey. The meeting was presided over by Mr. G. Clackson, who presented the pastor with a purse containing twenty-eight sovereigns.

January 2.—Melbourne, Cambs. The opening services to commemorate the erection of a new Independent chapel took place. The Revs. T. Binney, J. C. Gallaway, M.A., J. Smith, J. Boulding, J. Bennett, J. Medway, and H. Martin, took part in the engagements.

January 3.—Notting-hill. The new Congregational chapel, Lancaster-road, Upper Wes.bourne-park, was opened, when special services were

held, in which the Revs. H. Fry, D.D., J. Stoughton, Hon. Baptist Noel, S. Martin, and J. S. Russell, the pastor, took part. The cost of the church is about £2,500.

January 9.—Wolverhampton. Services were held in connection with the opening of Queen-street Chapel. Two sermons were preached by the Rev. S. Martin. The Revs. W. H. Charlesworth, T. H. Horton, T. Whewell, and R. Ann, also engaged in the services.

January 10.—Seaham Harbour, Durham. The ordination of the Rev. J. Farquhar, of Nottingham Institute, took place. The Revs. G. Allen, J. Wills, J. C. Geikie, A. Jack, and J. B. Paton, M.A., took part in the engagements. A public meeting took place afterwards. The chair was occupied by W. Whight, Esq., and addresses were delivered by the Revs. A. Jack and G. Allen.

— Rothwell, Northamptonshire. A meeting was held to recognise the Rev. J. Hoyle as pastor of the Independent church in this town. Mr. R. Wiggins occupied the chair, and the Revs. T. Toller, W. Clarkson, and R. A. Redford, LL.B., delivered addresses.

January 11.—Shrewsbury. The ordination of the Rev. C. Croft, of Cheshunt College, took place in Abbey Foregate New Church. The Revs. Dr. Vaughan, T. G. Horton, and H. Allon took part in the morning engagements. In the evening a sermon was preached by the Rev. G. W. Conder.

January 13.—Great Horton, Bradford. A meeting was held in connection with the recognition of the Rev. J. B. Robertson, as minister of the church at Wesley-place. The Rev. A. Russell, M.A., presided. Addresses were given by the Revs. J. G. Miall, D. Fraser, LL.D., J. R. Campbell, D.D., and T. T. Waterman, B.A.

January 14.—Olney, Buckinghamshire. Recognition services were held in the above place of worship in consequence of the settlement of the Rev. J. T. Grey as pastor of the church. The Rev. E. Price preached morning and evening. On the following day, a public meeting took place in the chapel, when addresses were delivered by the Revs. W. Major, J. Bull, B.A., E. Price, W. Harbutt, J. Fernie, and Mr. Flood. The pastor (who occupied the chair) concluded with prayer.

PASTORAL NOTICES.

CALLS ACCEPTED.

The Rev. J. Troup, M.A., late of Helensburg, has accepted an invitation to the pastorate of the Independent church, Lerwick, Shetland.

The Rev. A. King, of Dublin, that of the church at Greenwich-road Tabernacle, Greenwich.

The Rev. F. Goodall, of Chester-le-Street, that of the church, London-road, Lowestoft.

The Rev. E. Ault, of Lyme Regis, that of the church at Oakham.

The Rev. W. Robinson, of Nottingham, that of the church at Totton.

The Rev. J. Morgan, of Thornbury, Gloucester, that of the church, Montague-street, Blackburn.

The Rev. W. O'Neill, that of the church, Leatherhead, Surrey.

The Rev. W. Manchee, of Hackney College, that of Whitfield Chapel, Long Acre.

RESIGNATIONS.

The Rev. W. Phillips has resigned the pastorate of the Independent church at Wroughton.

The Rev. H. J. Chancellor, that of the church at Salisbury.

The Rev. H. D. Northrop, that of Victoria-park Church.

The Rev. S. Clarkson, that of the church at Bocking.

The Rev. C. Larom, that of the Townhead-street Chapel, Sheffield, after a pastorate of forty-five years.

THE

Missionary Magazine

AND

CHRONICLE.

THE "JOHN WILLIAMS."

HER DEPARTURE FROM GRAVESEND, AND DANGEROUS PASSAGE DOWN THE
CHANNEL—REFUGE IN PORTLAND ROADS.

Our readers are already generally informed that the new missionary ship, the "John Williams," under the command of Captain Williams, sailed from Gravesend with her complement of five missionaries and their wives on Thursday, the 4th of January.

Two valedictory services had been held on the previous Tuesday: one at the Mission House, with the Directors; another, later in the evening, at the Poultry Chapel. The latter was numerous and deeply interesting. The Rev. John Kennedy, of Stepney, gave an appropriate address to the missionaries, to which the Rev. Alexander Michie responded, expressing the confidence and joy of himself and his brethren in the prospect of their entrance on the mission-field. The devotional parts of the service were conducted by the Rev. Messrs. Mannering, Fairbrother, and Robinson. A farewell service was also held at Gravesend on board the ship on Thursday, about noon, and within two hours she started on her voyage, the wind and weather being at that time favourable. But, after passing the Nore, contrary winds sprang up, and throughout the following week these increased in violence, often to a hurricane, and the ship and her passengers were exposed to imminent danger. By the special providence of God, however, they were mercifully preserved until Friday, the 12th, when they took refuge in Portland Roads, where the vessel continues at safe anchorage, the wind being still contrary to her progress down the Channel. The only exception to the safety of the passengers occurred in the case of Mrs. Michie, from a fall, which for the present does not admit of her voyage onward, although there is good ground to hope that her sufferings will not be of long duration. A

trifling injury occurred to the vessel, which has already been repaired, and one of the boats, which was washed away in the storm, will be replaced at Sydney.

At Weymouth the missionary party was received by our ministerial brethren the Rev. Messrs. Ashton and Lewis with peculiar kindness and affection, and every provision promptly made for their accommodation and comfort after their stormy passage down the Channel.

As soon as the intelligence of the position of the vessel arrived at the Mission House, the Rev. Robert Robinson, who has just entered on his duties in the Home Secretariat, proceeded to Weymouth, to express the sympathy of the Directors, and to minister in every practicable way to the comfort of our missionaries. He remained over the Sabbath day in that town, and, together with the missionary brethren, held very interesting services at the two Congregational chapels, which were crowded on the occasion.

We trust that, before our present Number goes to press, the wind may be found favourable for the sailing of the ship out of the Channel, and that, in her further voyage, she may have favourable gales, and reach the colonies of Australia in safety. She will successively visit Adelaide, Melbourne, Geelong, Hobart Town, and Sydney, where multitudes, who have taken a deep interest in the new vessel, and rendered valuable contributions towards her purchase, will give her devoted passengers, with the captain and his crew, a hearty greeting and a hospitable welcome.

On receiving the intelligence that the ship had taken refuge in Portland Roads, the Directors deemed it proper, with the least possible delay, to give the information to the members of the Society generally, and especially to their juvenile friends, to whose zealous and successful labours the construction and purchase of the "John Williams" must be chiefly ascribed. They felt also that no official communication from the Mission House could be so interesting and instructive as a letter received from the Rev. A. T. Saviile, one of the missionary brethren, describing the events of the preceding week. This letter they now subjoin, feeling assured that it will be read by thousands and tens of thousands with great thankfulness to God, who not only protected His servants amidst the perils of the mighty deep, but preserved their spirits in peace and joy in the extremity of their danger.

"Weymouth, January 13th, 1866.

"MY DEAR DR. TIDMAN,—It is impossible for me to express to you the gratitude which all of us feel who have been so mercifully delivered from the perils and dangers of the past week. You will doubtless have heard, before this reaches you, the particulars of our first week on board the new ship. I write now chiefly to tell you how well we all feel, notwithstanding our recent buffeting, and to assure you that not one of us is in the least dismayed by the trying experience through which we have been called to pass.

"We have encountered adverse and dangerous winds ever since the river-pilot left us at Deal last Friday morning, and from that time till yester-

day afternoon, when we anchored safely in Portland Roads, it was a season of continuous fear and anxiety to us. On Saturday night the pilot reported that we were off Beachy Head, and that, if everything went well, we should land him at Plymouth on the following evening. This news lightened our hearts considerably, and we made arrangements for holding the services of our first Sabbath at sea. Mr. Michie was to preach in the morning, Mr. Watson in the evening, and the sacrament of the Lord's Supper was to be administered at the close of the day. But, alas! all our happy plans were disarranged by the squalls which tossed our little vessel in a most terrible manner throughout the whole of the Sunday. None of us dared venture from our berths on that day; still our hearts were made joyful in the midst of the storms and dangers by remembering that hundreds and thousands of Christian people would be praying for us, and sweet was the consolation which the great Comforter ministered to our souls.

"On Monday morning we found ourselves still off Beachy Head, with the wind dead against us. Early in the day it was tolerably calm, but as the darkness again closed around us the wind increased with great force, and our ship reeled to and fro entirely at the mercy of the waves. Everything which was loose in our cabins, or in any other part of the ship, came to grief: boxes and packages were hurled about in wildest confusion, sea after sea rolled over the deck, till at length one of the dead-lights in our saloon window was broken by the force of a wave, and the water came pouring freely into the saloon. Soon after this our dear friend Mrs. Michie was thrown with terrible violence from her high bed in the stern cabin by a sudden lurch of the vessel; she was sadly bruised and shaken, but we trust that time and rest will again restore her to her usual vigour. Immediately following this event, while the ship was rolling most violently, the good pilot was brought down into the saloon in an insensible condition: a sudden roll of the vessel had thrown him head foremost on to one of the iron stanchions on deck, and in doing so he came in contact with the binnacle which supported the compass, and to all appearance the whole affair was destroyed.

"I need not tell you what we felt at this stage of our trials—our pilot insensible in the saloon, our compass apparently destroyed, our ship reeling to and fro on the boisterous waters, and a fearful gale of wind blowing dead against us; but God delivered us from all our fears. After applying a few stimulants to Mr. Beale, he soon rallied, the broken parts of the binnacle were put together, and the compass was found to be uninjured.

"The wind continued to blow in squalls against us till Wednesday night, when it changed in our favour; and on Thursday morning we were glad to find that we had made some progress. But the captain and pilot did not look so glad about the change as ourselves: the barometer was found to have fallen very low—in fact, so low that Capt. Williams said he had never seen it lower; and immediately after breakfast it was evident that a fearful storm was fast making upon us. Most of the sails were taken down, and all was made ready for a great tossing, and directly after this we were being driven along at a fearful rate by such a hurricane of wind as our chief-officer said he had never before experienced.

"Our feelings were most painful at this trying time. We prayed continually

that we might be delivered from our danger; but the storm only darkened and thickened about us; sea after sea broke over our heads; sometimes we seemed to be carried mountains high upon the waves, at other times plunged far into the abyss of waters; the water ran fast into some of our port-holes, and added still more to our confusion and distress. At eleven o'clock a heavy sea carried away our whale-boat, with the iron davits, clean from the deck. Shortly after this some of the crew came into the saloon, and, with swelling eyes, asked us to pray for a change of wind; for we were in great peril. The pilot informed some of us that we were being driven fast upon the part of the French coast called the Caskets, and that there was little hope of any of us being saved. Though this was an alarming period for us all, yet our hope remained sure: we felt that we were upon the great sea at God's command, and that we were bound on a mission, and carried in a vessel which had been consecrated by the prayers of thousands of our countrymen. We thought we could not do better than hold a prayer-meeting at this critical time; and we strove, amidst the noise of the tempest and the tumult of our feelings, to sing and pray together. We sang 'Rock of Ages,' 'Jesus, Refuge of my soul,' 'Begone unbelief,' and other appropriate hymns, with doubtless more feeling than we had ever sung them before. Ofttimes our voices were choked with tears, which rose too strong to be subdued; but we had, amidst all, a quiet trust in our heavenly Father, and, as we one by one addressed the throne of grace, we felt that we had nothing to fear, that all was well. It seemed to us that, almost directly we ceased from praying, the clouds began to break and the storm abated; and what was still more delightful to us was the news that we were found to be nearer the English than the French coast. On receiving this intelligence we involuntarily sang together 'Praise God, from whom all blessings flow.' In the evening the wind fell considerably, and all our alarms disappeared. We had a delightful prayer-meeting at the close of the day, to offer our thanksgivings to Him who had so mercifully regarded the cry of our supplications.

"I believe that all of us feel deeply grateful to God that we were called to pass through this season of trial: it has strengthened our faith in prayer, and taught us to realize as we never did before that God is a very present help in time of trouble. I feel that we shall all set forth afresh upon our glorious mission, with an increased zeal for the work, and a more peaceful trust in our heavenly Father.

"We owe much to the great energy and courage of our crew; they worked nobly to save our lives, and, though many of them scarcely slept during the whole week, they laboured with great cheerfulness. We are glad to say that, after the anchor was lowered yesterday afternoon, and the men had finished their day's work, they all retired to the forecastle of the ship to thank God for their safe deliverance.

"Mrs. Williams has been unspeakably kind throughout the week; she has moved among us as a ministering angel: we feel that we cannot be sufficiently grateful to her for all the kind services she has rendered us.

"Nothing could give us more confidence in the excellence of our new ship than the experience of this week. Mr. Beale, the pilot, has told me more than once that we must have been lost if it had not been for her excellent build and

the noble manner in which she obeyed the rudder: throughout the Thursday it was only this which kept us from being driven before the winds on to the leeward coast.

“ When we reached here we at once sought for Mr. Ashton, the minister of Luton Street Chapel. He and Mr. Lewis, minister of Hope Chapel, have treated us in the most kindly manner: they have provided for all of our wants.

“ Our hearts are full of gratitude which we cannot express for all the joy we have met with amidst these perils.

“ With kindest regards, in which Mrs. Saville unites, I remain, my dear Dr. Tidman,

“ Yours ever truly,

“ ALFRED T. SAVILLE. !

“ P.S.—Since writing the above, we have been delighted to hear that you have kindly sent your colleague, Mr. Robinson, down to look after us. Need I tell you how deeply we appreciate this fresh instance of your kind thoughts concerning us ?”

MADAGASCAR.

DURING the past month two very interesting letters have been received from the capital, both written at the end of October. The one from the Rev. ROBERT TOY describes the erection and improvement of native chapels and the increase of the several congregations. He states, indeed, that there have been some fluctuations in the Sabbath-day attendance, chiefly from causes over which neither the missionary nor the people had any control; but at the time of his writing he affirms that the congregations and the additions to the churches were never before so numerous. Mr. T. also describes the extension of the Gospel in the BETSILEO country, stating that in a single town the congregations amounted to upwards of 200, and, what is better, that the church-members were about half that number. The former Governor of this district had reached Antananarivo, and our missionary describes him as “ an intelligent-looking man, about fifty years of age, who was taught the English language by the former missionaries, whom he remembers with affection, and is one more instance of the good resulting from their labours.”

“ Antananarivo, October 31st, 1865.

“ MY DEAR SIR,—Everything in relation to the general work of the Mission continues in a cheering state. The new chapel at ANALAKELY, built of unburnt bricks, with glass in all the windows, is now nearly completed. It will hold, I should imagine, nearly twice as many persons as the old place where they have hitherto met for worship, and is quite a credit to the industry and zeal both of Mr. Pearse and his people, as well as an ornament to the neighbourhood in which it is situated.

“ The congregation at ANKADIBEVAVA, which during the last year and a

half had considerably decreased by removals to other churches and other causes, has again so much improved that the chapel, which in May last was nearly half empty, is now well filled. During the dry season they have been building a good substantial clay church, which is now all but completed, and will be able to accommodate, I should say, 600 or 700 people. It is situated in the midst of a very populous neighbourhood, and should, as I hope it some day will, be amongst the most important places in the town.

"Mr. and Mrs. Cousins reached here in safety last Thursday week, much to the joy and satisfaction of all the people at AMPARIBE. During his absence the congregation has kept up most satisfactorily, the chapel being as well, if not better attended than at any former period, whilst more than 100 new members, I understand, have been added to the church.

"The attendance at nearly all the other chapels has greatly improved during the course of the last few months. In the earlier part of the year we were very much discouraged by vast numbers of the officers being called away from chapel Sunday after Sunday for some trifling *fanompoana* or other. Especially was this the case at the time when the English treaty was under consideration, and the first Sunday or two after it was signed. Often I have felt disappointed beyond measure in seeing my own place, which had always been well attended, nearly half empty; and I believe many others suffered to a similar extent. Since July, however, there has been a delightful change. I do not think I have had so large an average attendance since I have been in the country as during the last two months.

"In many of the country churches there has also been a corresponding increase. Some of those which were nearly destroyed at the time of the revolution are now good congregations, and additions to the Church are continually being made. I have recently succeeded, by the help of the natives, in establishing two chapels in villages where none had previously existed, and one of these is very numerously attended. The other consists of only six or seven members, but is in an important neighbourhood about twenty-five miles from the capital. In another village we have removed the chapel from a very out-of-the-way place to the very centre of the town; and in consequence, instead of almost an empty house every Sunday, there is now a full attendance, with many standing at the windows and doors who have not sufficient courage to enter inside. Of all the churches in the country under my care, I hope to be able to give you a full report at the end of the year. At present we have all every reason to take courage, and to feel thankful for the good work that God is carrying on in our midst and around us.

"I was yesterday visited by the ex-Governor of *Fianarantsoa*, in the Betsileo country. He stated that the average attendance at the two chapels in the town was a little over two hundred, and the number of church-members about one hundred. He is a fine intelligent-looking man, about fifty years of age, was taught the English language by the former missionaries, whom he remembers with affection, and is one more instance of the good resulting from their labours. He says the people whom he has recently been governing are now very sorrowful, as his successor will do what he can to destroy the good work which has been going on there. He does not forbid the people to meet together for worship, but it seems that he frequently arranges the business of the Queen

was to call the people away from public worship, and so virtually to stop the service. By this means a species of persecution may be carried on by him most trying to the Christians and hurtful to the cause of Christ. Besides the two chapels in this town, I learned that there are three other places of worship in towns all within a day or a day and a half's journey from there; namely, at *Fanjakana*, one day's journey to the west; *Ambohibolamena*, half a day's journey farther still in the same direction; and *Mazonrivo*, a little to the south of *Fanjakana*. It is greatly to be desired that two good missionaries should be stationed in that district. The Government would undoubtedly oppose such a step, though, in the face of the treaty now concluded with England, it is difficult to see how they can interpose to prevent it.

"With very kind regards, in which Mrs. Toy unites, and hoping you are quite well,

"I remain, my dear Sir, yours very sincerely,

"Rev. Dr. TIDMAN."

"ROBERT TOY.

The letter of the Rev. W. E. Cousins reports his arrival, with Mrs. Cousins, at the capital, and the hearty welcome which he received from the people of his charge. "Soon after we reached our house at Amparibe," he says, "the school-children came to bring a present and to sing a hymn of welcome, which their teacher had composed and taught them to sing." The whole letter, indeed, cannot be read by the friends of the Society without great pleasure and devout thankfulness to God:—

"Antananarivo, October 30th, 1865.

"MY DEAR DR. TIDMAN,—At last I am able to write to you from Antananarivo, and inform you of our arrival in health and safety. We left Mauritius by the 'Picard' on Monday afternoon, October 2nd, and, after a quick passage, anchored at Tamatave on Friday morning, October 6th. As the season was so far advanced, we stayed in Tamatave a very short time. Mr. Procter sent off most of our boxes on Saturday, and we left on Monday afternoon, October 9th. We spent a very pleasant Sunday in Tamatave. In the morning I preached to the native congregation. About 150 were present. A considerable number of these were Hovas from the capital. Rainimamonjisoa, the second Governor, is the principal man in the congregation, and is himself a preacher.

"In the afternoon I attended the native service in connection with the Mission of the Propagation Society. The service was conducted by the two missionaries, the Rev. Messrs. Hey and Holding, and Andrianado, whom they have engaged as their catechist. During the service six or eight new converts were baptized by Mr. Hey, after which Andrianado preached a sermon on baptism. The missionaries appear to be doing good among the people. They are zealous, hard-working men, thoroughly devoted to their work. They have about 120 or 130 attending their Sunday evening services. They have several out-stations, and were to commence a new Mission at Foule Point, where Rev. J. Holding is to reside. They have nearly finished a neat, commodious, wooden church, and have set up a printing-press, to be worked by Mr. Hey.

"Our journey from Tamatave was about as pleasant as such a journey could

be. The weather was fine, the roads were dry, and the men carried well. Our journey through the forest was comparatively easy. We had no need of eight or ten men to get our palanquins through the more difficult places, as is often the case, but found the usual number, four at a time, quite sufficient, even when we came to the place called *Fitomanianomby*, or the 'Weeping-place of the Bullocks,' one of the most steep and difficult parts of the forest.

"We reached Antananarivo on Thursday morning, October 19th. Mr. Sibree and my brother met us on Tuesday. On Wednesday a number of the school-children met us at Ambatomanga, where we were to sleep. Andriambelo, too, my co-pastor, met us some distance east of the latter place, and spent Wednesday evening with us. We started on the last stage of our journey at half-past five on Thursday morning. Before we had travelled more than an hour or two, we began to meet friends from the town, who had come out to meet us. By the time we reached the bottom of the hill on which Antananarivo stands, our party must have contained 200 people. Soon after we reached our house at Amparibe, the school-children came to bring a present, and to sing a hymn of welcome which their teacher, Rakotomanga, had composed and taught them to sing. For several days we had many visitors, and most of them brought presents of food.

"I am extremely gratified with what I see here. There are evident signs of improvement. Our congregations in the town are larger than they were, and the village congregations, too, have been well visited. I am pleased to hear that the Gospel has found its way into several villages where there was no congregation twelve months ago.

"The presence of Europeans here is making a difference even in the outward appearance of Antananarivo. The hospital is the most prominent building in the Analakely part of the town, and the doctor's residence, close to it, is quite a pretty English-looking house. A little to the south-west of the hospital is Mr. Pearse's new chapel, quite ecclesiastical in its style, and a decided improvement on the old native buildings. A little higher up the hill stands the stone church, now so far finished as to give a very correct idea of what its appearance will be when completed. I think the contributors would be quite satisfied if they could see how well their church looks. There has been a great improvement, too, in the Mission premises generally. Mr. Parrett's house is a very comfortable building, wood outside, and brick partitions within, plastered and papered. Mr. Hartley's brick house will be one of the most prominent buildings as you enter the town from the east. My brother's house, too, with clay walls and brick partitions, is a good, substantial, and commodious building. Thus the London Missionary Society is becoming possessed of useful and substantial Mission premises.

"At some future time I hope to send you an account of what was done by my congregation during my absence. Andriambelo has shown himself worthy of the confidence I placed in him. My best thanks are due also to my brother missionaries for their promptness in preaching to the congregation during my absence. There was seldom a Sunday without at least one European preacher. With kind regards, in which Mrs. Cousins unites,

"I remain, my dear Dr. Tidman, yours very truly,

"Rev. Dr. TIDMAN."

"W. E. COUSINS.

CHINA.

HANKOW.

WE have received the following gratifying intelligence from our valued friend and devoted missionary the Rev. Dr. MULLENS, who, as our readers have been already informed, was requested by the Directors to visit the several Chinese Missions of the Society before his departure from the East. Dr. M. had already proceeded to PEKING, the capital, and had also visited TIEN-TSIN and SHANGHAE before proceeding to HANKOW, of which he gives an interesting description in his present letter.

“November 17th, 1865.

“MY DEAR FRIEND,—It is with great pleasure I send on another letter, to describe, in brief terms, my visit to HANKOW, because there is scarcely the most trifling drawback to the satisfaction with which I have examined, on your behalf, both the place itself and the work carried on in the Society’s Mission. You must have formed, I doubt not, a high idea of the value of such a position for missionary labour, as I myself also had done; but, in all soberness, I can assure you that the reality surpassed my expectations; while in our brother Mr. John I have been glad to find a man in thorough accord with the highest aims of the Society, caring for its interests in every way, and executing the work intrusted to him, as founder of the Hankow Mission, with singular judgment and discretion.

“I left Shanghai with Mr. Muirhead on Saturday, November 4th, three days after my arrival from Peking, and, after a most pleasant trip up the great river Yang-tse, reached Hankow on the morning of the following Tuesday. We left Hankow the next Friday evening, and, as the English mail was shortly expected with Mrs. John, on her return from England, Mr. John accompanied us. We travelled both ways by the same steamer, the ‘Po-yang,’ belonging to Messrs. Oliphant and Company, and had a free passage both ways. Mr. John had the same down; and a few weeks ago Dr. Legge in his visit received the same favour. Mr. John tells me that, on repeated occasions during the last three years, Messrs. Oliphant have given the same privilege to himself and others, and have thereby saved the Society a large sum of money. You will see this in a moment when I tell you that the lowest charge is 100 taels (£33) for a return trip for each person; so that we four have been saved, within a few weeks, 350 taels, or nearly £120.

“In going up the Yang-tse I felt somewhat disappointed at the scantiness of the population, and the smallness and poverty of the towns upon its banks. This impression was somewhat removed on my return, when I saw them for the second time. I then noticed that there were large cities, like Nanking and Wu-hu, not treaty ports, with a considerable population and growing trade, and that *Kiu-kiang*, one of those ports, is also once more prospering. Still it is true that all the country on the south of the river for many miles inland was fearfully desolated by the rebels; towns and cities burned by the dozen, and the people killed by slaughter, pestilence, and starvation by millions! Nanking and Chiu-kiang bear the marks of that

desolation now; both cities have been completely ruined, and so has been Suchow, nearer to Shanghae, across the country. I could not help fearing, therefore, as we drew near our destination, that my once lofty views of Hankow and its neighbour cities would receive a rude shock, and that, after all, I should be disappointed. But it was not so. On the morning of our arrival we all went over to Wu-chang, and, as I stood on the top of the hill in the centre of that city, and beheld the three walled cities and the river beneath me, I could not help feeling that neither in India nor in China I had ever before looked on such a noble sphere for missionary labour. Wu-chang is the governing city, and has a large population, including many families of most respectable standing and influence. Hankow is the great mart for trade; the most busy, crowded, active, wealthy place I have seen. Its chief streets and bazaars are full of handsome shops, with abundance of valuable goods, and its smaller streets are close-packed, and also full of people. Recently a city wall has been erected all along the west side, away from the river, which gives it increased security, and the houses and population are increasing in numbers every day. I gained another view of the whole from the hill on the other side of the river, between Hanyang and Hankow, just above the banks of the small tributary river, the Han. There we could see the length of Hankow, and the closeness with which its houses are packed together. Its present population must be 700,000 to 800,000.

“The Mission is placed at the north end of the native town, just off the English settlement, in an excellent position, and, I fancy, a healthy one. The two Mission-houses, consisting of one block, are well built, and are very commodious and comfortable. They are upper-roomed, have good verandahs in the south side, and the lower story is raised three feet from the ground in order to keep it dry. The garden-ground is not large, and a boy's school-room is just being finished along the south wall.

“The Mission Chapel is in the centre of the city, just off one of the great streets; it is an excellent building, the very thing for a bazaar chapel, and has a catechist's house and boys' school-rooms behind it. I had the pleasure of hearing both Mr. Muirhead and Mr. John preach to a crowded congregation, which gathered in five minutes when the former mounted the desk and began to speak. In Wu-chang again, not far from the north gate, is another chapel, also well built, with rooms for a missionary's visit, a catechist's house, and school.

“It was with great pleasure that I examined all the work which Mr. John has accomplished for the Society in Hankow. His buildings, in their plan, style, and workmanship, and the localities in which they are placed, all evince wise judgment and a thorough care of the Society's interests. I have also been greatly encouraged by his views of the work around him, and of the way in which it should be carried on. They are eminently sober, earnest, and practical.

“I am now leaving Shanghae for Fuchow and Amoy, and have abundance of time to complete my visit to Mr. Stronach, and then to Hong-kong and Canton. With kindest remembrances to the Directors,

“Believe me always, very affectionately yours,

“Rev. Dr. TIDMAN.”

“JOSEPH MULLEN.”

TIEN-TSIN.

WE have much pleasure in inserting the subjoined extracts from a very interesting journal of the Rev. JONATHAN LEES, of Tien-tsin. It records a missionary tour, undertaken by Mr. L., chiefly in the interior, and abounds with graphic descriptions both of the country and the people. We may assuredly gather from the several statements of the writer that China is easy of access to Christian teachers, and that the people listen to the word of life from their lips with encouraging attention. It is no less obvious that the ancient superstitions of Buddhism and other forms of idolatry have lost their hold on the public mind, and that the Buddhist priests have but a very limited influence over the millions of the population. From the intimations in this journal, it will be seen that individuals are found in different parts of the country who in times past have heard the joyful sound, and are ready to give the English teachers welcome, and to invite the renewal of their services.

NOTES OF A JOURNEY TO SHANG FANG SAN.

“ *Wednesday, May 17th, 1865.*—The Rev. W. N. Hall, Mrs. Lees, and myself started this morning for a Buddhist monastery at *Shang Fung San*, one of the mountains of the range which lies west from Tien-tsin. Besides our little girl, we had with us two native teachers and two servants. Our plan is to make a *détour* so as to visit *T'sai-u*, a town a little south of Peking, where Mr. Edkins has lately commenced an out-station.

“ Starting in the cool of the evening, we could only reach Pu-keu, a village some thirty li (ten miles) from Tien-tsin, before nightfall. The inn was small and dirty, and Mrs. Lees's first request on our turning in for the night was for help in killing a scorpion on the wall.

Thursday, May 18th.—We were again off by 4 a.m., and had a glorious ride to Yang-tsun. The country is looking well, though rain is greatly needed, and the crops are many of them thin compared with what they otherwise would have been. Yang-tsun is one of the smaller towns near to Tien-tsin, which have been thought of as desirable localities for the united out-station scheme which has been talked of. It is questionable, however, whether the straggling character of the place and its somewhat unsettled population would not be disadvantages. The inhabitants may perhaps number 40,000. It is mainly one long street, and in many parts has a most deserted appearance. At the further end from Tien-tsin is an old massive brick arch, through which the road passes, and above is a small temple to *U-hwang-ta-ti*, the supreme god in the Taouist pantheon. Some of the curious conical brick tombs of Buddhist priests catch the eye as one enters once more upon the plain. Our way from Yang-tsun still lay across a flat country, and for a while there was nothing of special interest. The pure, clear air, the bright green of the grain-fields, and the glorious sunlight were enough, however, to give us ample enjoyment. The only village of importance between Yang-tsun and Wu-ching-hein is Si-tsun-tiu, which is noted for its distilleries. The spirit made here is in great demand both in Peking and Tien-tsin. Wu-ching

disappoints the traveller a good deal. The approach to it is very pleasant, trees being plentiful, and some of them fine. The wall, too, is remarkably good, and as we entered the south gate the exterior view made one anticipate a superior city. But once within the walls, it is seen to be little better than a village. Yang-tsun has at least an equal population. Wu-ching governs 800 villages.

"After dinner I went out, accompanied by the teachers, in search of a congregation. A few yards away we found a large and well-kept temple. A crowd of near 800 people stood below. It included not a few intelligent and well-dressed men. Hawkers came bawling their wares in the ordinarily quiet yard, and appeared to think the chance as favourable as at a regular feast. But it is not of much use trying to picture such scenes. The missionary may have them at any time. Yet the sight of *one* such, with a fair appreciation, would be enough, I often think, to make any man willing to leave the proudest post at home in order to share the privileges they present. We preached a full hour, and then spent a while in selling books.

"*Friday, May 19th.*—More than half of to-day has again been spent in the woods. Some of the avenues are splendid. I should have noted, when speaking of the trees, that large numbers are fruit-trees: apples, pears, plums, apricots, peaches, line the roadside for miles. They are generally planted between the forest-trees. On some of them which stood near the path were hung little slips of wood, which reminded us that 'the honourable man would keep his hands from picking and stealing.'

"About 9 a.m. we passed through a large village. It was market-day, and the streets were thronged with busy traders. Pulling up under some large elms, I found a good spot for preaching, while Mr. Hall talked to the group which gathered round the cart. In the yard of a dilapidated temple just beyond we saw a splendid tree, which was new to all of us. The leaf was a curious shape, looking at a distance as if cut by shears. From this village Tsai-u is an open plain. The orchards are now past, and we are entering a new district. Close by the town is a good-looking bridge of several arches. We alighted at a good inn, and our teachers at once found their way to our chapel. After dinner I joined them. The premises are good, and the rent, twenty-two taels a year, very moderate. Fronting the road is a room twenty-five feet by twelve, with a door opening on to the street, and another into the yard behind, which is used as the chapel. At the end of this is a side passage from the street into the back premises. There is a good yard, and at least two of the rooms are in capital condition.

"We found Mr. Mau, the preacher, not very sanguine as to the speedy progress of the truth in this town. He has now been here three months, preaching daily, without any indications of interest on the part of the people. During half of the time, or some six weeks, the Rev. W. Burns, the Presbyterian missionary, had been with him, and curiosity and the presence of a foreigner seemed to have filled the chapel to overflowing for the whole time. But none appeared as inquirers, and on the return of Mr. Burns to Peking the congregation at once fell off. However, the seed is being scattered, and by private conversation with individuals, as well as by preaching, we are sure the living seed will spring up. I got the chapel opened, and spent an hour and a half

with them. The two natives also spoke, and Mau, who followed us subsequently to the inn, will, I hope, be cheered and strengthened by our visit.

"*Saturday, May 20th*, found us astir betimes; for we were anxious to get forward at least to *Fang-shan* before Sunday. It has proved impossible. The day has been a windy one, and the dust has enveloped us in suffocating clouds.

"At a village through which we passed we had a most interesting scene, illustrating plainly how much more accessible are the rural population than the inhabitants of cities like Tien-tsin. It is one of the hundred incidents which have occurred recently, and which are rapidly modifying our views of the best way of prosecuting Mission work. Stopping for a moment beneath some shady trees, we had in five minutes a group round us such as we have never yet seen at our own station. There the women are inaccessible: here they crowded round, and were as ready to chat as the men; mothers with their little ones, young girls, and bright-looking lads. It brought back many a happy hour of the past. 'Why,' we said, 'we could get a Sunday-school directly here; and these mothers, how easy to win their hearts.' I took one bonnie bairnie, some twelve months old, into my arms. What if it did boast no clothing except a small cloth pad upon its stomach? It was creditably clean, and crowed merrily as one tossed it in the air. It was pleasant to find the women catching up and repeating our words. I told them of Jesus, and of His love for little children, and sufferings for all. We were sorry to leave them. There are hundreds of just such villages, and these are the people whom many at home, judging merely from the exceptional incidents of the war, look upon as semi-savages.

"*Liang-hiang* turned out to be a *hien* city, and quite a pretty place. Our inn was just outside the south gate. Missionaries have only once before visited the neighbourhood.

"*Sunday, May 21st*.—To-day has been a happy Sabbath, a rest both to body and soul. Fearing the heat, we resolved to go out early, and were thus able to do something in preaching, as well as to get a fair idea of the locality. Within a few yards of the inn was one of those strange pictures one has associated from childhood with heathen lands. It was the first time I had seen this. A sort of booth had been erected of masts and poles, and beneath it was a substantial wooden box, which I had at first some little difficulty in understanding. The box was some seven feet high, the bottom part (built of brick) four feet wide each way, and the upper part three feet. The two broad ribs of wood which supported the two corners had mottoes, as had the piece which connected them at the top. The roof was covered in with matting. In the centre of the front was another rib of wood, and just behind it a little slide door, like that used in the ticket-office of a railway-station. Two other such doors were at either end; one on the left hand at the bottom, and one midway on the right side. But the most extraordinary thing about it was that the whole frame was studded with huge iron nails, each some six inches long. The points of these nails were all directed inward, so that the inside was one bristling surface of spikes. The heads of the nails were of different sizes. My surprise was not lessened on finding a man inside, nor by learning that he had already been boxed up thus for two months. I went to the side-door, and got

a chat with him. He could not lie down. He had a narrow form to sit upon, and in front was a small piece of wood on which he might rest his arms. He is supposed neither to eat, drink, nor sleep, and is under a vow not to leave this voluntary prison until sufficient money has been raised to build a new temple. The nails are given to donors, the larger-headed ones falling to the largest giver. They are valued at sums varying from £5 to £15. Under each is a slip of paper stating its value, and attached to the box is a board having a placard informing the people of the object of this meritorious work, and exhorting them to help. When any one promises to take a nail, his name, with the amount given, is written and posted up on this board, and when he brings the money he takes away the precious nail as a memento.

"The priest said the nails were 500 in number, and worth 1500 taels (or over £500). As yet only three had been purchased, so that the poor fellow may perhaps die here; and I dare say it would suit his brother priests that he should. Unwashed and unshaven, he looked very wretched. At some four yards' distance from the box was a large bell suspended, and a piece of wood hanging from the roof of the shed served for a clapper, which was pulled by the man from within the box, by a cord, and kept going night and day. In front of the box stood a small earthen altar, and on it an image of the god, with the incense-pot and all its accompaniments before it. An old priest stood in front, muttering perpetually the sacred name of Buddha, "Omi-ta-fa," "Omi-ta-fa," and striving to excite the sympathy of passers-by. A large crowd gathered while I was asking these questions, and, thoroughly roused, it was easy to speak. The confusion of the old priest was something comical. At first he tried to make it out that the heaven and hell I spoke of were just those which Buddhism describes; but when he found that fail, he relapsed into moody silence, or contented himself by a growled assent to certain remarks. He looked as though he could eat me for exposing his rascally deceptions. But the people have not the respect for these things they once had. Many know how hollow are the pretensions of the priesthood, and laugh at their falsehood, even while still bowing at the olden shrines."

(To be continued.)



INDIA.

PULLACHY.

THE following is the first letter received from our young brother the Rev. THOMAS HASLAM since his arrival at PULLACHY, his appointed sphere of labour. This place is a newly-adopted station among the multitudes, amounting to millions, of the Tamil people. The heart of the missionary is in his work; the field around him is both commanding and attractive; and, with the Divine blessing guiding and sustaining him in his missionary course, and the life-giving power of the Holy Spirit attending his labours, we may confidently expect that "a little one shall become a thousand, and a small one a strong nation."

“ Pullachy, November 15th, 1865.

“ DEAR DR. TIDMAN,—I have delayed writing to you till now, that I might have something definite and important to write about. I am now much better acquainted with the field of labour assigned to me by the Directors, having been out into the district in several directions, and having frequently visited the more immediately surrounding villages. And when I glance for but a moment at the great extent of the field, and at the vastness of the population, who are living in heathen darkness and degradation, my heart and mind are overwhelmed with a sense of the greatness of the work that lies before me. Here are more than 250 towns and villages, scattered over an area of 1200 miles, and containing a population of more than 188,000 souls. Nor is this all : I should have to travel far beyond these limits before I met a brother missionary, or trespassed upon his ground. Truly, ‘ the harvest is great, and the labourers are few.’ ‘ What is one among so many ?’ ‘ The people are as sheep having no shepherd.’ Tens of thousands of them, I believe, have never once heard the Gospel. Among 200,000 people, there are not twenty persons Christians ! In addition to this, the people generally are very ignorant. They have hitherto occupied a position outside the circle of missionary influence, and beyond the reach of that tide of civilization which has so decidedly set in, and is so strongly felt in presidency towns. Hindoo prejudice is still found here in all its native strength and bitterness.

“ The Directors, having taken up this new field, will, I trust, by their sympathy and substantial help, enable me to prosecute with vigour the work of evangelization and instruction. To do this, a large staff of native assistants, catechists, evangelists, and Christian schoolmasters, are needed. My present staff consists of a single catechist, and a single Scripture-reader.

“ Another great want is a building that would be suitable for the present for public worship on the Sabbath, and also for a school during the week. Our present ‘ meeting-place ’ is our own little house. The attendance is from twenty-five to thirty persons, including children. We could not accommodate more, and we cannot expect the heathen to attend our services, even out of curiosity, so long as they are conducted in our house. For the sum of £120 or £130 a most useful building might be raised which would answer all our present requirements. Till such accommodation is provided, nothing can be done for the education of the young. Will the Directors kindly grant me £70 or £80 of this sum ? I think I might be able to raise the remainder among my friends at home and the Christians here.

“ You will be interested to hear that a Church has recently been formed here. Its formation has been a work deeply interesting to myself : it was felt to be a work of the most sacred character and of the greatest importance, and that future success would depend largely upon the purity and consistency of those who would constitute the Church. It was, therefore, judged advisable to delay entering into this covenant relation until I had become more intimately acquainted with those who were likely to become church-members ; and, after some nine months’ close acquaintance, I am bound to say that I have great confidence in the Christian character of the members. We met on a Saturday evening to implore the Divine blessing upon the union we were about to form, and to consider the spiritual nature of the ‘ kingdom of God,’ of which we were professing our-

selves to be a part, and also to consider the holy duties that devolve upon those who take up their cross to follow Christ in the midst of a surrounding idolatrous people. This meeting was a very interesting one. On the next day we partook of the first Lord's Supper that has ever been celebrated in this place. Our number was twelve, the very number, if we exclude Judas (and may there be no Judas here), that sat down when the supper was first instituted, and our Divine Master himself brake the bread and poured out the wine. The season was refreshing to every soul: we went away strengthened by that spiritual food, the 'Bread of Life,' sent down from heaven. The amount of the sacramental collection was in English money over fifteen shillings, which will equal the offerings of a dozen persons in many churches of Christian England. Thus commences the history of the Church of God at Pullachy. Here is another 'grain of mustard-seed' planted in the earth. May He who 'gives the increase' water it with His own hand, and cause His face to *shine* upon it, that it may grow up and become a mighty tree! Here is a little leaven: may it leaven the whole lump, which is a huge mass of surrounding idolatry, superstition, and vice.

"It has often been brought against the native Christians of India that they give so little towards the support of their religion. Most of them are very poor, yet I think many of them are doing what they can. One of our members recently brought me a contribution of fifty rupees; another brought me ten rupees as a thank-offering for the birth of a little son. Surely the Directors and our friends in England will help those who are so ready to help themselves.

"You will be glad to hear that my health, and that of Mrs. Haslam, continues good.

"I am making some progress in the Tamil language. I now take the introductory part of our Sabbath services. I administered our first communion, and hope very shortly to take the entire service.

"Trusting the Directors will kindly grant my request, and favour me with an early reply, and, with our united kind regards to yourself,

"I am, dear Dr. Tidman,

"Yours very truly,

"Rev. Dr. TIDMAN."

"THOMAS HASLAM.

SOUTH SEAS.

LOYALTY ISLANDS.

A YEAR since we were mourning over the intelligence received from our brethren in the Loyalty Islands, where their missionary labours had been not only interrupted, but for the time prohibited, by the French authorities of New Caledonia. It will be remembered that the appeal presented to the Emperor of the French obtained from his Majesty a revocation of the disastrous acts perpetrated with the authority of his name, and an assurance that hereafter

English and French, Protestant as well as Catholic missionaries should labour with equal freedom for the civilization and improvement of the natives.

It does not appear from the report of the Rev. S. MACFARLANE that the imperial assurances to this effect have been fully carried out by the authorities in the islands, while it seems certain that the opposition of the Catholic priests is in no degree abated; still the change for the better is very great, and our missionaries may cherish the assurance, from what they have already witnessed, that they enjoy the increasing confidence and love of the poor natives, whom they labour, with many tokens of the Divine favour, to instruct and bless.

“ Wide Bay, Lifu, Loyalty Islands, August 14, 1865.

“ REV. AND DEAR SIR,—I duly received your letter of the 27th March, also the ‘Missionary Magazine,’ from which we were pleased to hear of your prompt efforts to obtain redress for the injuries inflicted upon the poor natives here, and liberty for us to preach the glorious Gospel of Jesus Christ. Although no redress has been afforded, either to the natives or to our Society, yet we have obtained much more than any of us here anticipated; and we thank God for the issue of this unhappy affair. The priests, who, with a few exceptions, are always prominent in their opposition to light, liberty, and progress, are confounded; they had hoped that things would take a different turn. The proceedings of the Colonial Government have been condemned by the Emperor; and we are told that there is to be perfect ‘liberty of worship.’ We hope and pray that this may be the case. . . . ,

THE FRENCH IN A FALSE POSITION IN THE LOYALTY ISLANDS.

“ Let us now see what the Government has gained by their occupation of this group. What did they seek? An officer of the expedition assured me that *they came to keep the English out*, and to make the island *French*. Can it be possible that they entertained a thought of the English taking the Loyalty group? That they are anxious to make these islands ‘French to the core’ is quite evident, and perfectly natural; but suppose they had obtained all they sought, where would be the advantage? Is it an honour to be able to count islands like these amongst the possessions of the French? Is there much ‘glory’ to be gained in subduing a simple, inoffensive, unarmed people like this? Is it a matter of very great importance to the French that the ‘British appearance’ of these islands should be changed, and the French language spoken by these natives? Can the colour of the rags which these natives attach to the masts of their canoes affect the French Government? or will it add much to the happiness of his Majesty the Emperor Napoleon to know that a few semi-civilized natives upon a small island in the South Seas have been led to cry ‘*Vive l’Empereur!*’? The end in no way justifies the means; yet there is little probability of the end being gained. The attempt to abolish the language of seven thousand South Sea Islanders, and substitute in its place the beautiful language of one of the most accomplished nations in the

world, must be fruitless: the project is a wild and foolish one, and there is difficulty in believing that it can have proceeded from a sane mind. The French are *feared* by the natives, not *loved*: they have neither seen anything in them, nor received anything from them, calculated to draw out their affections. All—both Papists and Protestants—now regard them as their oppressors; they have also been censured by the public and checked by the Emperor: within and without their conduct is disapproved. There has also been considerable expenditure, without any income; and, more than this, there is no probability that there will ever be sufficient income from this group to maintain a small company of soldiers. These islands present no attractions whatever to the colonist; so that the Government, too, has lost where it hoped to gain.

OPPRESSION OF THE NATIVES.

“But what about the poor natives? How have they fared? Alas! those who could spare least have lost most—the weakest have to bear the heaviest burdens. In addition to the loss of life and property, the natives were, and are still, forced to work at the camp in turns, *without any remuneration or even food*. Many of them reside at a distance of fifty miles from the camp, yet they have to come and work three days—often longer; if they don't bring their own food, they may starve. A corporal stands over them all day with a stick, which he sometimes uses pretty freely. When the natives saw that the French were obliged to respect the persons and property of foreigners, they sighed, and said, ‘You have somebody who cares for you; but nobody cares for us; we are black.’ All with whom I have conversed about the treatment of the natives here say that it is a great shame. The natives who work for the Government in New Caledonia are fed and paid; why should not these be similarly treated? The French talked largely about making great improvements on the island for the benefit of the natives. What have they done during the past year? Made a road about half-a-mile in length; but, as that is from the camp to the garden of the soldiers, it does not in any way benefit the natives. They are erecting a barrack, which I suppose they will very soon abandon, as they have already done on the Isle of Pines and several parts of New Caledonia. The enormity of some crimes has often appeared greatly modified by its being known that the perpetrator had committed them in order to execute some benevolent object; but what shall be said of the oppressors of these natives, who have lost their land and their liberty, many of them their homes and their property, and some their lives? Now they are commanded to surrender their language; they have also seen their teachers and pastors suspended, their schools closed, their books prohibited, and all the ordinances of their adopted religion suppressed; although—thanks to foreign interference—these have been restored. But why all this? What evil have they done? What do the French wish to gain? They must have mistaken the island; surely they did not intend coming here, for here there is absolutely nothing to be gained. Then why inflict such pain, and cause such misery, and spread such desolation?

HOW THE MISSION HAS BEEN AFFECTED BY THE INTRUSION OF THE FRENCH.

"What has the cause of Christ gained or lost by the events of the past year? God can bring good out of evil: the ban has, in many respects, proved a boon. The natives have repeatedly heard from the authorities here that there is perfect liberty of worship. The Governor has forbidden the term 'heretic' to be applied to the Protestants; and he apparently desires to grant the same privilege to Protestantism that he grants to Roman Catholicism—which is as much as we can reasonably expect, and, indeed, all that we desire. We don't want *favour*, but *fair play*; we only ask that truth, tradition, and heathenism may be allowed to struggle together. . . .

"We are not allowed to conduct schools; but this has only made the natives the more anxious to teach each other, and 'liberty of worship,' which we enjoy, enables us to continue our Sunday-schools. The Governor tells me that we may teach whatever we please on the subject of religion; so that now we have not only *Sunday-schools* but *Monday-schools*, and other day-schools established for the exposition of Scripture; and before a verse is explained by the teacher it must, of course, be read by the scholar. So, in the present institution, or, rather, 'industrial school,' I am not permitted to teach writing, yet the lessons which I give the young men on the Bible and theology must be copied by them into their books, which necessitates their writing three or four pages of note-paper every day; so that virtually we have schools much as before. But the cause of Christ has gained principally by its having been tested. The natives have witnessed the attempt of the French to sweep Protestantism from the island, and they have seen their failure; so they are more deeply impressed than ever of the power and truth of the Gospel. Still this encouraging state of things may be changed by the permanent settlement of soldiers on this island, and by the course which the Government appears determined to pursue; viz., prohibiting all secular instruction, except that imparted in the Government school, where the boys are simply taught the French language. The vicious example and licentious conversation of the soldiers expose the natives to a series of strong temptations, against which the grace of God alone can enable them to stand. We are, therefore, more deeply impressed than ever with the importance of using every effort to procure a correct translation of the Scriptures in the native language as soon as possible; but for this to be done speedily and efficiently there must be suitable translators. If these natives had the Scriptures in their language, I should consider *one* missionary, with a horse and a boat, quite sufficient for the whole island; but, under the present peculiar circumstances, there ought most decidedly to be *three* here. Instead of this, I am alone. Mr. Scott has settled in Samoa; Mr. Sleigh has gone there in the 'Day-spring,' with the intention of returning with his wife. In addition to my large station, and frequent interruptions from the French, I have the institution under my care, which alone is sufficient to occupy the whole of a missionary's time. Must I again suffer disappointment upon the arrival of the new 'John Williams'? My feelings, sir, upon this subject may be better conceived than expressed. I have written enough; for myself, I am willing to do all the work I can; but what is that compared with what remains to be done here?

Would it not be well to concentrate a good force in the Loyalty group for a few years, till the people are raised above the evils that threaten them? Then afterwards let us dash in amongst the heathen islands around us. In the midst of so much to be done one scarcely knows what to do first.

"I remain, my dear Sir,

"Yours very sincerely,

"Rev. Dr. TIDMAN."

"S. MACFARLANE.

NEW YEAR'S SACRAMENTAL OFFERING TO THE WIDOWS' AND ORPHANS' FUND.

THE ministerial friends of the Society generally adopted the usual annual day—namely, the first Sabbath in January—to collect the sacramental offerings of their people for this important object. But the weather on that Sabbath was singularly unfavourable, and, the attendance of church-members at the Lord's table being thereby greatly reduced, the collections fell very short of the usual amount. It is therefore respectfully suggested that at the next celebration of the Lord's Supper, on the first Sabbath in February, those friends who were absent on the former occasion may have the opportunity and the pleasure of contributing their measure of support to this interesting object, especially as the number of widows and orphans has increased, and their claims on the fund are proportionably augmented.

HOME SECRETARIAT.

THE officers of auxiliaries, and the friends of the Society in general, are requested henceforth to direct all letters enclosing remittances to the Rev. ROBERT ROBINSON, *Mission House, Blomfield Street, Finsbury, London.*

DEPARTURE.

REV. F. S. TURNER, returning to Canton, January 9th.

ARRIVALS ABROAD.

REV. EDWIN LEWIS and Mrs. L., and Rev. J. G. Hawker and Mrs. H. at Madras, *en route* to Bellary, December 18th.

Rev. James Kennedy and Mrs. K., Rev. J. A. Lambert, and Rev. D. Hutton at Calcutta, *en route* to Benares, January 2nd.

From 16th December, 1865, to 17th January, 1866.

<p>In memory of a Brother 100 0 0</p> <p>Mrs. H. Kemble (D.) 100 0 0</p> <p>F. Richardson, Esq. (D.) 100 0 0</p> <p>V. E. M. (D.) 20 0 0</p> <p>Miss Struthers, for the School at Cuddapah, including of for the Native Boy William Struthers 14 0 0</p> <p>H.C. Starr, Esq. (D.) 10 0 0</p> <p>A Senior Class Teacher 5 0 0</p> <p>A Friend, for Widows' Fund 5 0 0</p> <p>For Mrs. H. A. Ford 5 0 0</p> <p>F. Wilson, Esq. (D.) 3 0 0</p> <p>A Friend, for the Native Girls with Mrs. Addis, at Cango 1 0 0</p> <p>A Friend, for the Presbyterian Mission 0 10 0</p> <p>Collected by George Boone 2 10 1</p> <p>J. L. L. 0 10 0</p> <p>Anonymous 0 10 0</p> <p>Mr. Saunders 0 10 0</p> <p>J. B. 0 5 0</p> <p>Camberwell Auxiliary.</p> <p>Traverse Sutton, Esq. (D.) 20 0 0</p> <p>Juvenile Auxiliary.</p> <p>For a Native Teacher at Nagerecol 10 0 0</p> <p>For a Boy in Mr. Breakway's School, Peniston 2 5 0</p> <p>For the Native Girl Hannah Green, at Madras 2 5 0</p> <p>Oct. 30.</p> <p>City Road Chapel.</p> <p>Juvenile Society.</p> <p>For Mrs. G. Hall's School, Madras 10 0 0</p> <p>Oct. 10.</p> <p>Clayland's Chapel.</p> <p>Infant Class, Sunday School 0 12 10</p> <p>Foreign Protestant.</p> <p>Sunday School, per Mr. Hollings 0 7 5</p> <p>Emmer Chapel, Peckham.</p> <p>Reatham Sunday School, per Mr. Saunders 0 17 6</p> <p>Here Court Chapel, Canbury.</p> <p>Auxiliary, per G. Cook, Esq. 6 1 6</p> <p>Miss Madgwick, by desire of the late Miss Cooper 50 0 0</p> <p>Harbury Chapel.</p> <p>On Account 23 0 0</p> <p>For Widows' Fund 5 11 10</p> <p>Oct. 11, 1864.</p>	<p>Kingdome Chapel.</p> <p>Sunday School 50 0 0</p> <p>Lorrimore Road.</p> <p>Sunday School 1 11 2</p> <p>Longborough Park Chapel.</p> <p>For Widows' Fund 5 12 0</p> <p>Collected by Master R. J. Bailey 0 2 4</p> <p>Oct. 11, 1864.</p> <p>Middleton Road.</p> <p>On Account, per Mr. M. Young 6 4 0</p> <p>For Widows' Fund 10 11 0</p> <p>Oct. 11.</p> <p>Park Chapel, Camden Town.</p> <p>Per J. J. Knight, Esq. Collected by Miss Knight.</p> <p>K. H. B. 0 2 0</p> <p>Miss Canning 0 10 0</p> <p>Mrs. Day 0 5 0</p> <p>Mr. Drew 0 5 0</p> <p>Dowdell 0 10 0</p> <p>A Friend 0 5 0</p> <p>A Friend 0 5 0</p> <p>Mr. Ellison's box 0 5 0</p> <p>Mr. Goldner 1 0 0</p> <p>Mr. Gibson 0 10 0</p> <p>Mr. Galt 0 10 0</p> <p>Mrs. Guerrier 0 5 0</p> <p>Miss M. Kawan 0 5 0</p> <p>Miss U. C. M. Kewan 0 5 0</p> <p>Mr. Knight 5 0 0</p> <p>Miss Knight 0 10 0</p> <p>Mr. Park 1 0 0</p> <p>Mrs. Physick 0 5 0</p> <p>Mr. Spalding 1 0 0</p> <p>Mrs. Tracy 0 10 0</p> <p>Mr. Williams 1 0 0</p> <p>Collected by Miss Woolings.</p> <p>Mr. Arber 0 10 0</p> <p>Mr. & Mrs. Bowen 5 0 0</p> <p>Mrs. Fancott (1864) 5 0 0</p> <p>Mr. John Jackson 1 0 0</p> <p>Mrs. Kerne 0 10 0</p> <p>Mrs. Olffe 0 5 0</p> <p>Mrs. Sparrow (D) 0 10 0</p> <p>Miss Sheppard 0 10 0</p> <p>Mr. New 0 5 0</p> <p>Mr. Veitch 0 4 0</p> <p>Friend 0 2 5</p> <p>Collected by Miss Youngman.</p> <p>Mr. Cynn 0 5 0</p> <p>Mrs. Warnell 0 10 0</p> <p>A Friend 0 5 0</p> <p>Public Meeting 2 0 11</p> <p>Sunday School, for Mrs. Gorbould's School, Madras 0 5 2</p> <p>Oct. 11, 1864.</p> <p>Pentonville Road Chapel.</p> <p>Sunday School 1 5 0</p> <p>St. John's Wood Chapel.</p> <p>H. W. Webb, Esq., Treasurer</p> <p>For Widows' Fund 5 0 0</p> <p>T. M. Briggs, Esq. 1 1 1</p> <p>Junior Girls' Bazaar, for H. M. Watkins 1 10 0</p> <p>Oct. 11.</p>	<p>Trinity Chapel, Brixton.</p> <p>Mrs. Edwards (A.) 1 0 0</p> <p>Ditto (D.) 1 0 0</p> <p>M.</p> <p>Trinity Chapel, Edgeware Road.</p> <p>J. Cusliffe, Esq. (D.) 100 0 0</p> <p>Union Chapel, Islington.</p> <p>R. Madewick, Esq., by desire of the late Miss Cooper 50 0 0</p> <p>BUCKINGHAMSHIRE.</p> <p>Marsh Gibbon.</p> <p>Proceeds of Lane 0 7 0</p> <p>CAMBRIDGESHIRE.</p> <p>Bassingbourne District.</p> <p>Mr. J. Worsley, Treasurer.</p> <p>Bassingbourne.</p> <p>Rev. J. Harrison.</p> <p>Sermons and Public Meeting 4 14 7</p> <p>Barrington.</p> <p>Per Mr. R. Wilkerson.</p> <p>Public Meeting 5 10 0</p> <p>Great Eversden.</p> <p>Rev. G. W. R. Brown.</p> <p>Weekly Offerings 0 9 2</p> <p>For Widows' Fund 1 14 0</p> <p>Oct. 11, 1864.</p> <p>CHESHIRE.</p> <p>Knatsford.</p> <p>Sunday School, per Mr. J. Clayton 1 18 5</p> <p>Norton.</p> <p>Collected at Ash-Sold Hall Sunday School, per Miss Kettle, for Mrs. Edkins's School, Peaking 0 17 0</p> <p>CORNWALL.</p> <p>Falmouth.</p> <p>Per Miss Houlton.</p> <p>For Female Boarding School, Nagerecol.</p> <p>Mrs. Battine 0 5 0</p> <p>Mrs. R. Battine 0 7 0</p> <p>Mrs. Baynard 0 10 0</p> <p>Mrs. J. E. Downing 0 5 0</p> <p>Miss E. Downing 0 5 0</p> <p>Three Friends 0 7 0</p> <p>Miss Houlton 1 10 0</p> <p>Mrs. A. Jolly 0 5 0</p> <p>Mrs. Moore 0 10 0</p> <p>Mrs. Prior 0 5 0</p> <p>Mrs. Brad 0 5 0</p>	<p>Miss Friend, for Widows' Fund 1 1 0</p> <p>Ditto, for Madagascar Mission 1 1 0</p> <p>71. 2s.</p> <p>CUMBERLAND.</p> <p>Asby Arlerton.</p> <p>Mr. S. B. Gritton 0 0 0</p> <p>DERBYSHIRE.</p> <p>Chesterfield.</p> <p>Rev. E. W. Saliba, B.A.</p> <p>Mr. Carrington 3 0 0</p> <p>Mr. Manlove 2 0 0</p> <p>Mr. Tucker 1 0 0</p> <p>Mrs. Kaine 1 0 0</p> <p>Mr. Connal 0 10 0</p> <p>Mr. J. B. Robinson 0 10 0</p> <p>Mr. J. B. Robinson 0 10 0</p> <p>Mr. W. B. Robinson 0 10 0</p> <p>Mr. K. Henderson 0 10 0</p> <p>Mrs. Manlove 0 10 0</p> <p>Mrs. Hurst 0 10 0</p> <p>Miss Howden 0 10 0</p> <p>Miss Tucker 0 10 0</p> <p>Mr. Wm. Hurkett 0 10 0</p> <p>Mr. H. M. Lanachan 0 10 0</p> <p>Smaller Bazaar 0 0 0</p> <p>Ladies' Association 0 11 0</p> <p>Collections 0 10 0</p> <p>School Boxes 0 0 0</p> <p>Holymooreville.</p> <p>Branch Church.</p> <p>Mr. Manlove 1 0 0</p> <p>Mr. E. M. Bishop 0 10 0</p> <p>Mr. J. E. Manlove 0 10 0</p> <p>Mr. J. Brooks 0 10 0</p> <p>Mr. O. Blizham 0 10 0</p> <p>Smaller Bazaar 0 10 0</p> <p>Offerings at Quarterly Prayer Meeting 1 0 0</p> <p>Collection 2 2 0</p> <p>Sabbath School Box 1 10 0</p> <p>Young Men's Class 0 10 0</p> <p>Oct. 10, 1864, 427. 14s.</p> <p>Chinley.</p> <p>Rev. J. W. Benson.</p> <p>Collections 2 13 0</p> <p>W. Bennett, Esq. 1 1 0</p> <p>John Slack, Esq. 1 0 0</p> <p>Mr. W. Middleton 0 6 0</p> <p>For Widows' Fund 1 2 0</p> <p>Bugsworth 0 11 0</p> <p>71. 11s. 4d.</p> <p>DEVONSHIRE.</p> <p>Bideford.</p> <p>Miss Pittsairn, per Rev. W. Clarkson 4 0 0</p> <p>Brent.</p> <p>Rev. J. A. Davies.</p> <p>Collection 2 15 0</p> <p>Lagford.</p> <p>Legacy of late Mr. K. Kelland 3 1 0</p>
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1847

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

MARCH, 1866.

Eastern Echoes.—No. 3. Philistia.

BY THE EDITOR.

(From Notes written by the Wayside.)

OUR last paper took us through the desert,—“that terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water.” Immediately following the words by Moses, which describe the discipline of the desert, we read the cheering promise: “For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey.” This pictorial sentence does not present the contrast between the wilderness and the Land of Promise more strikingly, than it appears in act to the traveller, as he passes from the one to the other. Whether he goes from Sinai to Jerusalem, by way of Beersheba and Hebron, or by way of Philistia, the crossing of the border region is like exchanging worlds. Fields of grain, in little patches or in broad strips, succeed the barren wastes of sand, limestone, and granite. The green blades of barley and wheat—with the scarlet poppy and other richly coloured wild flowers, copiously intermixed—are most refreshing to the eye, after the monotony of pale brown wadys, and dull hills and mounds of chalk, and sand, and stone. And then, approaching the mountains of Judah, east or west, gardens, orchards, and woods appear, creating intense delight in those who have been long familiar with a region where even stunted shrubs are rare, and a tree is a wonder to be noted down in the tourist’s journal. Plunging into the valley of Eshcol, just beyond Hebron, you find yourself amongst vineyards and fig-trees. In spring, the almond and quince are thick with bloom; and your horse finds it, at times, hard work to press through

tangled growths of wild roses and honeysuckles. Coming upon Gaza by the Nukhl route, crossing the hill to the south of that ancient place, all at once a landscape of verdure bursts on the sight never to be forgotten. The four districts of the city—like a group of picturesque Oriental villages, adorned with mosques and minarets—are nestled amidst olive groves and fruit gardens, bordered by gigantic hedges of prickly pear. And away, towards the blue waters of the Mediterranean, looming in the western distance, spread rich breadths of park-like scenery, reminding us of home. Four thousand years have changed somewhat the architecture of the country, and witnessed vast political and religious revolutions; but the natural features of the region do not now materially differ from what they were when Israel went up to possess the land. It is true the people did not enter their new inheritance by either of the ways just indicated. They crossed Jordan, and took possession of the midland posts and strongholds, and thence diverged to the right hand and the left, and gradually explored the wealth and beauty of their divinely chartered realm. And as they trod the dale of Eshcol up to the oak of Mamre, where of old their father Abraham pitched his tent, and as they saw the vines and the wheat of Philistia between the hills of Judea and the great sea, how abundantly fulfilled was the promise of a land “wherein they should eat bread without scarceness, and should not lack any thing!”

If the reader will take the trouble to consult a concordance, he may perhaps be surprised to find what a large number of references there are to Philistia, its cities and its inhabitants. As with regard to Egypt, so with regard to Philistia, we may say that its place in the Bible is suggestive of some great interest in its history, and of practical lessons afforded by it for all ages. Very curious is it that the narrow district, once inhabited by the neighbours and enemies of Israel, has given a name to the whole of the country: for “Palestine” and “Philistia” are modern renderings of one ancient appellation. The “Palestina” of Isaiah, in our version, is, in truth, Philistia; and Philistia is, in fact, the name we now give, unwittingly, to the country of prophets and kings, of Christ and His apostles, when we call it Palestine. We follow the Greeks in transferring the name of the coast to the whole of the interior.

The Philistines were not aborigines, but colonists. They were “wanderers,” “strangers,” as their name imports: now called Caphtorim, as if originally coming from the Cappadocia of Asia Minor;—and now Cherethites, as if immediately landing from the shores of Crete. They occupied the region identified with their name, in the days of Abraham and Isaac; and both those patriarchs entered into covenant relations with Abimelech, the Philistine king. The complications of the history of Philistia and Israel will appear as we proceed.

The cities of Canaan were of great renown. Rumour, no doubt, exaggerated their extent and their strength; yet even Moses spoke of their being great, and fenced up to heaven (alluding to their position on great heights), and of their containing people great and tall, the children of the Anakims. The cities of Philistia were as distinguished as any in the neighbouring country. Gaza, Askelon, Gath, Ashdod, and Ekron, with their five lordships, might vie with Jericho, Ai, Gibeon, Makkedah, and Hazor. Gaza "the strong," the key of Palestine, is, like Damascus, mentioned in the Book of Genesis, even as it is, like Damascus, mentioned in the Acts of the Apostles. Before the call of Abraham it was a border city of the Canaanites. It was going down from Jerusalem to Gaza, that Philip met the Ethiopian eunuch. The frequent Bible references to the city, the sieges it endured, the battles fought under or near its walls, and the probability of its having been the capital of Philistia, indicate its importance.

The modern city has in some respects taken the place of the old one. It is larger and more populous than Jerusalem. It can boast of an extensive soap manufactory, and it carries on a busy trade in corn. Various trades are plied in its streets. Its bazaars are well furnished with goods, and crowded with buyers and sellers. Corn-fields, as in the days of Samson, encircle its precincts, and the sound of the millstone, as when he was grinding in the prison, may still be heard within its houses. The place carries one to ancient times, and the manners and customs of the people illustrate Scripture; but the old Gaza has disappeared. There is an identity of name, a continuity of history; but we learn from Jerome, that scarcely a vestige of old Gaza in his day remained, and that the new town was built in a different place from the old one. The sand has long encroached upon the fertile region, and wave after wave has rolled up from the Mediterranean shores, towards the gardens of Gaza; so that, looking from an eminence, it is as if an immense snow storm had fallen on the fields, and drifted over the gardens. Under that sand, hewn stones, as of ancient buildings, have been found, and pottery and marble may be discovered in the hollows. Old walls, fragments of buildings, and remains of fountains still exist, attesting the site of an old city, and indicating the former Gaza as distinguished from the present. Half a day's journey, according to the slow travelling of the East, takes one from Gaza to Askelon, through that beautiful wooded scenery already noticed, so much resembling the parks of England, bordered here and there by the sand, with which the husbandman, alas! battles in vain, and which threatens further devastation from year to year. Askelon reached, you wander through little valleys of dense verdure and foliage, and climb up gentle hills, which command prospects of the sea, and which are covered with huge masses of ruins. Walls and towers, as if overturned by an earthquake, point to the ravages of time and war,

and bring up scenes of the Crusades, when Saracen and Christian there met in deadly fight ; and beyond all that, historic memory goes back to the time when Askelon had its temple in honour of the Syrian mermaid, Venus, the female counterpart of the Scripture Dagon ; and the sacred doves flocked round the shrines, whose representatives, if not descendants, may still be heard cooing among the figs, apricots, and citrons, round heaps of ruins. Another two hours brings one to Ashdod, now a village of mud huts,—the Azotus of the New Testament, where Philip the evangelist was found after the baptism of the eunuch. Proceeding northward, you are soon at Ekron, on the border of Judah, now a poor village, without any remnant of antiquity except two good wells, once a city with a temple dedicated to Baalzebub, Lord of Flies. As to Gath, its position is disputed and uncertain ; but some identify it with Tell es Sâfieh (a hill conspicuous on the plain of Philistia, the Shephelah, or low land of the Bible), from the top of which, even now exhibiting traces of ruins, the eye can range over the white downs of Gaza and Askelon, the olive groves of Ashdod, the gentle eminence of Ekron, the tower of Ramleh, and the dark brown heights of Judea.

As one goes from hill to hill and from valley to valley, over ruins and across vast uninhabited tracts of country, there whispers in one's ear, the echo of that voice which said, more than 2,000 years ago, "O land of the Philistines, I will destroy thee," "I will cut off the pride of the Philistines." Fanciful resemblances we know may be traced between certain passages in the prophets, and certain facts in the annals or circumstances of the countries to which they relate ; but the resemblance here, we think, is not fanciful, but such as must strike every traveller, with the Bible in his hand, that it is a truth-telling book, far reaching into the future before it, dealing in wonderfully accurate anticipations, which can be traced back for their origin only to Him who seeth the end from the beginning.

There are three interesting episodes in the history of Philistia.

1. *Samson*. The chief part of Philistia was divinely allotted to the tribe of Judah ; but its northern end came within the territories assigned to Dan. Samson, one of the sons of that clever adventurous tribe, was born in Zorah, and in him was fulfilled Jacob's prediction, "Dan shall judge his people, as one of the tribes of Israel." The tragical fate of the great Hebrew hero is one of the chief memories lingering round the city of Gaza, and a curiously travestied version of his death, in the form of a Mohammedan legend, is still given to travellers,—as two prostrate columns, one fractured in the middle, are pointed out, in a pathway leading up to the Governor's house. "Once on a time," said people to our Dragoman, "there was here a good Mussulman, very strong, who fought with the infidels (Christians), and at last pulled a temple down in which they were assembled, and crushed them in the ruins." The columns

are the relics of the building ; the fracture the proof of his prowess. The hill on the south-east, looking towards Hebron, cannot fail to be recognised as that up which the stalwart champion carried the city gates. The corn-fields now, all along the cultivated tract of the Shephelah, are just such fields as Samson came down to, when he tied the foxes or jackals tail to tail, and grimly watched his own "facetious outrage," as the creatures ran amongst the standing grain, and kindled it into a blaze, while the firebrands frightened them into mad haste. Vineyards there, like those of Timnath and Sorek, still bear fruit, and the names of villages are indented with meanings, which recall "the lions," and "the bees," or hornets, as well as "the foxes," or jackals, of the mighty man. Samson—whose shadow was beside us, as we crossed the green plains of Philistia, and climbed the sides of its hills, dappled over with broad patches of bare rock—was a strange compound of sensuality and religiousness, of grotesque wit and of rude valour. These qualities appear in the story of his last love, in his quaint pun-like verse of triumph, "With the jawbone of an ass, have I slain one mass, two masses ; with the jawbone of an ass, I have slain an oxload of men :"^{*} and, scarcely less, in the prophetic description of the tribe, whose genius he may fairly be considered to embody, "the serpent by the way, the adder in the path, that biteth the horse heels, so that his rider shall fall backward." The one grand redeeming point in this rough man's character was his faith in God. Hence the inscription of his name on the apostle's roll of spiritual nobility, where otherwise it would surely not have been. His faith in God was an element of moral greatness, blessedly antagonistic to the vices of his lower nature, and came out nobly expressed in his struggles against the enemies of God's nation and God's church. As such he considered the Philistines, as such he fought against them. This must be remembered, if we would read Samson's story rightly and with profit. He appears, not as the leader of an army, not as one soldier among others, marching to battle ; but, in lonely heroism, he carries himself magnificently before us, faithful among the faithless, the one champion of Israel, the one defender of its faith. He possessed unparalleled strength. There was no withstanding the might of his arm. His foes fell before him, like corn before the mower's sickle. The gift was of God. It was an endowment, supernatural and divine. And the retention and exercise of the matchless bestowment depended on one thing. He was a Nazarite, sworn not to cut his locks, nor to let a razor touch him. To be shorn, that was to break his vow ; to violate this singular oath of consecration, was for him to become weak as other men. There entered deeply into these Nazarite pledges a moral and religious meaning ; and the penalty of a breach of promise to God, in Samson's case,—a breach of promise which showed the failure, for a while,

* Stanley's "Jewish Church," First Series.

of his faith, the one redeeming trait in his dark character,—that penalty was, in righteous judgment, the loss of the great strength which raised him above other men. His faith was gone,—sensuality had mastered his better nature,—when “he went out to shake himself, as at other times, and wist not that the Lord had departed from him.” With his faith, and with the locks which symbolized it, his strength was gone. His cropped hair was a sign of the forfeiture of his moral manhood.

And for every one of us, a solemn lesson springs out of Samson’s story. All human gifts are God’s gifts. Every power which distinguishes one man from another, whether physical, intellectual, or social, is from the Father of lights ; and He claims the use of all He bestows in the service of His own cause. He will have men dedicate themselves to Him, their Creator, Redeemer, Lord ; and this of right He asks, and this of right they are to yield. And faith in God is the indispensable requisite for the performing of duty and the offering of service. It is the condition upon which depends the retention in perpetuity of some of the highest gifts. With the decay of faith comes the extinction of glory. He who was a giant becomes a dwarf. The strong man is turned into a feeble child. Some readers have pledged themselves to God’s service, by a vow solemn as the Nazarite’s. To let sensuality, or ambition, or covetousness, or malignant tempers, get the better of religion, and master the soul, is to break your promise, to violate your vow. If you yield to the world’s blandishments,—if you fall asleep on her lap,—you will be shorn of your strength, and will be at the mercy of your worst enemies, like him to whom Delilah said, “The Philistines be upon thee, Samson.”

2. *The Ark.* It was constructed of shittim wood, or the wood of the acacia, a tree most frequently met with in the desert. It was a memorial of the desert wanderings, and of Divine provision and deliverance, for it contained a pot of the manna, and the staff of Aaron. In solemn state it was carried before the children of Israel. It is seen at Gilgal, after the passage of the Jordan and the victory at Jericho ; and at Ebal and Gerizim, when round it the tribes took an oath of allegiance. Afterwards, the whole congregation assembled at Shiloh, and set up the tabernacle ; and there, close to the ark, while the lamp of God burnt in the sanctuary, Samuel received his call. But subsequently we find the ark in Philistia, on the battle-field, amidst the shock of contending armies, and it falls into the hands of Israel’s enemies. How was this ? The people were at war with their troublesome neighbours, and they said, “Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hands of our enemies.” They had no authority for removing the sacred sign and pledge of the Divine presence from one place to another, especially to carry it into the region of the enemy after this manner. But, what is

more worthy of notice still, and full of instruction and warning for us, they trusted to the ark, forgetful of that of which it was the sign, God's presence. No doubt the ark was suffered to be taken captive, to show the people that the wooden chest was nothing, that the shrine was nothing, that the relics of the Exodus and the wilderness were nothing,—that they might have them all, without having God, and that God was everything; that it was not the ark, but God, that dried up the waters of Jordan; that it was not the ark, but God, who overthrew the walls of Jericho. And are not we caught acting and thinking, like the Israelites,—putting visible things in the place of spiritual; preaching, sacraments, church, schools, means, in the place of Him who alone fills them with power? Yet the Divine presence asserted itself in the temple of Dagon, and the fish-god fell prostrate before the ark, in the temple at Ashdod. Then came pestilence, and the Philistines cried out against Jehovah, saying, "His hand is sore upon us;" and then, confounding the sacred symbol with the presence of God, they said, "The ark shall not abide with us," as though to get rid of the one were getting rid of the other. The unwelcome guest was removed from Ashdod to Gath, from Gath to Ekron, where the cry was heard, "They have brought about the ark of the God of Israel to us, to slay us and our people." Everybody wanted it away. At last, the Philistines resolved to send back the ark to its proper keepers, God's own Israel; yet, not knowing exactly whither it should go, they placed it in a new cart, drawn by two milch kine, never yoked before, and left the cattle to take their own course. (1 Sam. vi. 12—14.) The men of Bethshemesh were smitten for looking into the sacred coffer,—a hint for all who irreverently approach what is divinely venerable, or curiously pry into what is divinely mysterious. (20, 21.) And while people still act like the Bethshemites, they also still act like the Philistines,—they desire not the knowledge of His ways, and would fain He should depart out of their coasts.

3. *David.* His history in some of its most striking points touches on Philistia. Take the two chief: the encounter with Goliath, and the strategy at Gath.

In the valley of Elah, in the western side of the mountains of Judah, at least on the borders of the land over which the Philistines claimed lordship, David the stripling, the youth with a ruddy countenance, met the giant Goliath of Gath, the staff of whose spear was like a weaver's beam. Unlike what obtained in the days of Samson, an Israelite army was encamped against the foes of God. But it was an army of cowards, and they trembled at the challenge which their huge foe flung at them, as he defiantly stalked before their tents. David, though a contrast to Samson in point of weakness, was the equal of Samson in point of faith. So he took up the wager contemptuously thrown down, and, with five smooth pebbles out of the brook of Elah, smote the mighty

one of Philistia, so that he fell to rise no more. That episode, like the two former, illustrates the preciousness of faith in God. As without it the ark was nothing to Israel,—as with it, Samson fought, a soldier for God, notwithstanding the delinquent eccentricities of his character,—so, filled with this elevating spirit, the son of Jesse, apart from the miraculous gifts bestowed on the hero of Dan, and with an instrument more inefficient than an ass's jawbone, won a victory of immortal fame. A common faith wrought in them, and in all the heroes of the Old Testament. (Heb. xi. 32—34.) And like faith,—the one faith of patriarchs, prophets, judges, kings, apostles, and martyrs,—we must have, if we would come in spiritual succession to them, and share in their inheritance.

The episode of David at Gath is of quite another kind. Simple faith gave way before carnal wisdom, trust in God was supplanted by cunning self-reliance, when the youth, now grown older and too much familiarized with the clever tricks of the world, feigned madness in the court of the Philistine king. Not for vindication or excuse, is that story of David left on record. Though, in some respects, a "man after God's own heart," the acts of his life must be impartially dealt with,—what was bad must not be palliated, because of the good found beside it; but the whole must be submitted to the line and square of God's moral law. And by that test alone must each man try his own ways. "We dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

Philosophy and Prayer.

BY REV. HENRY ALLON.

(Concluded from page 77.)

Next, is science justified in saying that, apart from miracle, God cannot interfere with natural law *in the ordinary course of His providence*?—that, inasmuch as He has appointed natural laws, and inasmuch as rain and sunshine, and pestilence and plenty, all come according to natural law, it is useless to pray about them; that the only thing for man to do is to drain marshes and attend to ventilation, and to what are known to be the natural laws of health?

Concerning this we remark *first*, that, inasmuch as natural laws are God's appointed agencies in producing certain effects, the man who disregards them on the ground that he prays for God's interference is simply foolish and presumptuous, and none would rebuke him sooner than the theologian. It is as much an impiety to neglect the use of God's appointed means as it is an impiety not to pray. The theologian,

therefore, insists first of all upon a strict observance of natural laws of life and health. He will no more permit a man to expose himself to a pestilential sewer, on the ground that because he has prayed God will take care of him, than, for the same reason, our Lord would presumptuously cast himself from the pinnacle of the Temple. He says to every such fanatic, "Thou shalt not tempt the Lord thy God." And when cholera threatens, or fever is raging, he insists upon it as a first religious duty to use all God's appointed means, to take all possible precautions for the preservation of life and health. But is science right in saying that this is *all* that can be done, that we are simply to attend to the laws of nature and leave the issue, inasmuch as it is a process that goes on apart from any possible interference of Providence ;—that to expect such interference is fanaticism ; to pray for it is to expose oneself to the ridicule of all sensible men ? In other words, is science justified in affirming that, because natural law works uniformly, the God of providence cannot interfere with it, and that, therefore, prayer that he would do so is both useless and absurd ?

Does not science forget here that all natural laws work in connection with a *personal will* ? It is so even with men. Does not the philosopher himself constantly determine *in which way* natural laws shall act ? Suppose that a philosopher were to apply a lighted match to a barrel of gunpowder, it would be natural law that would operate, but the will of the philosopher would determine *how* it should operate ; so it is with a thousand things ; natural law is never violated in human life, but the way in which it shall act is directed and controlled by the mere will of man.

May we not conceive of a child praying to a parent, an ignorant man praying to a philosopher, so to direct natural laws as to confer upon him a benefit which he would not otherwise realise ; does it not often depend upon the mere will of the parent or the philosopher whether natural laws shall injure or benefit ? A physician, for instance, or a chemist, or a sanitary officer, or a monarch, is continually and in a thousand things directing natural laws for the benefit of others. The prerogative of man as the ruler of creation, the responsibility of man as a free agent, put in charge of his own human life and well-being, and of the lives and well-being of others, demand that he shall have this power over natural laws. If he had not he would be a mere natural law himself ; he would have no will, or no sphere for the exercise of it ; he would be under no moral responsibility ; he would be a creature of mere animal instincts and destiny.

Now, are we prepared to deny to the providential Ruler of nature that power of personal will, that control over the uniformity of natural law, which we ourselves exercise every day, and almost every hour ? If not, then there is room for prayer. What *are* the laws of nature ? They are

merely the *phenomena that we observe*. We know the facts and sequences that we see, but we know neither what are their *causes*, nor of what *other* phenomena we are ignorant.

What, again, is the uniformity of nature? It is not the uniformity of a calculating machine or a steam engine; the wind does not blow, the rain does not fall, storms do not occur, crops do not grow, epidemics do not prevail with mechanical regularity, either of time or sequence. We are certain that these will come, and that their average will be maintained; but we are utterly ignorant when and how they will come, or whether they will, at a given time, come to one country rather than to another. Will any philosopher venture to say that the causes of this wonderful balance of freedom and certainty are determined by *merely* natural laws, that there is nothing but natural law adjusting the distribution of sunshine and storm, health and disease, life and death? Is there not a freedom, an apparent arbitrariness in the operation of these laws, which only a personal or controlling will can account for? Is this a mere conflict of random forces? Is it a mere accident where the rain falls, where disease prevails, where life ends? Piety has been accustomed to say, all these things are in God's hands; science would have us say, they are the *mere* workings of natural law. How does it prove this? Has it discovered the great fundamental law which, with regulated irregularity, distributes rain and sunshine over the earth? Up to a certain point it can account for them by natural laws, but beyond that point are there not determining forces for which it cannot so account? It is possible that science *may* make further discoveries, *may* establish such a great inclusive law as will regulate not only the fixity but also the freedom of natural agencies. When it *has done this*, it will be entitled to rebuke the ignorance of theology that connects them with the will of God and with prayer. Until then it would surely be more modest to restrict itself to what it actually has discovered.

I think that on this ground there is nothing in praying to God about cholera, or the rinderpest, or rain, or drought, that is contrary to common sense or to the soundest philosophy. Granted that in ordinary experience we see nothing but the operation of natural law, that it is God's wise order of the world that it should be so. Do we know what it is that puts natural law into operation? Can we trace the chain of cause and effect link by link to its very staple ring? What philosopher has done so? We can trace it up a certain way, but then it passes into the clouds, and who knows what is there? Philosophy says, nothing but law to the last; piety says, the controlling will of God at the last. And this it says, not as a mere guess, having no more authority than other guesses where men are ignorant, but on the authority of both its own religious instinct and God's revealed teaching; of which I do not speak just now.

May not God then in the exercise of His will, and in a supersensual region, regulate the particular natural laws that shall operate at a given time ; or, if one natural law is operating, may He not direct another natural law so as to modify or arrest its operation ? If men can do this, why not God ? If He can do even this, then there is room for prayer. I think there is nothing in such a supposition contrary to the severest principles of philosophy, or to common sense. Is it not then so far clear, that, in intruding thus into the province of theology science has transcended its own proper domain, and is guilty of a presumption which, in the reverse case, it is the first to rebuke. If the scientific man is also a theologian, then of course he has a right to speak ; but in that case he must speak as a theologian, not as a man of science.

Is it not clear, then, that in thus interdicting prayer the natural philosopher transgresses the limits of his own proper science, which is the domain of physical nature, and assumes to judge the actual and possible relations of God to nature, which is the domain of theology ? whereas, from the necessary limitations of his philosophy, he can give no account of *the first great cause of nature* ; he can know nothing of *the possibility of miraculous interference with nature during the course of its history* ; nor can he understand *the connection between the Divine will and the ordinary operations of the laws of nature*,—or what in theological language is called Providence.

Nor is this all. Besides this transgression of the limits of his own proper science *on its Divine side*, he transgresses them also *on its human side* ; besides intruding into the domain of *scientific theology*, he intrudes also into the domain of *religious or moral philosophy*, which, again, equally with physical philosophy and theology, has its own distinct principles and laws.

When a man undertakes to pronounce upon the possibilities and the legitimacy of prayer he has to do with the nature and functions of the human soul. And for this physical philosophy as such can give no qualifications.

Even the natural philosopher must acknowledge that man is more than a mere physical animal ; that he has also a moral and religious nature ; that he exercises a will which is quite independent of physical laws ; that he is the creature of strong moral and religious affections, loves or hates ; that he has a distinctive moral character, is either morally good or morally evil ; that he does religious things, worships, prays, obeys, communes with God, fears, hopes ; thinks that he has a spiritual and immortal soul. Science cannot deny all this ; these phenomena of man's nature are as real as his flesh and blood. Is it then the place of the natural philosopher, because he understands the laws of physical nature, the structure of the earth, or of the human body, to come into this world of the human mind and soul, and to say, it is

contrary to all the laws of nature for a human soul to pray? I think not: this is the world not of the natural philosopher, as such, but of the moral philosopher, the student and teacher of religion. I think there is great lack of modesty, great ignorance of what properly belongs to it, in natural science, thus dogmatically thrusting itself into the domain of theology on the one hand, and confidently telling us what God can or cannot do; and into the domain of psychology or religion on the other hand, and confidently telling us what the soul of man may or may not do. This is our true conflict with science. We do not oppose any of its processes, or deny any of its conclusions in its own domain; we willingly sit at its feet. But as theologians and moral philosophers, we do question its right as science, to speak authoritatively in the domains of theology and religion. We say, you have no functions here, no special knowledge; both philosophy and modesty require that you leave these questions to the theologian and to the moral philosopher.

What then, even apart from Scripture, does moral or religious philosophy teach us concerning prayer? It teaches, that it is as deep, as universal, and as indestructible a moral instinct for a soul to pray, as it is a natural instinct for a body to sleep or eat. Even if isolated cases could be found in which a soul never thought of praying, in which no circumstances of necessity or danger impelled it to pray, these exceptions would prove nothing against the almost universal and indisputable law. It is of the essential nature of the human soul to pray; to recognise God as the Great First Cause; to think of Him in connection with the events of daily life. How foolish, science would say, for Voltaire, in the peril of shipwreck, to be surprised into prayer; was it not a mere process of natural law that was going on? If the ship was strong enough, or if the tempest was not too severe, he would escape; if not, he would perish; there was no room for God to interfere. Such a prayer puts the intellect to shame, and makes the man who offers it "a butt to the scorner."

Aye, but the irrepressible religious instinct of the soul is too strong for all such fatalistic philosophy. In spite of all such reasoning, in spite even of the philosophical scepticism of the man himself, he cannot help praying; he cries unto Him who is almighty, who "holds the winds in the hollow of His hands;" unto Him, who the Psalmist, very unphilosophically, says,—"*commandeth and raiseth the stormy winds and lifteth up the waves.*" "*Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still, so He bringeth them unto their desired haven.*" Both the instinct of our religious nature and the conclusions of our religious reason tell us that we ought to pray; and let but the necessity be strong enough, and we cannot help praying.

Is it not, then, to say the least, a very unphilosophical thing for the natural philosopher to deny or to rebuke this indubitable instinct of the religious soul, to declare that it is illicit, and mistaken, and is to be repressed or directed otherwise? Surely there is here something more than the lack of piety; there is the lack of sound philosophy.

Once more. The fundamental idea and instinct of prayer is *request*; the dependence of the creature upon the Creator; the seeking of those who need, from One who can supply that need. We "ask" our heavenly Father for "such things as we have need of." We "come boldly to His throne of grace, that we may obtain mercy, and find grace to help us in time of need."

True, prayer is much more than this. As an experience of the Christian life, it includes the entire communion of a soul with God; it is the soul speaking to God, whether to express its need or its satisfaction, its sorrow or its joy; it is the soul standing in silent love before God, lying in perfect rest upon its heavenly Father's bosom; but the fundamental idea and instinct of prayer is *request*.

It is not enough, therefore, to say, that we should pray, because prayer is a benefit to ourselves, a reflex strength to the soul that offers it. Doubtless it is so. Apart from all answers to prayer, it is a blessed thing to pray, blessed in more ways than I can attempt now to specify. But is this the only good of prayer? Nay, would this good be realized at all if it were not for the expectation and hope that prayer might be answered? Would any soul be benefited if it were told,—“Now you may kneel down and pray; ask God to give you things, or to avert from you things. You know that He will not do this; that there are laws of nature with which He will not interfere. It will be all the same as if you were praying to the Baal of the priests of Ahab, who was either ‘talking,’ or ‘pursuing,’ or ‘on a journey,’ or ‘sleeping.’ But the prayer itself will do you good. It will be a good thing to utter your desires, although you know that you can get no reply”? I do not think that any honest soul would pray with this understanding. I do not think it would get any benefit from its prayer if it did. The reflex benefit of prayer, however great, is only incidental; it is not the direct purpose for which we pray, in the nature of things it cannot be; if we try to make it so, we destroy it, make it impossible. It is only through the desire and hope that prayer will be answered, that we get its reflex benefit. I do not think either that the God of truth would practise such a deception upon His children,—would tell them to do a thing which would not answer the end intended, in order that some other end, however good and blessed, might be answered. If God tells me to pray, to ask Him for things, then He means to give me things. He would not tell me to ask, never meaning to give, simply because it will do me good to ask.

Thus I think the way is clear for the teachings of Scripture. Science

can show no cause why we should not implicitly believe what we are told in Scripture concerning prayer. To the Scripture, therefore, we go ; first taking care to ascertain whether it really is a revelation from God ; and then simply receiving it as such. Concerning the teachings of Scripture about prayer, I do not now speak. I restrict myself simply to these extra scriptural grounds of natural philosophy. I will say, only, that both the Old Testament and the New are full of teachings about prayer ; that they teach us to connect God's activity and daily providence with everything that He has made, and with everything that goes on in the earth, and in our own individual lives. Our Lord's conception is that "men ought always to pray, and not to faint." True, spiritual things are represented as of far greater importance than temporal things ; and prayer for them, therefore, as of far greater moment than prayer for the other. Yet we are especially taught to pray for temporal things ; only, concerning these, we are to regulate our prayers by our ignorance of what really is good for us, and to ask conditionally, appending to every such prayer "If it be possible,"—"Nevertheless not my will, but thine be done."

Nor is any distinction made between one class of temporal things and another. We are not told that there are some things regulated by natural laws, which, therefore, we may not pray for, while other things are connected with human agency, which, therefore, we may pray for.

In our ignorance of the causes and connections of things, such distinction would be not only most pernicious to some, but it would be impossible to any. The simple and sufficient apostolic injunction is that we "be careful for nothing ; but *in everything* by prayer and supplication with thanksgiving we are to make known our requests unto God."

There are doubtless in the philosophy of prayer difficulties which no theologian can solve, just as there are difficulties in the philosophy of life which no natural philosopher can solve. We can no more understand the relation of prayer to the immutability of God, than we can understand the relation of liberty and necessity ; but the one is no more a reason for disallowing prayer, than the other is a reason for denying human responsibility.

In other departments of life we seek testimony from those who have experience. Will the man of science deem it derogatory if we venture to say to him that the validity and preciousness of prayer are to be learnt, not by philosophical reasonings, but from the experience of those who practise it ; from the daily proof presented by, not one, or two, or twenty, or a hundred—fanaticism might account for so many—but by myriads of the world's best and noblest men, of all classes, and of all degrees of intelligence, from the prince to the peasant, from the child to the philosopher ? Ask these the testimony of their personal practical experience of prayer, and with wonderful unanimity and emphasis they

will testify how true and how blessed a thing it is ; how earnestly in great necessities and sorrows their hearts speak to God, and God speaks to their hearts. They cannot always prove to others, but they know indisputably themselves, that prayer is a real, vital communion of the spiritual soul with the spiritual God. There is no religious man who will not distinctly and emphatically affirm, " Verily God hath heard me ; He hath attended to the voice of my prayer. Blessed be God, who hath not turned away my prayer, nor His mercy from me." *

Wild Oats.

BY THE REV. J. R. CAMPBELL, D.D.

" CAN you tell what that crop is ?" said my companion, in the *banquette* of a Brittany diligence, as it jogged, in its awkward and agonized fashion, between Dinard and Dinan—one of the hardest and joltiest of the *genus* Diligence. He was an Englishman, who had for many years settled in Lower Brittany. He employed himself in farming, was full of information on that and kindred topics, and was courteous and frank in giving to his chance-companions the benefit of his knowledge. I saw growing in irregular patches, and in a kind of sporadic distribution all over a field of wheat, a weedy, coarse kind of grain, quite different from the main crop. It had grown much higher than the wheat, and was straggling and sprawling everywhere, as if a measles eruption or an erysipelas had seized the crop. " That is wild oats," said my friend. " Until about ten years ago, or thereabouts, it was not known in these parts. How it came nobody knows ; but it is the farmer's plague. That field was sown in wheat. You will see there is a very good promise of wheat-crop if it had had a chance. But the wild oats are filling the ground, and making the wheat crop little or nothing. It is the same in many places hereabouts. Every attempt to extirpate the vile weed has been useless. The wild oats ripen faster than the true grain : they drop into the ground as the seed for another year. Many an acre of fine land is poisoned. And, wherever this pest spreads, the grain crop is scanty, sometimes scarcely worth the gathering."

Many and pleasant are my recollections of that region,—with its quaint old towns, showing scarcely a sign of modern meddling with their still life ; its primitive-looking Celtic population, its picturesque costumes, its

* Since this paper was written, a little volume " The Gospel of the Resurrection," by the Rev. B. F. Westcott, has been published by Messrs. Macmillan ; the introduction to which contains an exceedingly valuable discussion of the relations of philosophy to miracle and prayer. The book is one of the most valuable contributions to Christian apologetics of late years.

vast forests (its carboniferous treasures being, not like ours, below, but above the ground), its wide-spreading orchards, its churches, Calvaries, holy wells, and glorious cathedrals ; while, like a modern edge of this antique, L'Orient, Brest, and Cherbourg, strengthening the naval arm of war, are straining to be in the very van of progress. But no recollection is more distinct and definite than these wasteful wild oats, defacing the fertile beauty of the fields, and devouring the bread of the people as effectually as if a hostile army were passing through their bounds.

Perhaps it was because the phrase "wild oats" reminded me of men's talk about "youth sowing its wild oats;" and how, in their senseless way, they seemed to think it was a sort of law of our nature that youth must sow its wild oats of foolishness and vice ; and that we must not reckon very sternly of such things. "They will be. They will have their time ; and with a few years on their head, and this needful experience of life, young men will come all right." Alas ! our poor human nature, greatly fallen, fearfully disordered, really accursed ! One cannot shut his eyes to the evils that beset, and do in some measure prevail against, human virtue and happiness. But it surely cannot be so dreadful as this, that youth, in its very spring-time and freshness of beauty and goodness, is under a law of debasement. We cannot be persuaded that it is an ordinance of nature that the good crop of virtue in young men must be choked and destroyed, even for a time, by the seed of wasteful folly and vice, sowed by their own hands :—that powers just ripe for noble life and action must first be misguided and lost, in the worse than profitless work of vice : that those in whom God has quickened the natural ambition of doing something great and good must, for a while, lose their way, and waste their strength in unfruitful works—in sowing wild oats, which yield a miserable, worthless harvest ; which rush up rapidly into a staring growth, but produce no bread to gladden or strengthen a man's heart ; which drop their early seed, producing other crops of more plentiful pain and disappointment ; which take away the life and fruitfulness of the soil, so that even good seed cannot grow into abundance of the desired bread of life.

It is a lie and a blasphemy against God to say that there is such a law, disposing and inclining to the loss and contempt of man's powers of life ; or that, under God's fatherly and holy administration, there is liberty or licence for such folly. One may not curse the corrupt tempters who speak after this fashion ; but one cannot help vexedly blaming their blindness of heart that could attempt to impute such a law to God, or to justify such a life in man.

There are wasted lives enow without our raising a pile, and making a holiday festival of their destruction. "Wild oats !" it rings in our ears, like a demon-cry of triumph over dishonoured powers ; hopes blighted ; loving, guardian hearts broken, because their chief joy was departed ;

homes into which never again the clear unclouded sunshine of gladness shall penetrate; early graves watered by the bitterest tears of anguish, and over which are sighed the unutterable agonies of those who cannot, with their best love, brighten up the mysterious future into which their lost ones have entered.

Cruel, base treachery it is to the best interests of our nature, to poison and injure the sprouts and seedlings of its future growth. Most beautiful is young manhood in its freshness of power, its simplicity of thought, its generosity of affection, its sanguineness of hope. Even the excess of its ardour, its impatient enthusiasm, fed by inexperience, has an energy and force in it conveying into older life (as spring does into winter) new life and progress. The appetites and passions are strong, as part of the natural forces which are to urge man into and through the great career of life. Their natural use promotes and secures human progress. Their abuse hinders and prevents the true works and rewards of life. The normal state of the appetites and passions is to be under rule and use to the man himself. The excess and the evil are, when they have the rule and the man is their slave. And youth, with its bounding hilarity and ever restless impulses, is provided by natural instinct, by conscience, by the experience of others, and by the light of Divine knowledge shining into the soul, with a competent power of guiding appetite and passion into virtuous use and enjoyment, and of raising the good grain of virtue, free from admixture with the "wild oats" of folly and vice. My thoughts in the occasional, silent moments of that evening's journey took shape after this manner.

No one sowed these wild oats for true grain. No one had sunk into such a degree of ignorance and folly as to sow them for bread-grain, and look for a harvest to reward his labour. These "wild oats" had come of themselves; no one knew how or whence. A watchful husbandry might have noticed them at once, and averted the evil which has since spread so far. It is so with many things that take up men's minds, and mislead them into evil. They have not prepared and sowed them to themselves as bread-grain; they have found them in society; they have been recommended or thrust upon them by some companions; they have idly or unthoughtfully fallen into this foolish way, and now these things have taken firm possession. But surely our mind should not be open to every stray comer. We, as the husbandmen of this homestead—our own mind—ought to keep watch, and be early in casting forth the weeds and evil growths of sin, that may be floated or cast in upon our cultivated fields. The man himself should select the seed which he would have to grow into fruit, and become bread for his life. He must cast it into the soil, and carefully attend to the conditions of its growth. Man himself is the purveyor and protector of his own happiness and progress.

Once fairly in possession, these vexatious weeds could not be eradicated. There is no degree of faultiness and misery to which a human soul can be reduced so great as to defy correction and cure. The glorious Gospel of the blessed God sets forth a Saviour who came to call sinners to repentance, to save that which was lost, to give mercy to the chief of sinners, to save unto the uttermost those who come to God through Him. But there is in our present state that hereditary disorder derived from the first entrance of sin into the world,—a moral disorder, from which none of us hope to be entirely free during our earthly life. Our duty is not, on this account, to give up all concern in the purifying and progress of our nature, any more than a Brittany farmer must give up his field to wild oats, because he cannot perfectly eradicate them. He and we have to face the evil. If we cannot perfectly regulate and purify our nature, we can at least, in the counsel of an approving and merciful God, strive against the evil. We can overcome the world, although we cannot go out of the world. We can have the victory over sin, although it still dwelleth in us. And how desperate and misguided is the temper of those who, finding the seeds of evil in their nature growing and spreading, yet let them grow on, poisoning and devouring the health and life of the soul, and do this upon the poor pretext that, because they cannot thoroughly cast evil out, they will not try to keep it down.

It seemed very strange that *the wild oats would overmaster the good grain.* But it was so. Weeds grow faster than grain. While the good crop is slowly coming to ripeness, the other has ripened, sowed itself again, and made sure of a larger crop in the coming time. But it is not strange—at least not unknown or even rare—that evil should have a more rapid and seemingly easier growth than good. It is thus with evil tempers, with sensual appetites, with false pleasures, with habits of indifference or opposition to the will of God. They seem to grow of themselves. The flesh, the world, and the devil seem in actual possession and government of the present life. The good grain of virtue and godliness needs to be looked to. Labour and watching must be expended upon it. The weeds and wild oats have to be checked, even when they cannot be entirely kept out. There is no doubt that good is superior to evil, and more powerful to endure and to prevail, as good grain is better than wild oats. It will not, however, become strong by our idly waiting for that result, but by our giving all diligence to “overcome evil with good.”

The despondency of this well-informed farmer was very painful. Surely they had not done all that they could. They had not tried every device. Something will succeed. I could not believe in the helplessness of man in grappling with any form of evil like that. The very trying and continuing to try would leave some remains of good, even if not entirely satisfactory. Suppose, I thought, that when the wild oats

were just come into ear, they proceeded to pluck every ear off. It would be very toilsome. They would bruise, break, tread down, and pluck up much good grain. But what good grain remained in the field would be greatly relieved. Its chances of growth and of becoming full and heavy would be greatly increased; and the benefit, not to be despised in this present year, would be almost entire in coming years.

Or, could they not change their way of laying in the good seed? Could they not for a time do it in drills, leaving open spaces between, from which the wild corn might be more easily extracted? And if this is so reasonable on a corn-field, what is to hinder you from dealing experimentally, by every sort of reasonable device, with any of the weedy evils of your soul? You may have some indolent easiness of temper which lays you open to random influences and temptations. Some appetite is ever tempting you into excess; waking into strength again after you have mastered it. Some secret, deceitful lust is warring against the soul, and will show its foul spectral image in scenes consecrated to purity and piety. Some early-formed habit keeps an easy and almost unquestioned mastery of you. Some masterful ambition—your idol—drags you in slavish submission, to crush your immortal life under the wheels of its chariot. The demands of business are imperious and unreasonable, but irresistible. Indifference to your best interests is a kind of second nature: there is no changing it, or any clear way of disturbing it. The scepticism of your soul is not the fruit of intention, but the sheer consequence of your unearnestness. The chaff flies about in the grain-vessel, because it is not filled with the grain of faith and piety. To overcome any of these evils is not easy. But must it be given up? or not attempted? Must it be abandoned after one or two imperfect and unsuccessful efforts? Jesus Christ, the wisest and justest of counsellors, did not say it was easy:—"Strive to enter in at the strait gate: for strait is the gate, and *narrow is the way*, that leadeth unto life." However difficult it is, it ought to be done. With God's help it can be done.

It was quite plain that *this plague of the Brittany farmer would not cure itself*. The wild oats came in stealthily and strangely, and of themselves. But there were no signs or great hopes of their going away in the same manner. The evil must be taken out,—forced out. There was no help but in the sowing of good grain, and so battling against its enemy, as to reduce its power of doing evil. The hope of our nature's coming right of itself, or by some help from without, either Divine or human, is vain. Even if sin has seized upon us without our choice (it has not gained any of its present working-power in us except by our consent), it cannot be overcome except by our desire and effort taking hold of whatever help is within reach. There is no truth or religion in the notion of God's mercy selecting and seizing, for their spiritual and eternal good, unwitting and unconsenting subjects of His gracious work-

ing. God, in His infinite mercy, has declared how He will be merciful. We know His rule. We have learned somewhat of the experience of those who have obeyed this rule of mercy. But while it is the very essence of the glorious Gospel that God waiteth to be gracious, it is the vainest of all vain hopes for a sinful man to wait idly for that grace visiting him,—he knows not how, or when, or under what conditions. Far more reasonable would have been the farmer's hope, that the aggravating pest of wild oats would soon clear itself away into a plentiful grain-harvest.

There was one of the company of travellers suggested a desperate remedy—"Give up the land for a year to these vile weeds, then cut them down, and be done with them for ever." It was a very reasonable, and might prove a most economical, plan for land. Still, following the course of meditation to which the phrase "wild oats" gave rise, my heart said, "That plan will not do for ridding human souls of the weeds and wild oats which are devouring their life." And yet this is the very counsel of those who speak, in a tolerant and almost encouraging way, of letting young men sow their wild oats. "Let this course of youthful evil have its time; then, by disappointment, by weariness, by the necessity and pressure of grave responsibilities, by sickness, by suffering, or by some great misfortune, a check will be given, and better ways be taken to." What a dreadful hazard of a man's soul! What a godless casting down and casting away of a man's immortal faculty which can lift him to the rank and fellowship of angels! Even if the poor victim of senseless folly should not be swallowed up in his sins, what a notion of life and piety to entertain and recommend, that a man should give the freshness and power of his youthful life to hurtful lusts and passions, and then dedicate the useless dregs of his life—the paralysis of his powers—to godliness and to God!

Come, my neighbour, let us look well to the field which God has given to us to cultivate. A rich harvest will reward our diligence—a harvest of wisdom, virtue, charity, happiness, in constant succession, in an ever-enlarging increase. Much precious, good seed has been already sowed in our field. Much more is laid up for our use, ready to our hand. God, our Father, owns the field, and is himself the Husbandman calling us to our daily labour, under His eye, and with His ready help. Already wild oats, tares, all manner of pestilent growths have found their way into this field of ours. Only allow them time and room, and they will fill the ground, poison the soil, and destroy our desired harvest. But look well to your task: work with all diligence and hope, and the fruitful issue is sure. It is God's work to secure our success. Jesus Christ, the Divine Sower, is watching us night and day; He will water our field every morning. The Spirit of Christ will be as a refreshing dew; and all good men and neighbours—our fellow-workers—will cheer us in our task. It is time to work. All of us are late in betaking

ourselves to our work, and arousing ourselves to the full measure of our service. Every hour of delay and dallying is making the task heavier, and the burden more painful. "I tell my lads," said an old farmer to me, "to cut down the weeds before they see them." That is the rule of forethought, and rising early to prevent the dawning. For a time,—all the while we are here,—our field will not be perfectly clean, or our harvest quite unmixed with weedy rubbish and dirt. Work on in hope. Be faithful. It is not long till the delectable fields of Paradise shall render their plentiful fruits, and fill the hand of the joyful reaper with the true grain—the Bread of Life. Even now and here, our return shall not be scanty. All our toil shall be rewarded with satisfying riches. The gold is treasured in the field; dig for it. The Divine Master will satisfy the soul with durable riches.

If not, if you will, in your slothfulness, hide your hand in your bosom, the portion of the sluggard will fall to you. The field that might have been fruitful will be "all grown over with thorns," nettles will cover the face thereof, the stone wall will be broken down. "So shall thy poverty come as one that travelleth, and thy want as an armed man." In such a life of neglect and idleness, no principle of good and righteousness is commended; no heavenly virtue is reared into strength; no loyal service is rendered to your lawful lord; no benefit is conveyed and secured to child or to neighbour. God in heaven from His throne of justice; angels and men from their seats of blessedness and rest; your children, whom you have impoverished and betrayed; yourself, whom you have destroyed, will pronounce your life a lost life, and you a castaway!

The Raising of Lazarus.

I. A MYSTERY.

IN the beautiful history of the raising of Lazarus there are three different places, three groups of persons, and three separate scenes, which in our reflections on the narrative we shall preserve distinct from each other, visiting and dwelling upon each successively, to notice, in the end, the connection and unity of the whole.

We are told just before the commencement of this history (John x. 40), that Jesus "went away again beyond Jordan into the place where John at first baptized, and there abode." It was somewhere on the banks of the river Jordan, at a spot which cannot now be ascertained (for Bethabara is a doubtful name) that our Lord was sojourning for a while. There, amidst nature's quietude, He was seeking retirement; doubtless full of thought on His wonderful mission, and in communion with His heavenly Father,—and by such a season so spent, He was preparing for the last acts and sufferings of His earthly life. There He was by the river in which He had been baptized, where the Spirit had descended on Him as a dove, and He had been anointed to His holy office. There He was just after the feast of the

dedication, when "it was winter," just before the outburst of spring on the Jordan borders, so refreshingly beautiful that travellers dwell with delight on "the vivid green of its banks at that period, and the tangled luxuriance of its brakes and groves,"—the passing and the coming season thus typifying that wonder of resurrection and life which He was on the eve of performing. There He was also at work—and many resorted unto Him and believed on Him.

First Step in the Mystery.—While Jesus and His disciples were tarrying for a while by the Jordan, the house of this much-loved family was full of anxiety, fear, and distress. Martha and Mary were doing what many a sister, mother, and daughter has to do in these days,—tending one whose life is dearer than their own—watching, with the trepidation of love, the progress of disease—administering remedies, affording alleviation, whispering words of kindness and hope, smoothing the pillow, lifting the head, and revealing, in the countenance, depths of thoughtful affection which the lips would not, could not tell. We secure the best medical aid we can, when the health of our relatives is broken, and watch eagerly for the coming of the physician. Whatever help of that kind Martha and Mary had secured for their poor brother, they chiefly thought of the sacred, mighty, divine Friend, who had often blessed them with His visits—whose miracles they knew—whose love they felt. They sent for Him: "Lord, he whom thou lovest is sick."

The sisters at Bethany thought that He would come at once. They did not, in so many words, ask Him to come; they took it for granted that He would do so. That was their idea of the manner in which His love would be shown. But now mark how Jesus acts—"When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Yet Lazarus was now on the point of death; and these words, which seemed so contradictory, were most likely addressed to the messengers, to be reported by them to the afflicted sisters. The words would reach them just after their beloved brother ceased to breathe. Strange and startling would such an account of the reception of their message appear to them! Confounded would they be as they looked on the pale corpse, and revolved the words, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Ignorant of His intentions—what followed having not yet come—the incident and the words standing to them, at the moment, in contrast with all His usual acts and with all their cherished impressions,—how perplexed and bewildered they must have been!

Second Step in the Mystery.—"Jesus loved Martha, and her sister, and Lazarus;" yet when He had heard of his sickness, instead of going at once, He tarried two days still in the same place where He was. He does not act as love would seem to dictate that He should act. The mystery thickens. The disciples, probably, at first set down His conduct to the account of prudence: and when two days afterwards, He saith to His disciples, "Let us go into Judea again," they express surprise at His purpose as if it were incautious. "Master," they say, "the Jews of late sought to stone thee; and goest thou thither again?" They saw a mystery

in His conduct different from what Martha and Mary saw. From different points of view, they looked and were amazed—the disciples by the Jordan, the sisters at Bethany. The latter thought they saw a cloud coming over the sunlight of His love. The former fancied an eclipse of the brightness of His wisdom.

Third Step in the Mystery.—The words which followed deepened their wonder: “Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light.” These words seem at first simply to say, that it is safer for men to travel by day than by night,—a remark so regarded almost trivial, scarcely pertinent, not in harmony with the deep, thoughtful, pregnant utterances of the Son of God. They must have a further and fuller meaning. What is it? They are dark words, yet there must be light in them. It may be questioned whether the disciples grasped their signification when they heard them. They would rather seem to have belonged to those mysterious sayings which they pondered in their hearts, to have what was enigmatical in them revealed afterwards.

Fourth Step in the Mystery.—Now He says, “Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.” The disciples do not see through this. “Sleep,” the word has an obvious sense. It has also a hidden meaning. “Sleep,” it relates to this life,—to the condition of the body as the disciples had often seen it. They had seen their Master sleep. They took the first readiest sense—thought Jesus had spoken of Lazarus as taking rest in sleep. The deeper meaning couched under the term, they did not catch. They were like children, blending the literal with the metaphorical, confounding sign and signification,—rather seeing only what was literal, not penetrating under the sign. “Then said Jesus unto them plainly, Lazarus is dead.” How that, when thus stated, must have astonished them, after they had heard Him say two days before, “This sickness is not unto death.” Here the mystery darkens into deeper, thicker cloudiness, when He says, “I am glad for your sakes that I was not there.” Glad!—and yet Lazarus is dead. For their sakes!—how could it be any advantage to them? “To the intent ye may believe”—but what was there in the circumstances to inspire or strengthen faith? Had Lazarus been healed, they could have seen how the intent was the deepening of their belief. But what intention could Jesus have in leaving Lazarus to die?

We have purposely refrained from entering on any explanation of these points at present, because it appears to us that we lose somewhat of the interest of the narrative by explaining as we go on; for the explanation is derived from the sequel. To give the explanation at first is to anticipate the end of the beautiful story. It seems better to put ourselves into the place of spectators and hearers, as the marvellous words fall from the lips of Jesus, as the successive acts unfold themselves,—to wait for a while and look at the mystery before it is cleared up,—to tarry in suspense for a season, as the family at Bethany, as our Lord’s disciples were in suspense for a season. The more we apprehend the darkness at the beginning, the more we see the light at the end.

And so regarded, do we not find a parallel to what we often have to pass through in this life? Is there not, in the days in which we live, often a mystery in the methods of Jesus? Are not His doings often in our eyes inexplicably strange? When we call for Him and expect Him to come to our help, He does not manifestly come at once. We cry from the sick chamber, from the couch of pain, from the borders of death, from amidst conflicts of doubt and sorrow in our Bethany—and He seems as though He heard us not. Unbelief might say—He cares not for us. “My way is hid from the Lord; my judgment is passed over from my God.” All the while He hearkens and hears, as Jesus did on this occasion,—but that at the moment we feel not. “The heavens are as brass.” And then His words! How many of them there are full of darkness! They have a rich beautiful light within, but we know not how to break through the covering of the lamp. Words of doctrine—words of prophecy there are which we little comprehend. Something which has not yet happened must occur to illuminate such words of prophecy. Thoughts must come—rays of holy light must come—which have not yet dawned to clear up such words of doctrine. Things, too, in Christ’s teaching, intelligible at last, are not intelligible at first. Not till after much searching, pondering, and prayer, do we find “the treasure hid in a field.” We pass through darkness into light. And so of spiritual experience altogether. We have hours of trial, days of discipline, periods of mystery and doubt. We speak simply of the fact, whatever the cause may be, whether physical, mental, or moral. Such times of perplexity there are in a man’s history, when he thinks chiefly or wholly with wonder and amazement. It is not in the clear light of knowledge that he walks, but in a haze, deepening sometimes into thick clouds. While he may acknowledge there is light above, he cannot see it; or if a gleam struggles through, it may be for a moment, only to be gone again.

The best way when burdened with mysteries is to wait and watch. As we proceed with the second portion of the narrative, the mystery will brighten.

Anecdote of Calvin.

“MONSIEUR CALVIN was once visited by Monluc, Bishop of Valence. His host conducted him to Calvin’s house. Monluc knocks at the door. Calvin opens it, in his old gown, and birette on his head. (A birette is such a cap as our attorneys wear in Term time, or the servitors in our universities.) The bishop demands to speak with his master. Calvin answers, that himself was the master of that house. ‘What,’ said Monluc, ‘are you the famous Monsieur Calvin, the pastor and professor of the church and academy of Geneva?’ ‘I am the same,’ saith Calvin, ‘the humble minister of God’s word in Geneva;’ and invited the bishop into his poor lodgings, who, after some discourse passed betwixt them as learned men, desired to see his library, and then and there discovered to him his quality. Monsieur Calvin treats this great prelate with all becoming respect; who demanding of him what salary he received from the lords of the city for his great

labours, Monsieur Calvin answered, that which they were well able to give him, and wherewith he was very well satisfied. 'How much,' said the bishop; 'pray, Monsieur Calvin, let me know?' He told him his stipend annually was two hundred crowns! The bishop at this answer was amazed. 'How,' said he, 'do you preach and read a lecture in divinity, and moderate in the academical disputations, and assist the consistorial assemblies once every day of the week, and undergo such immense and unwearied labours for such a sorry stipend? O ungrateful Geneva!' and repeated his exclamations over and over. 'Well, Monsieur Calvin,' said the bishop, 'leave this unworthy people that know not how to prize and recompense thy great merits, and come over to our holy Catholic Church; make thy own demands, I will oblige myself to see them punctually performed.' But Monsieur Calvin was above the world and the temptation of temporal riches and honour. The bishop desired to see his school; and as he was going out of it, he puts into Calvin's hand a bag of gold. Monsieur Calvin with much modesty and civility refuseth it. But being overcome with the bishop's importunity, he tells his lordship that he would accept of it, provided his lordship do by another such bag as he would do with this. The bishop consents unto his motion. Whereupon Monsieur Calvin rings a little bell, and there doth presently come out a layman in a blue apron. 'My lord,' said Monsieur Calvin, 'this man is one of the deacons of our church,' and turning to him: 'Brother,' said he, 'conduct us to the Corban, and open the poor's trunk unto us.' The deacon doth it. 'Now, my lord,' said he, 'let your lordship make good the promise; I give my bag of gold unto the poor; do you give another.' The bishop did it most freely upon the spot; for he was a noble and generous person, and would relate the story pleasantly among his friends how wittily Monsieur Calvin got from him two bags of gold for the poor heretics of Geneva, and would never speak of him without terms of honour. Indeed, by the laws of Geneva Monsieur Calvin could not receive any pension or gratuity from a foreigner without the privity and consent of the lords of that city."—*From the Life of M. Daniel Chamier.*

Repentance.

"**REPENTANCE** is the gift of Heaven. The Saviour is exalted to give repentance unto Israel and forgiveness of sin. We must not wait for repentance before we pray; we must pray that we may attain to the repentance. Let us go in prayer to the Divine mercy-seat. Let us take with us our very inability to repent, our very averseness to conversion; let us pray, acknowledging how feeble and lukewarm and insincere are these prayers. He who will not quench the smoking flax will educe from it, firstly, some sparks of flame, then the clear flame itself. In answer to prayer, He will convert the soul, and lead us unto the path of righteousness for His name's sake. 'I have loved Thee late,' says St. Augustine, 'whose beauty is as old as eternity, and yet so new. . . . Thou didst call louder and louder, and break through my deafness. Thou didst beam brighter and brighter, and overcame my darkness.' 'Thou lovedst me,' says Bishop Hall, 'when I was deformed, loathly, forlorn, and miserable;

shall I not now have this, when Thou hast freed me and decked me with the ornaments of Thy graces? Thou lovedst me when I was a professed rebel against Thee, and received me, not to mercy only, but to the endearment of a subject, a servant, a son. . . . Thou, O God, hast so loved us, that we, who are the sons of men, might become the sons of God. Oh that we could put off the man to put on Christ; that we could neglect and hate ourselves for Thee, that hast so dearly loved us as to lay aside Thy heavenly glory for us!’

“Two very important considerations, closely akin to each other, here occur:—

“I. When the Saviour cried, ‘Lazarus, come forth,’ we are told that ‘he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin.’ We might apply these words to the case of the converted and repentant man. He has indeed heard the life-giving words; but, like the man raised up by Christ, he emerged from the state of death, bearing the cerements of death about him. The graveclothes still encompass him and impede the free action of his limbs. So, too, the converted man has still about him the blindness and prejudices and passions of the natural state, the ignorance and the immaturity of his past condition. He has both very much to learn and very much to unlearn. Persons in this state have often a frankness and fire of Divine love; they perhaps think hardly of those who but coldly welcome these early raptures, and only feebly reproduce their ardent efforts. God often vouchsafes a peculiar brightness and beauty to these early days, which possess a primal morning freshness, which ceases to belong to the ‘common light of day.’ But this season peculiarly requires caution and self-distrust. Men are not mistaken when they assign a peculiar value and veneration to the lessons of wise and experienced old age. He that putteth on his armour must not boast as he that layeth it aside.

“II. It is a very common and a very unhappy mistake to suppose that conversion and repentance are the whole or greater part of religion. The commencement of the campaign is not the campaign itself. The pilgrim has only just passed out of Egypt, and is making a momentary rest by the fountains and palms of Elim. He has to traverse the vast howling wilderness, whose sands are blanched by the bones of the slain and perished, before he attains his heavenly home. The religion of the present age has no longer the close antagonism, and the sharp antithesis to its surroundings in the world. To an indefinite degree the Church has leavened and permeated the world; and it must also be added that, in an indefinite degree, the world has leavened and permeated the Church. Once Christianity was like a river, confined, indeed, in a narrow channel within rocky banks; but the waters were deep, and the tide strong and resistless. But now the waters are outpoured over an illimitable area, they only lightly cover a vast proportion of the ground, and evermore the earthy soil appears beyond the surface, and the unwholesome vapours gather over the stagnant marshes. The great simple doctrines of the Gospel are widely diffused. What is called the philosophy of the plan of salvation, as an intellectual conception, is in every direction fully mastered by the human mind. The freedom and boundlessness of Christ’s proffered

salvation is eagerly accepted, the readiness of forgiveness and heavenly teaching is easily relied on, and the brilliant hopes of Christianity are realized—so far as a mental operation can realize them. But due progress is hardly made in the saintly life; as in the action of the tides, where the waters in one direction have made an advance, in another direction they have retreated. The thought is suggested, that hardly from the Christians of this age will be those who will be rulers of many cities and enter most deeply into the joy of their Lord. Spiritually minded men are content evermore with the milk of babes, without seeking to go on to perfection. There is hardly the constant healthy growth in the Divine life, and the steady, unwavering progress in the heavenward path.”—*The Path on Earth to the Gate of Heaven*: an interesting book by F. Arnold.

Rules of the Life of a former Fellow of Emmanuel College.

THE following interesting document, written during his residence at Emmanuel College, was found among the papers of the late Rev. William Law, M.A.

The name of William Law was entered as a Sizar of Emmanuel College on 7th June, 1705. He was admitted to the degree of B.A. in 1708, elected a Fellow of his College in 1711, and created M.A. in 1712. In the year 1716 he vacated his Fellowship and left the University:—

RULES FOR MY FUTURE CONDUCT.

- 1.—To fix it deep in my mind that I have but one business upon my hands, to seek for eternal happiness, by doing the will of God.
- 2.—To examine everything that relates to me in this view, as it serves or obstructs this only end of life.
- 3.—To think nothing great or desirable because the world thinks it so; but to form all my judgments of things from the infallible word of God, and to direct my life according to it.
- 4.—To avoid all concerns with the world, or the ways of it, but where religion and charity oblige me to act.
- 5.—To remember frequently, and impress it on my mind deeply, that no condition of this life is for enjoyment, but for trial; and that every power, ability, or advantage we have, are all so many talents to be accounted for, to the Judge of all the world.
- 6.—That the greatness of human nature consists in nothing else but in imitating the Divine Nature. That therefore all the greatness of this world, which is not in good actions, is perfectly beside the point.
- 7.—To remember, often and seriously, how much of time is inevitably thrown away, from which I can expect nothing but the charge of guilt; and how little time there may be to come, on which an eternity depends.
- 8.—To avoid all excess in eating and drinking.
- 9.—To spend as little time as I possibly can among such persons as can receive no benefit from me, nor I from them.
- 10.—To be always fearful of letting my time slip away without some fruit.
- 11.—To avoid all idleness.

12.—To call to mind the presence of God, whenever I find myself under any temptation to sin, and to have immediate recourse to prayer.

13.—To think humbly of myself, and with great charity of all others.

14.—To forbear from all evil-speaking.

15.—To think often of the life of Christ, and propose it as a pattern to myself.

16.—To pray, privately, thrice a day, besides my morning and evening prayers.

17.—To keep from public-houses as much as I can, without offence.

18.—To spend some time in giving an account of the day, previous to evening prayer: How have I spent this day? What sin have I committed? What temptations have I withstood? Have I performed all my duty?—*Cambridge Chronicle*.

Poetry.

THE FIRST MISSIONARY.

“Come, see a man which told me all things that ever I did: is not this the Christ?”—JOHN iv. 29.

SHE left her pitcher at the well, and to her home returned,
The welcome words of life to bear, that in her full heart burned;
Her kindred and the stranger's ear alike the news receive,
Of water from a hidden spring that Jesus waits to give.

With joyful haste and zealous love, she turns to seek her home,
The ceaseless burden of her theme, “Behold, the Christ is come!
He waits, Messiah waits to bless, as none e'er blessed before
Come, drink ye of the living stream! believe, and thirst no more.”

She left her pitcher at the well, her thoughts still homeward bent;
—marked by Jesu's eye alone, fell softly as she went;
“That e'er I did,” the contrite sinner cried,
—“a relief, the healing balm denied.

The Vicarious Sacrifice.*

ON beginning to read this book we were much interested in the following passage:—"That attempts have been made in all ages, and continually renewed, in spite of continually successive failures, to assert in one form or another what is called 'the moral view' of the Atonement, and resolve it by the power it wields on human character, and that Christian expectation just now presses in this direction more strongly than ever; raising a clear presumption that the final doctrine of the subject will emerge at this point, and be concluded in this form." No doubt the tendency of theological thought in certain quarters is as stated, and the moral element in the Atonement is of immense importance, and requires to be kept steadily in view; but that the "final doctrine" will be "*concluded* in this form" is quite another matter, and is contrary to our convictions. The next sentence raised our hopes: "*Probably the doctrine may be so enlarged and qualified as to practically include much that is valued in current modes of belief supposed to be the true orthodoxy*"; but the grand ruling conception finally established will be that Christ, by His suffering life and ministry, becomes a reconciling power in character, the power of God unto salvation." Though the latter part of the sentence created apprehension, that after all the *moral view* would be the only one taken, yet the hope lingered that the author would look at the other side and attempt to bring the two views into one beautiful whole. We are satisfied that the idea of *propitiation*, of an expiatory power in the death of Christ, is taught in Scripture, as well as the idea of a cleansing, purifying virtue in His great sacrifice; and it is to the relation of the one to the other, to the union of the two, to the force of each, and to the harmony of both, that, in our opinion, theological investigation should be directed. In this line of inquiry the most valuable results will be obtained. To attain the object the student must bring an unbiassed mind. A conviction beforehand that this *cannot* be true, and the other *cannot* be true will mar the whole process. What saith the Scripture? God's word on the subject must be gone through, passages looking one way or the other must be carefully tabulated and compared, and conclusions educed as comprehensive as possible from the survey of the entire field of Inspiration. We are sorry to say we observe in Dr. Bushnell two habits prejudicial to a sound deliverance on the Scripture doctrine. He is full of notions about what God ought to do and must do. Sometimes his speculations on this point are to us most painful, and present an appearance of irreverence, the reality of which we should be unwilling to impute to the author. When he says, over and over again, that vicarious sacrifice is of universal obligation, that God is bound by it, that He and Christ are in this work not "over good,"—do not "furnish superlative merit," and are "no better than they ought to be,"—one shudders at the expressions employed. Some sentences in the book make our blood run cold. Allowance, however, is to be made for such phraseology in such writings as Bushnell's, in whom the sentiment of reverence cannot be strong. While much of what he says on the

* "The Vicarious Sacrifice." By HORACE BUSHNELL, D.D. (London: Strahan.)

obligation of creatures is true enough, he forgets that *Divine sacrifice* is a thing transcending all human and angelic virtue. It seems to us utterly unphilosophical as well as unscriptural, to maintain that there is exactly one and the same law, in this respect, for the Infinite and the finite—the Creator and the creature. To say that self-sacrifice is a law in common for God and man, does violence to our reason, and shocks our sensibilities.

What God is represented as doing for us is above all parallel to what we can do for each other; and hence the Incarnation is a subject to which Dr. Bushnell nowhere does justice. He is prevented from doing it by his preconceived theory of obligation. That wonder of wonders is passed by with little notice, as coming under a common rule of moral obligation. What has awakened the devoutest gratitude, and the most fervent praise in all ages of the Church, is treated by Dr. Bushnell as if it were a thing of course. What a contrast between the spirit of the glorious *Te Deum*, and the frigid treatment of Christ's work in this treatise! The love of God in the Incarnation appears to us to go far beyond any possible virtue and goodness on the part of the noblest creatures, and infinitely to transcend laws of common obligation.

Dr. Bushnell's second injurious habit is, that he never recognises the mysteriousness of his subject. All the way through he fancies he is competent fully to comprehend the whole matter. He forgets, or seems to forget, that Christianity, like nature, is a scheme which can be but partially understood. The unknown, the unrevealed, is nowhere allowed for by him as it ought to be. Coming to the inquiry with strong antecedent convictions, while allowing the doctrine of *vicarious sacrifice*, and saying a great deal on it which is both true and beautiful, he strikes out of his scheme the idea of *expiation* entirely. The Scripture passages expressing it, we must affirm, he explains away.

He says (p. 427):—

“The original of the word atone, or *make atonement* in the Hebrew scripture, carries no such idea of expiation. It simply speaks of *covering*, or *making cover* for sin, and is sufficiently answered by anything which removes it, hides it from the sight, brings it into a state of reconciliation, where the impeachment of it is gone. Accordingly, it is sometimes translated to *reconcile* or *make reconciliation*; sometimes to *pardon*; sometimes to *purify*, *cleanse*, *purge*. It is also true that this word is sometimes translated in the Septuagint by the same Greek word, or a word of the same root as that which is translated *propitiation* in the New Testament; and it is also true that this Greek word is often translated into Latin and English, by the word *expiation*. But to draw an argument from this, for the fact of expiation in the Hebrew sacrifices, is to go upon a long circuit of travel, and get nothing that amounts to evidence at the end. For the classic tongues would certainly be apt to associate expiation with *sacrifice*, and the Septuagint would not be likely to avoid that mistake. Everything turns here, manifestly, on the meaning of the original Hebrew word; and as the root or symbol of this word means simply *to cover*, we can see for ourselves that while it might be applied as a figure, to denote a covering by expiation, it can certainly as well and as naturally be applied to anything which hides or takes away transgression.”

We leave that passage to speak for itself, as to the one-sided habit of the writer's mind. His eyes are not opened to see what bears on the legal view, as they are open to see what bears on the moral view.

It is very true, as Dr. Bushnell shows, that many passages have been pressed into the service of the orthodox doctrine of expiation, which, taken in their connection, uphold and illustrate "the moral view;" but other well-known passages are so clear and explicit in their testimony to the connection between the shedding of Christ's blood and our forgiveness, that Dr. Bushnell's attempts to explain them away only betrays his strong prejudice against them.

The author's want of reverence is seen, when he says that Christ was "sometimes grotesque." One of the examples cited as an illustration of this is, that Christ rode on an ass! Can the learned author know so little of the East, as to suppose there is anything ridiculous or undignified in riding on an ass? We have seen officers of state going to an Oriental levee on the back of these animals; evidently strangers to such an idea as Dr. Bushnell imagines. We must add, that the pleasure of reading the book is constantly interrupted by offensive expressions like these: "*Christed*," "*losing out*," "*outside of obligation*," God "*inserting himself*," "*squaring up the account of sin*," "*doing force*," "*a power back of thought*." Whatever language this may be, it is not "English undefiled." Yet there are passages in the book remarkable for force and beauty.

"It is worthy, too, of special remark that Christ conceives angels coming to men, in a ministry to the body strikingly correspondent with His own—restrained by no fastidious disgusts, averted by no disrespect of the humble and dejected lot of the poor. They do not spurn, they cannot even neglect, the dying beggar at the rich man's gate. No matter whether it be a story of fact, or only a parable, the figure they make will be in character, in one as truly as in the other, and the picture He gives will, in either case, reveal them in a manner worthy of our study. The beggar is in a most sorry plight. He wants a nurse, a physician, a friend, and withal a place in which to die. But of all his kinsmen, if he has any, there is none that will be charged with a care so unwelcome and loathsome. He goes a begging thus at the street corners and elsewhere, till finally, having reached the shelter of a rich man's gateway, or the arched corridor of stone leading into the court of his house, his round is ended, and he lies down there till the round of life also may be finished. He asks the pity of a few crumbs for his famishing body. Perhaps he gets them, and perhaps he does not. This at least he does not get; viz., that tender human sympathy which every humblest creature wants in his last hours.

"Thus he fared with men; but there were two classes of beings, in a different key, who came to his help in their wonted acts of ministry—the dogs, I mean, and the angels—the dogs from below, esteeming him to be another and superior kind of creature; the angels from above, rating his significance and dignity as much higher, as their mind was capable of higher thoughts. Behold them here at hand, the dogs and angels together, in a strange companionship of ministry, round the flinty bed of the poor abject and son of sorrow; they dispensing their low natural surgery on his ulcerated body, and these, beholding in him an heir of glory and a future peer with them in

their heavenly dignities, watching by him as volunteer nurses, strengthening him inwardly by the touch of their own brave hearts, and waiting, as the pulse beats low and the breath slackens to a full stop, to hail him as a brother made free, and convoy him home. Wonderful picture in the light and shade of it, signifying much, not only as regards the tender fidelity of their ministry to the bodily condition of men, but a great deal more as a revelation of the fact that they are able to encounter so much necessary revulsion of feeling and really painful sympathy, in doing their works of close analogy between their way and that of Christ himself. Neither they nor He can perform such works of sympathy on the loathsome subjects of bodily disease, without a great expenditure of suffering. The very pity that draws them to such works is itself a heavy load to bear, and is just as much heavier as their love is stronger, their sympathy closer, and their feeling more delicate."

This is very original and beautiful, and there are other passages equally so. The moral power of Christ and the Gospel is strikingly brought out and illustrated, and there is in the introduction an analysis of Anselm's doctrine in the *Cur deus homo*, carefully done, and therefore useful. The dark side of the book, however, goes far to destroy its value.

St. Paul, his Life and Ministry.*

blind indeed who does not perceive that the religion of the
 become, to our world, a diffusive principle of
 no more than announce the great
 been much; but, beside
 said to have

contributed to enlighten and adorn. In perusing the able and delightful volume before us, from the pen of Mr. Binney, our first impression was, how completely his own mind had been replenished and saturated, as with "a dew from the Lord," by the religion of the Bible. This Life of Paul has evidently been to him a labour of love, and he has worked out every portion of the New Testament bearing upon his theme, with the exhaustless assiduity of one exploring the recesses of a golden mine.

It is too late in the day to attempt the discussion of the chief characteristics of Mr. Binney's mode of thinking, or mode of writing. Every one knows the power of his analysis, the philosophic acuteness which he brings to bear upon the evidence for Christianity, his skill in unmasking the artifices of the Infidel school, and the eloquence with which he illustrates his subject. He occasionally reminds us of the graphic lines of our master-dramatist,—he might have sat for the portrait:—

"So on the tip of his subduing tongue,
All kinds of arguments, and questions deep,
All replication prompt, and reason strong,
For his advantage still doth wake and sleep,
To make the weeper laugh, the laughter weep:
He had the dialect, and different skill,
Catching all passions in his craft of will."

The contents of this work were delivered in Sunday evening addresses to the young, his object being to engage them in the investigation of the subject for themselves. It had long been his opinion that the larger works of Lewin, and Conybeare and Howson, required something like an introduction for youthful minds, and this want he aimed to supply. This book, therefore, is strictly an outline of the Life of St. Paul, and professes to be nothing more. With exemplary reticence, he avoids general descriptions of memorable scenes and places, in order that his readers may master the story first, apart from all its extraneous surroundings, and thus may better enjoy the rich abundance of other and more voluminous writers. The volume is divided into three parts: the first, from the birth of Paul to the close of his ministry at Antioch; the second, containing his three great missionary journeys; the third part presenting brief retrospective glances at other points of his history. The Apostle's MISSIONARY JOURNEYS comprise, therefore, the body of the work. I. From Antioch in Syria to Antioch in Pisidia. II. From Antioch to Berea, to Athens, to Corinth, and the intermediate places. III. To Ephesus, Macedonia, and Illyricum. IV. From Assos back to Jerusalem. In all these the author traces Paul's history as recorded by his companion St. Luke, and then fills out the chief interstices by a detailed reference to Paul's own Epistles.

Besides all this, he pauses to state and vindicate important theological truths, to show up the devices of modern scepticism, and to deliver his opinions upon the controversies of the day; upon various Church questions, Episcopacy, Popery, Methodism, Independency, Presbyterianism, each of which he refers to with the greatest possible freedom, neither as an antagonist nor an apologist, but as a man who claims, like Cicero, to think what he pleases, and to speak what he thinks.*

* "Et sentire quæ velit et quid sentiat dicere."

We can only afford space for a short specimen, confirmatory of our recent views on Divine Inspiration. He begs the young to—

“ Understand and remember the nature and characteristics of human testimony. If two witnesses express themselves precisely in the self-same language, word for word, it is suspicious. What we look for in human testimony is substantial agreement, with circumstantial variety; such variations constitute not the weakness, but the strength of the testimony. We have human testimony in this book. I do not believe in that exact verbal inspiration which would render human testimony impossible. Inspiration, in respect to some things, was necessarily verbal; but had it always been that, you could never have two accounts of anything,—you could never have two reports of a conversation or a discourse. And, moreover, if, in respect to such reports, the guiding inspiration had to be such that every word was to be exactly just that which was uttered, and nothing else, then I say you have no human testimony at all; you have not got a human agent, with his freedom and intelligence, stating his impressions, and giving you his evidence, but you have exclusively the dictations of the presiding mind, and those mechanically conveyed. A mere automaton, a material framework, might have been set in motion to do that. On this hypothesis the Bible might have been photographed,—written by sunbeams, its thoughts made visible, and that, too, in human language, by a divinely-directed material force. You have something better than that in this book. You have Divine thought; but you have that communicated by the conscious but active minds and habits of living men. In respect to the narratives of the Gospels and the Acts, you have men substantially in possession of the truth, preserved, in stating it, from material error, but telling their story in their own way, and giving their evidence under the combined influence of true intelligence and conscious honesty. It is thus only that we can have the statements of witnesses, human testimony properly so called. And if we have that, we must be content to accept it with its necessary conditions. These are, as I have already mentioned, substantial agreement with circumstantial variations.”—Pp. 53, 54.

The ablest chapter in the volume is that which relates to Athens and Thessalonica, and Paul's discussion at Mars' hill. Some have wondered that the author had not referred to Mr. Gladstone's fanciful theory that Grecian literature was a special preparation for Christianity, and that Apollo was a kind of harbinger of the Incarnation; but we happen to know that the substance of the lecture was delivered before Mr. Gladstone's Edinburgh speech. Mr. Binney may well be excused for not replying to a speech before it was spoken, and might answer the objector, if he were worth answering, in the words of the fine old ballad, “The Spanish fleet thou canst not see, because 'tis not in sight!” Otherwise the theory would probably have found little mercy at his hands. Some may object to what they deem the too frequent use of the pronoun, I, but they forget that this seems to be, occasionally, essential to the colloquial nature of the address.

The book is affectionately dedicated to his four sons: and, where there is anything like systematic religious instruction at home, which is too rarely the case, it would be invaluable. Certainly no student, or Christian minister,

or Bible class teacher, if he knew his own interest, would remain without it. Mr. Binney must be a bold man, or have great faith in the religious public, to publish the volume at all, after each lecture has been separately printed in the *Christian World* and has been weekly read by about 70,000 readers; but he probably had in view other readers, in near and distant lands, who might not have seen the *Christian World*, or would prefer to have it in a book, as an heirloom to families. We sincerely hope that a second volume, completing the Life of St. Paul, will subsequently appear; for though the author has written innumerable *brochures* on all subjects, we should deeply regret his being only remembered by the fragments of a few great discourses. But two volumes like the present, in addition to those already possessed, replete as they are with germs of thought, will leave posterity in no doubt as to the grounds of his high reputation.

Brief Notices of Books.

Tithes and Offerings: a Treatise on the Principles, Practice, and Benefits of devoting Portions of our Substance to the Service of God.
By C. W. BOASE. (Edinburgh: Clark.)

This is a well-meant attempt to promote Christian beneficence. We respect the author's motives, and give him credit for care and diligence in the preparation of his volume, but we think it a mistake to transfer the Old Testament law of tithes to the Christian dispensation. The Jewish code as such is not binding on us, and to make it so is inconsistent with the teaching of the New Testament. Christian beneficence is to rest on far deeper grounds than Mosaic legislation. The Gospel lays down no minute rules for giving, and we are persuaded no such rules can be specified. What is a fair proportion of income for one man to give is not so for another. A number of considerations must be taken into account in this matter strictly private, and such as books cannot touch. There can be no question that multitudes of Christians ought to give away very much more than they do, not only to societies and churches, but to the *poor*, whose claims the Bible emphatically enforces; but a book of this description does not appear to us to take the right ground, and seems more likely to provoke controversy than to promote the object proposed by the author. The chapter on the application of offerings, including remarks on paying taxes, is singularly wanting in wisdom.

The Logic of Life and Death; or, Words with the Unbeliever.
By B. HARRIS COWPER. (London: Elliot Stock. 1865.)

Mr. Cowper has come much into contact, during some years, with the sceptical among the industrial classes of the metropolis. In his conversations with them he had often heard the boast that Mr. Holyoake's tract—"The Logic of Death; or, Why Should the Atheist Fear to Die?"—had never been answered. Hence, the very able little work now before us. The first part refutes "The Logic of Death," and shows that the Atheist may well fear to die. The second exhibits "The Logic of Life; or, How to Live for Ever," and contains a clear and concise statement of the Gospel. Mr. Cowper has more than performed the task he had set himself. In these pages not only may "Christians be made acquainted with some of the atheistical and sceptical opinions now abroad," but also be taught how to deal with them in the way of arguments; and "sceptics, while learning something of the faith and hope inspired by the Gospel," may be led by their infinite superiority to the dreary negations of Secularism, to seek that they may become their own. We trust this little book may have a

wide circulation, especially among the classes for which it is designed. Should another edition be called for, Mr. Cowper might give greater clearness and force to his arguments by quoting more freely from Mr. Holyoake's tract the passages on which he comments; so with his references to Scripture. The reader is not likely to turn to them. One text aptly quoted will be far more telling than a dozen merely indicated.

Theology and Life. Sermons chiefly on Special Occasions. By E. H. PLUMPTRE, M.A. (London: Strahan.)

Christ the Light of the World. By C. J. VAUGHAN, D.D. (London: Strahan.)

The first of these volumes is very remarkable for the union of original thought and of some new interpretations of Scripture passages, with the ripest scholarship and a full knowledge of what has been said by others on the points in which the author differs from them. The sixth sermon, on the Prophets of the New Testament, from 2 Peter i. 19, in which the preacher applies the words of the Apostle to the gift of prophecy in the primitive church is a signal instance of this. "Kicking against the pricks," is another discourse of an uncommon order, both for its ingenuity and practical worth. Indeed, all the sermons are adapted for usefulness. Mr. Plumptre is an exceedingly able man, and much may be learnt from the thoughtful perusal of this admirable volume.

Dr. Vaughan, in the beautiful little book entitled "The Light of the World," appears, as he does in all his sermons,—a scholarly expositor, a practical teacher, and a devout Christian, gifted with rare endowments for handling God's word so as to edify Christ's church. Long may he be spared so to preach and so to write!

Home in the Holy Land. By Mrs. FINN. (London: Nisbet.)

The authoress calls this book a *tale*, illustrative of customs and incidents in modern Jerusalem; but, in point of fact, there is in the work no plot or hero, or unity of purpose, except to describe Jerusalem and the people. From beginning to end it reads like the true narrative of a person spending some years in the Holy City with her brother, who is an artist, and of what the two said and did from time to time. We supposed, as we went on, this must be the case, but we are informed that the real history of Mrs. Finn is not what is related here. The authoress should have made it either more a work of fiction, or entirely a record of her own adventures. As it is, we are puzzled to understand what we are to believe. However, we are much interested in the sketches of Jerusalem life portrayed, and in the amusing conversations she relates. The authoress's troubles on commencing house-keeping are humorously related; but then how far she reports what actually took place, or how far she draws on her imagination, we are at a loss to say. We saw some time ago a part of the narrative in some periodical, and we supposed then the incident of the writer's father dying on his way to Jerusalem was quite true. But we suppose now that is part of the tale. Some more explicit account of the origin and character of the narrative should be supplied in the preface.

The Sixth Work; or, the Charity of Moral Effort. By S. MEREDITH. (London: Jackson, Walford, and Hodder.)

The title is odd, and what it means ought to have been explained in the preface. The book relates to evangelical work in prisons. Mrs. Meredith walks in the footsteps of John Howard and Elizabeth Fry; and opening "the prison doors," discloses to us scenes and incidents enough to make the heart ache. But the excitement of mere sentimentalism is not her object. She works herself, and calls upon others to do the same. The support of Refor-

matories, Industrial Schools, the Temperance movement, and what she calls "the honesty pledge," seems to be the chief instrumentalities recommended by her. We commend the book to Christian ladies.

Benaiah. A Tale of the Captivity. By MRS. WEBB. (London: Jackson, Walford, and Hodder.)

This story, which is reprinted from the new periodical "*Merry and Wise*," is founded on the narrative contained in the first few chapters of Nehemiah, relating how Nehemiah, having heard of the desolate condition of his countrymen, besought the king for leave to go to Jerusalem; and how, in answer to his request, he was sent by Artaxerxes with a commission to rebuild the walls of the city, and provide for the welfare of his country. This, with the help of fictitious characters, is worked out into an interesting book for the young.

The Sepulchre in the Garden; or, the Buried and Risen Saviour. By WILLIAM LANDELS. (London: Nisbet.)

This well-known and respected preacher here follows up his former volume on the Cross of Christ. We see in it the characteristics of the author's popular thinking, a rhetorical style, and great spiritual earnestness. The leading incidents connected with the burial and resurrection of Christ are in this way set forth, and practically applied.

The Recognition of Friends in Heaven. (London: Nisbet.)

This volume consists of papers by the Bishop of Ripon, Dr. Macleod, and others. Some are extracts from books and periodicals. Many things have been said on the subject, unwarranted and wild; but the work seems to be prepared with care and judgment, and to present in an attractive form almost all that can be well said on this interesting theme. The work looks like a labour of love, and is adapted to comfort the hearts of mourners.

PERIODICAL LITERATURE.

The Pulpit Analyst, of which the first number is now before us, is a new "Monthly Magazine, designed for Preachers, Students, and Teachers," under the vigorous and able editorship of Dr. Parker. It is evidently not designed to provide sermons for the pulpit for those who are wanting in ability and power to produce them, but to supply materials to such as desire to impart intelligent Christian instruction to those under their charge. Dr. Parker has some able coadjutors assisting him in this work. The first number promises well, and we heartily wish the publication success. We are glad to be able to bestow a passing word of commendation on *The United Presbyterian Magazine*, which is most ably conducted, and also on *The Missionary Record of the United Presbyterian Church*. *The Missing Link Magazine*, an old friend with a new name, loses none of its interest. It is still conducted by L. N. R. It is now published by the Book Society, along with *The Mothers' Treasury*, which ought to have a very wide circulation. In our judgment it is the best magazine of its kind. *The Mother's Friend* also is well fitted to be useful. *Kind Words for Boys and Girls* is a fresh competitor for public favour, with excellent woodcut illustrations. It is a marvel of cheapness, at one halfpenny a number. The following, also lying before us, are too well known to require many "kind words" from us. Suffice it to say that the interest of each of them is well maintained:—*Merry and Wise*; *Our Own Fireside*, published at 19, Paternoster Row; *The British Workman*, and *Old Jonathan*. The following are published at 56, Old Bailey:—*The Youths' Magazine*; *The Biblical Treasury*; *The Union Magazine for Sunday School Teachers*; *The Bible Class Magazine*; *The Sunday School Teachers' Magazine*, and *Journal of Education*; and *The Child's Own Magazine*.

Our Letter-Box.

TO THE EDITOR OF THE EVANGELICAL MAGAZINE.

DEAR SIR,—No one interested in the subject of middle-class education but must rejoice at the increasing attention it is at length securing.

The noble meeting held recently at the Mansion House on this subject, with its munificent donations, was an honour alike to its projectors, and to our merchant princes, by whom they were so vigorously sustained.

A meeting of another kind, held at the Congregational Library, will, it is hoped, result in many practical and permanent results.

My object is to call attention to an institution which, though not equaling the expectations or desires of some, is yet doing a good and really efficient work for Christian education, and for the cause of the Gospel.

The Congregational School at Lewisham re-opened after the recess with fifty boys, sons of Congregational ministers, who are receiving, either gratuitously, or in a few instances at a small annual cost, the benefits of a thoroughly sound and superior education, together with that moral training without which no merely intellectual culture can be regarded as complete.

The Principal, Rev. J. Rudd, B.A., aided by a competent master, to whom has recently been added a junior assistant, devotes himself, with the ardour which love for the work alone can prompt, to the moral and intellectual training of the boys. His efforts are successful. Five out of six lads who last year went up to the Oxford local examination passed satisfactorily, and each obtained a prize; while from the parents of youths left or leaving, the Committee are constantly receiving expressions of grateful acknowledgment.

You will agree with me that such an institution deserves support. There is no reason, excepting lack of funds, why its numbers, though larger than ever, should not be still further and greatly augmented, to meet the numerous pressing applications now necessarily refused, and the urgent need of many of our country pastors.

In these days of new projects, let not old and tried institutions be overlooked. I write in no merely official spirit when I say, that of all our scholastic institutions—and each has its distinctive features of excellence—none is more worthy of the consideration and practical aid of our ministers and churches than that for which I plead.

The Committee have ventured on a large extension and considerable outlay, by adding to its numbers as they have done. I believe they will not have reason to regret their faith, but that the wealthy members of our congregations, as well as our ministers, to whom appeals are made for collections, will sustain them in their bolder policy.

Thanking you for your sympathy and good will,

I am, dear Sir, yours,

Highgate, 12th February, 1866.

JOSIAH VINEY.

Diary of the Churches.

January 13.—Great Horton, Bradford. A meeting was held in connection with the recognition of the Rev. J. B. Robertson, as pastor of the Congregational church, Wesley-place. The meeting was presided over by the Rev. A. Russell, M.A., and addresses were delivered by the Revs. J. G. Miall, D. Fraser, LL.D., J. R. Campbell, D.D., and T. T. Waterman, B.A.

January 14.—Beaufort, Monmouthshire. Opening services were held in a new Congregational chapel in this place. The Revs. D. Rees, R. Thomas, J. Davies, D. Jones, T. Evans, E. Hughes, and others, assisted in the engagements on this and the two following days. The cost of the building is about £2,000.

January 15.—Christchurch, Hants. The Rev. J. Fletcher, minister of the Independent chapel, who has just attained his fiftieth year, was pre-

sented with a silver tea and coffee service, in commemoration of his jubilee. A public meeting was held, presided over by the Rev. J. Woodwark. The Revs. N. Hurry, S. Knell, and Messrs. E. Lane and H. Jenkins, took part in the engagements of the evening.

January 16.—Wolverhampton. A new Congregational chapel was opened in this place. The services were conducted by the Rev. S. Martin. Special sermons were also preached during the week by the Revs. H. Allon, J. Parsons, and Dr. Vaughan. The cost of the building is about £10,000.

— Feltham, Middlesex. A new Congregational chapel in this village was opened. Two sermons were preached by the Revs. S. Martin and Dr. Halley. The opening services were brought to a conclusion on the following Sunday, when the Rev. Professor Newth, M.A., preached morning and evening.

January 18.—Shrewsbury. The ordination of the Rev. C. Croft (of Cheshunt College) took place in the Abbey Foregate New Church. The Revs. Dr. Vaughan, T. G. Horton, H. Allon, and G. W. Conder took part in the engagements of the day.

— Eltham, Kent. The Rev. J. Marshall, late of Hallaton, was recognised as pastor of the Congregational church of the above place. The service was conducted by the Revs. Dr. Tidman, Dr. Raleigh, J. Beasley, and W. Clarkson, B.A.

January 22.—Dudley. A new church was established in this town. The Revs. G. Beadle, T. G. Horton, J. Marsden, W. Bealby, J. G. Jukes, and J. Ross took part in the proceedings. On the following evening a public meeting was held, when the chair was taken by the Rev. J. H. Richards, and addresses delivered by the Revs. T. W. Tozer, J. Cousens, D. Evans, and others.

January 23.—London Congregational Chapel Building Society. The seventeenth annual meeting of this Society was held at the Congregational Library, Blomfield-street. Eusebius Smith, Esq., the Treasurer, presided. Addresses were delivered by the Revs. G. Martin, C. Dukes, M.A., A. McMillan, and J. S. Pearsall.

January 24.—Milton-next-Gravesend. A testimonial of fifty sovereigns was presented to the Rev. W. E. Parrett, on the occasion of the twenty-fifth anniversary of his settlement in this place. A public meeting was held for the purpose, when several addresses were delivered.

January 27.—Sale, near Manchester. A testimonial was presented to the Rev. E. Morris, who has been minister of the church at Sale for upwards of twenty years. The testimonial consisted of a large number of valuable books. The meeting was presided over by W. Joynson, Esq., and was addressed by Captain Watkin and others.

January 28.—Southwark Mission Hall. The opening services were held in the above place, when two sermons were preached by the Rev. N. Hall, LL.B., and Mr. G. M. Murphy. Special services during the week were held, conducted by the Revs. J. Marchant, R. Seddon, and W. A. Essery.

January 29.—Lister Hills, Bradford. A service was held at the Independent chapel in this place, when the Rev. R. Tuck, B.A., was recognised as pastor of the church. The Revs. A. Mines, W. Kingsland, J. G. Miall, H. Simon, and A. Andrews assisted in the engagements.

January 30.—Beulah Road, Thornton Heath. A recognition service was held in connection with the settlement of the Rev. H. Lee, as minister of this Mission Station, under the auspices of the Surrey Congregational Union. The Revs. J. Pillans, A. Mackennal, H. Smith, F. Stephens, J. Wager, T. C. Hine, and others, took part in the engagements.

— Ilminster. A meeting was held to recognise the Rev. T. E. Sweeting as pastor of the Congregational church in this town. The chair was occupied by S. D. Hine, Esq., and the Revs. W. Densham, F. J. Perry, W. Laing, G. Taylor, W. Cooper, and others, addressed the meeting.

January 31.—Birkenhead. A meeting was held to recognise the Rev. F. Barnes, B.A., as pastor of the Oxton-road Church. The Revs. J. Shillito, P. C. Barker, M.A., J. H. Morgan, E. Mellor, M.A., J. Wishart, J. Lord, and others, took part in the proceedings.

— Liverpool. A meeting was held in Hope Hall to present the Rev. J. Thomas, minister at the Tabernacle Welsh Independent Chapel of that town with a gold watch and chain and a purse containing a hundred sovereigns. A number of ministers were present and delivered addresses.

February 1.—Ashford, Kent. A new chapel was opened, when sermons were preached by the Rev. John Stoughton, and the Rev. H. Allon.

February 4.—Wardour Chapel, London. The Rev. H. B. Ingram, pastor of the chapel in Wells-street, has been invited to become pastor of Wardour Chapel, whither he has removed, accompanied by the congregation formerly under his charge in Wells-street. The two congregations have thus been united, and the opening services were held on the above date.

February 5.—Leicester. A meeting was held at the London Road Chapel to take leave of the Rev. R. W. McAll. The chair was occupied by Mr. Rodhouse. The Rev. E. J. Sadler, and Messrs. C. Lees and F. Hewitt, delivered addresses. During the evening a testimonial, consisting of a Davenport writing table and purse of fifty sovereigns, was presented to Mr. McAll.

February 8.—Erith. A meeting was held in connection with the Avenue Congregational Chapel, to present a testimonial, consisting of a set of pulpit robes, &c., to the pastor, the Rev. S. March.

February 12.—Seven Sisters' Road. The Rev. E. T. Bromfield was recognised as pastor of the Congregational church in this place. The Revs. H. Allon, Dr. Raleigh, J. Corbin, J. H. Wilson, and M. Wilks were present at the meeting, and took part in the engagements.

PASTORAL NOTICES.

CALLS ACCEPTED.

The Rev. F. Goodall, late of Chester-le-Street, Durham, has accepted an invitation to the pastorate of the Congregational church, London-road, Lowestoft.

The Rev. W. Milne, of the Theological Academy, Edinburgh, that of the church at Helensburgh, Dumbartonshire.

The Rev. R. Hall, of Cockermouth, that of the church at Smallbridge, near Rochdale.

The Rev. J. Byles, of Lancashire College, that of the church at Levens-hulme, near Manchester.

The Rev. J. McAuslane, of Camnock, Ayrshire, that of the church at Stretford, near Manchester.

The Rev. R. W. McAll, F.L.S., of Leicester, that of Grosvenor-street Chapel, Piccadilly, Manchester.

The Rev. H. Bevis, jun., that of the church, Mevagissey, Cornwall.

The Rev. J. Morgan, of Thornbury, Gloucestershire, that of Montagu Chapel, Blackburn.

The Rev. J. Stevenson, of Carmarthen College, that of the church at Tetsworth, Oxon.

The Rev. P. Gamman, LL.B., of New College, that of the North Hanover-street Congregational Church, Glasgow.

The Rev. O. Copeland, of Cheshunt College, that of the church at Besse-o'-the-Barn, near Manchester.

The Rev. J. Hiles Hitchens, F.R.S.L., of Peckham Rye, that of the church at Luton.

RESIGNATIONS.

The Rev. S. Vine, that of the two churches at Polesworth and Baddesley, Warwickshire.

The Rev. W. Roberts, that of the church at Halifax.

THE
Missionary Magazine
AND
CHRONICLE.

THE LATE OUTBREAK IN JAMAICA.

It is now more than four months since the lamentable events occurred at MORANT BAY which brought about the manifold consequences with which the people of England have become familiar. The fury and infatuation of the negro insurgents, to which many colonists, chiefly white men, fell victims, were visited by the Government with measures of extreme severity, in which multitudes of the innocent suffered with the guilty. The colonial papers reported at the first no less than 2000 victims; but this awful number has since, on the same authority, been reduced to about one-fourth. For the greater part, these sufferers had not been convicted by competent authority of any serious offence, and their lives were precipitately sacrificed on the decision of three or four youthful officers by court martial. Numbers were shot by the soldiery against whom no proof of guilt was adduced; and, besides the loss of life, the cottages and property of the black population were destroyed, and the country in the immediate locality was ruined and deserted.

A Commission of Englishmen, admirably qualified for the duties of their office, was promptly appointed by her Majesty's Government, on whom will devolve the duty, not only of reporting on the facts immediately connected with the local outbreak at Morant Bay, but also of investigating the previous state of the different classes of the population which issued in this most disastrous insurrection; and it may be reasonably hoped that, through the labours of this well-appointed Commission, many evils, of which the British public have been heretofore ignorant, will be exposed, and that a new and improved system of Colonial Government will lead to the restoration of order, tranquillity, and good-will.

Previously to the appointment of SIR HENRY STOKES and his judicial associates as Special Commissioners, the Directors of the LONDON

MISSIONARY SOCIETY presented a memorial to EARL RUSSELL, as head of her Majesty's Government, in which they stated:—"It is essential to the efficient influence of the Colonial Government, and no less necessary for restoring peace and securing the loyal attachment of the people, that a thorough and impartial investigation should be made into the social and political condition of all classes of society throughout the Island;" and they confidently anticipate these happy results from the investigation now in progress.

Pending this inquiry, the Directors have thought that it would be neither fair nor candid to pronounce a judgment upon the Governor and those acting under his authority, so deeply responsible for the acts of bloodshed and cruelty which had been perpetrated. But, on the other hand, they could not but feel, in common with their countrymen, the conviction that Mr. EYRE, and the military authorities under his orders, had acted with inexcusable precipitation, and that they had carried their measures of retaliation far beyond the limits of necessity, justice, and humanity. The progress of the inquiry, as it has hitherto been made public, has deepened this conviction; and they have been truly grieved to find the name of one of their missionaries, associated with other ministers resident at Kingston, appended to an address to the late Governor, not merely of vindication and respect, but also of commendation and eulogy, while it pronounces strong censure upon the public press of Britain and the great body of Christian patriots who have sympathized with the negro under his sufferings and wrongs, and employed constitutional measures to obtain for him protection and justice. We trust that our friend has been led into this error by the strong and universal alarm, amounting to a perfect panic, which the inhabitants of Kingston evinced on the occasion, and that hereafter he may be found united with the other agents of our Society in the expression of a full, fair, and impartial verdict, applicable not only to the rulers, magistrates, and planters of the Colony, but also to the deeply injured and oppressed multitudes of the coloured population.



MADAGASCAR.

OUR letters from Madagascar during the past month, though few, have borne gratifying evidence that, as it regards the state and progress of the Mission churches, everything affords ample encouragement and cheering prospects to persevering labour. We append two letters from our missionary brethren: one from the Rev. W. E. COUSINS; the other from the Rev. JOSEPH PEARSE.

The former contains a brief report of the state of his congregation for the preceding thirteen months, during which he had been absent from the island; and we should certainly affirm that any English church, even in the most favoured locality, was strong and prosperous which consisted of members

amounting to 580, of whom no less than 200 had been added for the year preceding. Mr. Cousins writes as follows:—

“ Amparibe, November 30th, 1865.

“ MY DEAR DR. TIDMAN,—I have great pleasure in forwarding the enclosed statistics, showing the present state of my church, and its increase during my absence. I feel greatly indebted to Andriambelo, the native pastor, and also to the missionaries, for their services. There was scarcely one Sunday without a sermon from one or other of the missionaries. During my absence everything seems to have been peaceful and prosperous: the only thing I have any misgiving about is lest they were not careful enough in the admission of members for two or three months. They themselves thought that they might have been too hasty, and determined to keep future candidates two or three months under instruction before admitting them. In accordance with a regulation made by the missionaries some months ago, we have now determined to instruct our candidates four months before admitting them. Andriambelo and I divide the work of instructing them between us. The people willingly consented to adopt this plan, and we hope it will improve the intelligence of the church.

“ I am, my dear Dr. Tidman,

“ Yours very truly,

“ Rev. Dr. TIDMAN.”

“ W. E. COUSINS.

STATISTICS OF THE CHURCH AT AMPARIBE.

Present number of enrolled Members	580
Increase from Oct., 1864, to Nov., 1865	162
Average attendance at the Day-school	170

Our brother the Rev. JOSEPH PEARSE also sends good tidings; and it is most obvious that a greater number of labourers is already demanded by the urgent claims and gratifying facilities which the state of the people supplies, both in the capital and in the country. The Directors have not yet been able to send out an agent qualified to train native Christians for the office of teachers in the several schools. This is a great desideratum; and we trust that, in answer to their diligent inquiries, Divine Providence may raise up a devoted labourer for this particular department of the Mission. Oh, where is the man ready to answer this appeal by the consecration of himself to the work, saying, “ Here, Lord, am I: send me !”

“ With this month,” writes Mr. Pearse, under date November 30th, “ closes the second year of my labours in Madagascar. The beginning of the period was, the close is, bright and joyous: much, very much, of the interval between has been dark and sad to me personally. With regard to my labours, I have much cause to thank God and take courage. My labours, full of weakness and imperfection, have not been in vain. The Great Master has been with us bestowing His own blessing, so that it has been my joy to witness a gradually increasing church, and to see its members

dwelling together in love and increasing in knowledge and zeal. During the past year 72 members have been admitted into the fellowship of the Church at Analakely, making the total number now upon our book 318.

“During the past six months, as you are already aware, we have been busily engaged building a new place of worship. The ground given by the Queen was measured out at the beginning of the month of May, and it is with much pleasure I inform you that the new building was publicly opened for Divine worship on Thursday, the 23rd inst. The day of opening was a day of great rejoicing with my people, and their joy was shared by numbers of Christians who came from other churches in the city and the surrounding country. Although the services were not announced to commence until ten o’clock, as early as seven in the morning the building was crowded, and numbers had to return to their homes unable to gain admission. Our new building is a striking contrast to the one in which we formerly worshipped. The old chapel was, without doubt, the worst connected with the Mission: our new one, I think I may safely say, is by far the best. In size it is 36 by 80 feet inside, and the walls are about 18 feet high. The entire building is of sun-burnt bricks. The roof—light queen post, of 36 feet span—is open to the ridge. The windows and doors are Gothic. The total cost has been about £200, which amount includes glass windows and some fittings from England. Half of this sum has been raised among the Malagasy themselves: for the remainder they are indebted to the missionaries and their private friends. The building will accommodate 1200 hearers comfortably, and on the day of opening it was a gratifying sight to see that number and more, listening with attention and interest to the preaching of the word of life.

“Thank God, we can still pursue the work of the Mission without hindrance. In this city and around it much of the good seed is being constantly sown. Sooner or later the fruit will appear, and the labourers rejoice in an abundant harvest. Alas! the country distant from the capital is still uncared for. The cry for help is loud. The country is now open. Cannot England respond to the cry, and send labourers into the field?”

CHINA.

JOURNAL OF REV. JONATHAN LEES OF A VISIT TO SHANG FANG SAN.

(Concluded from page 38.)

Sunday, May 21st.—“On leaving the Buddhist, I joined Mr. Hall upon the wall. Like that of *Lu-ku-chiau*, the wall is in good condition, though in ill repair on the inside. The population is not large, and within the wall there is much vacant land. I found Mr. Hall surrounded by an interesting crowd, who were drinking in every word. He had spoken long, and was glad of help. We stayed upon the wall probably two hours, taking up our quarters at last in the tower upon the south-east angle. Here we got an inspiring prospect. Before us, on the north, lay fields within the walls, sown with wheat, over which the waves of air and light passed continually, turning them into masses of living beauty. Beyond and on the left was a temple, only the red boundary-wall of which

was visible through the trees which buried it. Then the town, sprinkled over with trees. Beyond, the opposite wall with its towns; and behind all the glorious hills, towering range beyond range. Turning to the east window, the scene was hardly less attractive. The road wound along fields close by the foot of the wall, and, looking down from our watch-tower, we could see strings of baggage-camels with cloth or lime, whose tinkling bells were heard far in the distance. A large pagoda stood on a hill near, and between lay a pleasant-looking village. South and west stretched the plain, dotted with villages and trees. What a pleasant hour we passed here! A crowd of natives stood on the wall below, but they could not hinder our joining in the praise which rose instinctively to our lips. How singular the peaceful calm which God's day always brings. In the loneliness of the study, on shipboard, amidst the bustle of an Eastern city, which knows no Sabbath, when travelling, it matters not *when* or *where*, our Father has always a blessing of peace for His own day. We have often exulted in it, and never more so than this morning. But the one sad thought would creep in, that those at our feet could not share our gladness.

When the sun grew hot we hastened back to the inn for worship. We were hardly in before a respectable woman, of some fifty years old, came in to see the English lady. We found her an interesting, chatty visitor, who was on easy terms at once, not only with Mrs. Lees, but with us gentlemen also. It was a pleasant change from the extreme timidity of our female neighbours at Tien-tsin. It turned out the old lady was from Quei-Chow, and was more than a thousand miles from her native city. She had entered into the service of a mandarin's family, with them had visited Canton and other places, and at last had accompanied them north, when, eighteen years since, her master died, and left the family in poverty and unable to return. When the Scriptures came to be explained at worship, she became much interested, and caught up my meaning readily. At last nothing would do but she must go and fetch her daughter. Before she could get back our little service was over, and we were at dinner. The daughter was also a widow, a delicate-looking woman of thirty. The two stayed an hour. At leaving, Annie, our little girl, who had been an immense attraction, was told to give the elder woman a kiss. The Chinese *smell* at their little ones, but never kiss them, and we were a good deal amused at the old granny understanding at once what was meant, and returning the child's salute right heartily. Then the daughter had to be recalled to get a similar farewell, and the scene which followed touched us all. The poor woman fondled the child most tenderly for some minutes, and was loath to leave; so truly is human nature the same the wide world over.

We had only an hour or two's quiet rest, when in came our old friend again, with quite a tribe of youngsters. The children were, of course, Annie's visitors. As to the woman, she came armed with an urgent invitation from her mistress to Mrs. Lees. As we were just going out, it was decided to accept it, and accordingly Mr. Hall and Mrs. Lees went forward into the city, the nurse acting as guide. Meanwhile I got an audience at the door of the inn, where the good folks had been waiting impatiently for hours. Like many country inns, our lodging-house was also a tea-shop, and in front a portion of the street was covered by a

mat-shed, under which were ranged tables and forms for the convenience of passing travellers. I mounted one of these, and spoke for some time. Then, leaving the two teachers to carry on the work, I followed the rest into the city. They had, of course, had a large retinue, and it was easy to trace their route. The city made a better impression on going farther in. The main street is a busy one, and was crowded with people. I found Mr. Hall seated comfortably, with a group of eager listeners. Among them was a young man whom I had met earlier in the day. Mrs. Lees had been led through court after court to the great lady's apartments, whither Chinese etiquette made it impossible for us to follow. She found herself at last in a good room, well furnished according to native style. In addition to the ordinary kang or brick couch, which was neatly matted, there was a good four-post bedstead in one corner, hung with native mosquito netting. On a table lay piles of books, paper, and other writing-materials. The mistress was plainly, but well dressed, and welcomed her visitor in a manner which at once made a favourable impression. There was no impertinent curiosity, but an intelligent interest, which showed itself in many questions not usually put by native women. She was plainly well educated, could read and write—rare attainments for her sex in China—and promised to read carefully the New Testament which had been sent her in the morning. With so few chances of reaching such, it was felt by all of us that the visit was one of more than ordinary interest. On leaving, the lady exacted a promise that, if ever again visiting the neighbourhood, Mrs. Lees would certainly come again.

“On leaving the house, we once more separated for a time. The crowd became so large that, weary as I was, and alone, too, it seemed impossible not to preach. By the courtesy of a shopkeeper I got a good position, and for more than an hour had over a thousand faces upturned towards me in silent attention. Oh that God may own His servant's message! I thought, as I spoke, of the scene in many a home congregation at this hour, and wondered whether any were thinking and pleading for China. What a field for Christian toil was here! We closed a glorious Sabbath by singing some of those precious hymns which carry us at once back to happy days in the past, and forward to the ‘rest that remaineth.’

“*Monday, May 22nd.*—Leaving *Liang-hiang* at 7 a.m., with the resolve, if God permit, to visit it again at no distant day, we were soon once more winding along the dusty lanes, *en route* for *Fang-shan-hien*. Though only thirty li distant, it proved a long ride; for we had soon to exchange the level plain for a narrow, rocky path across the hills.

“On descending the wall at the west gate, Mr. H. soon got an audience. I collected another in the centre of the city. We must have addressed at least 1500 people. Most were supplied with books; but, said they, ‘*We can't make anything of them.*’ No doubt they are very good, but we cannot understand their meaning.’ We are often met thus. What a plea for more help! It is the *living voice* we want. Books are all very well; but, after all, it is not by books, not even by *the book*, that God has willed to bring the world to Himself.

“Mr. Hall was attacked yet more directly. When he stopped a moment for rest, one said, ‘Why don't you foreign teachers come and live here? You

go to Peking and Tien-tsin: why don't you come here and teach us?' The only reply that could be given was one which ought to bring the blush of shame to the cheeks of British Christians: 'We are few, and you are many: we cannot live everywhere. Besides, could we live among you?' The reply was an assurance from several by-standers that premises could be got readily and cheaply, and that the people would assuredly welcome us. And I believe it. There are literally hundreds upon hundreds of just such openings; but what can 100 men do among 400,000,000?

"*Tuesday, May 23rd.*—We reached *Chu-tai-ngan*, or the 'Temple of Hospitable Welcome' (to translate pretty freely), at 5 p.m. This is the first of the temples belonging to the monastery of Shang-fang, and is placed at the foot of one of the most remarkable mountain-gorges I have ever seen. Carts can go no farther; and the duty of the priests residing here is to welcome and entertain devotees and other passing travellers. We were pleased to find the Abbot a Tien-tsin man. He was scrupulously clean, and possessed some intelligence. We received a cordial welcome, and, having chosen two good rooms in the same court, at once settled down for what we hoped would be a lengthened stay.

"From the court-yard the scene was very striking. Looking upwards, the mountains rose like pillars on either side, and apparently close to the walls. We had at last escaped from the noisy world. Some half-dozen shaven-pated priests were now our only companions. A fitter place for study and thought one could not find. We discussed the wisdom of an annual visit at once for health and recreation. The following (Wednesday, May 24th) evening we rambled up the gorge. But I must not venture on a description. Words fail amid such grandeur. Enough that not even in Wales did I ever see such masses of piled-up rock. Again and again we were speechless with delighted wonder. The valley was narrow, and kept perpetually winding, so that the grouping of the rocks continually changed. Paths, too, were cut in every direction, so that we could climb without difficulty. At last we reached a temple where 260 steps, cut out of the living rock, frightened us. They were very steep, but, to help the climber, there were thick cable-like chains from the door downwards on either side, which were attached firmly to the rock at intervals. In the temple above I found a solitary monk, who readily gave me the tea we were thirsting for.

"Starting on Thursday evening at half-past four, I travelled night and day, reaching Tien-tsin on Saturday before noon. But I was unable to take Sunday's duties. I awoke on the Sabbath in a burning fever, which soon developed into typhus. It turns out that the disease is epidemic here just now. My attack was a severe one, and there was no medical help at hand. However, by the help of our cook, I treated myself hydropathically, and, with God's blessing, successfully.

"Meanwhile a litter has brought back the rest of the party in health and strength; and our hearts overflowed with gratitude to Him who had so graciously watched over our wanderings and reunited us in the enjoyment of so many mercies.

"With kindest remembrances,

"Yours very sincerely,

"Tien-tsin, 29th June, 1865."

(Signed) "JONATHAN LEES.

TIEN-TSIN.

BRIEF REPORT OF THE NATIVE CHURCH.

“Tien-tsin, July 12th, 1865.

“MY DEAR DR. TIDMAN,—You will be pleased to hear that, in the midst of various discouragements, we are not without many indications of the blessing of God on us and our work. We have recently had several additions to the number of Church members. In the beginning of April last we baptized two men; and yesterday we had the gratification of administering the rite to other two. These men have respectively been on probation for several months, and they have given every evidence of sincerity that we could wish. God alone knows the heart. Let us hope and pray that they may prove worthy disciples and exemplary followers of the Lamb.

“As there are some interesting facts connected with the case of three of these men especially, it may be well to give you a few particulars. One of them is a very frail old man, over three-score and ten. He one day found his way into the East-gate Chapel, and became interested in the truth, and from that time he became an earnest inquirer. He soon, as we believe, found the pearl of great price, and applied for baptism and admission to the fellowship of the Church. The other man, baptized at the same time, had been an extremely wicked character, guilty of all sorts of crimes, and by his gambling and improvident habits had reduced himself to the utmost verge of destitution and misery. Whilst in this condition he was one day on his way to a charitable institution, where coarse bread is supplied to the poor, that he might save himself from starvation. On passing one of our chapels he lingered at the door, being almost naked and ashamed to enter; he heard the name of Jesus, which arrested his attention; and he became at once desirous to hear more of the Saviour, and to know whether such a wretch as he might have an interest in Him. From that day he continued to come about the chapel, and soon came forward as an anxious inquirer. Another, one of the men baptized yesterday, has been an inveterate opium-smoker for twenty years. Since hearing the truth he has broken through this pernicious habit, and has given good evidence of true conversion. In the case of the fourth man there is nothing very special. I may also say that there are at present several others whom we have good hopes of baptizing shortly.

“But whilst it is my gratifying privilege to report such indications of success and prosperity, it is at the same time my painful duty to record what is otherwise. At the last monthly meeting of the church we were under the painful necessity of excluding from our fellowship six men, who had for months exhibited no interest whatever in religion, and had to all appearance quite gone back to their former course of life: hence there was no remedy but to exclude them; for purity of membership is of the first importance. Our strength is not in numbers, but in purity; but let us pray for these men, and cherish the hope that at least some of them may be brought to repentance.

“There has been a good deal of excitement in this quarter, for some time past, owing to the nearness of the rebels. Lan-ko-lin-san having fallen, it was feared that they might take heart, and make some desperate attempt upon the capital. These fears, however, I am glad to say, are now in great

measure allayed, owing to the strong reinforcement of the Imperialists from different quarters; and the last report is that the rebels have been driven beyond the bounds of the province. They were for some time just on the borders, about 1000 li from Tien-tsin.

“It is a cheering thought that, whatever may be the final issue of this movement, the Lord reigneth, and is making all the changes and revolutions of this mighty empire, and of the world, to conduce to the furtherance of His kingdom, and to the glory of His name.

“Believe me,

“Yours very sincerely,

“Rev. Dr. TIDMAN.”

“JAMES WILLIAMSON.

INDIA.

TRAVANCORE.

IN the province of TRAVANCORE, as our readers are well aware, the Missions of our Society are more numerous, and the number of our devoted agents greater, than in any other part of India; and very gratifying are the tidings that we frequently receive from this productive field. Our brethren in Travancore, indeed, enjoy great advantages, as the Maharajah, the native prince and his prime minister, although nominally heathen, afford not only protection but encouragement to the British missionaries labouring in the province. The number of professing Christians also, although still in a serious minority, is sufficient to encourage each other. The members of the Churches, are, however, generally of the poorer class; and it is, therefore, truly gratifying when, by Divine grace, a man of reputed sanctity, as well as of good position in society, is brought to renounce his idols, and to become a humble disciple of the lowly Saviour.

An instance of this pleasing nature has been forwarded to us by the Rev. JAMES DUTHIE, of Nagercoil. It is too long for insertion, but our readers will be gratified with the following abbreviation:—

“Nagercoil, January 7th, 1866.

“MY DEAR DR. TIDMAN,—About this time last year I sent you a brief account of the baptism of a convert of the Saliar caste from the adjacent village of Vadasery. For some years this man had professed to be a zealous disciple of the chief Nyani, or teacher, of his caste; but about three years ago both teacher and scholar became favourably disposed towards Christianity, the latter having been the first to make an *open* avowal of his faith in the Lord Jesus. I have now, however, the pleasure of stating that the Nyani also has joined us, and was baptized by me in our large chapel here a fortnight ago, in the presence of a large congregation of deeply-interested spectators.

“The way in which this man has been led gradually to the light of the glorious Gospel is so remarkable and interesting, that I make no apology for sending you a translation of the statement read by himself at his baptism

All I need remark is, that he is a man of great influence and high respectability among his people, and I confidently expect that the step he has taken will be followed by not a few of his former disciples, three or four of whom have been for some months regular attendants on our Sunday services.

“The statement read was as follows:—

FUTILE EFFORTS TO OBTAIN PEACE OF MIND.

“The early part of my life was spent in extreme indifference about my spiritual concerns. It was not till the age of fifteen that I came to know that I had a soul, and that it was my duty to provide for its eternal welfare. This conviction daily acquiring strength, I solicited the instructions of a Guru, who gently whispered in my ears the mystical syllables of the mantra “OM, NA, MA, SI, VA, YA,” assuring me that, if I would continue to utter these words a certain number of times regularly every day, I should have my heart cleansed and my understanding enlightened. Placing implicit reliance on the words of my Guru, I used to recite the mantra regularly on three stated occasions every day, and even more frequently when opportunity offered, uttering the words 108 times on each occasion; but, as I experienced no change in my heart, I was filled with anxiety, and disclosed the anguish of my spirit to some of my friends. One day, when I was conversing with a friend on the subject, he recommended to me the use of the formula “OM, SI, VA, YA, NA, MA,” asserting that the former one I used, being too common, was not so efficacious as the one now mentioned, which would certainly contribute to my advancement in piety. The suggestion was readily adopted. I rose early in the morning before daybreak, went to the river, and, after performing the usual ablutions, uttered the new mantra 108 times, and, hoping to render the occasion more solemn and effectual, I worshipped the SUN twenty-one times, as follows:—

“HARI OM SIVAYA.

I worship thee, for thou art the light of my eyes.

I worship thee, for thou art myself, thou art Brahma, thou art Vishnu, thou art Siva.

I worship thee, that art the Vedas and Shastras.

I worship thee, that drivest round the world the single-wheeled triumphal car.

I worship thee, O divine Sun, that pervadest my understanding.”

BLIND LEADERS OF THE BLIND.

“While in this troubled state of mind, I chanced to meet an ascetic, who, becoming acquainted with the anguish of my heart, said that in vain do men expect to have their hearts purified who do not make use of the mantra “EUM, KLUM, SAVUM,” sacred to Parvathy, or Sakthi (wife of Siva), and the hexaliteral formula of the god Supiramaniya (the son and Guru of Siva); viz., “SA, RA, HA, NA, BHA, VA.” I then requested him to initiate me into these mantras, which he did, requiring me at the same time to perform the sacrifices and ceremonies prescribed. The fee and other presents to the Guru, the feast for entertaining him and my friends, and the ceremonies, &c., prescribed, cost me a great deal of expense, all which I cheerfully underwent. Thus I persevered for the space of three years, but all my efforts ended in utter disappointment.’

“ The convert then refers to the practice of various other acts of superstition, and proceeds—

GROPINGS AFTER THE TRUTH.

“ Besides the above, many are the attempts I made for the purification of my soul. I made pilgrimages to Tirukootalan, Pavanasam, Tiruchentoor, Velvymaley, Marutuvamaley, Cape Comorin, &c. I carried the sacred Kavady, or canopy, with offerings for various temples, acted the part of a menial servant to many ascetics, gave alms, erected fanes, by all which my property was wasted, my health impaired, and the comforts of my family and the peace of my mind destroyed. Then I began to reflect seriously upon my wretched condition, and lifted my heart towards the Divine Spirit, and said, “ O God, I have subjected myself to many hardships, inconveniences, and expenses in the performance of these irksome duties, believing them to be in accordance with Thy will. But I am still a stranger to that peace which arises from obedience to Thy commands. Reveal unto me, therefore, O God, that Book which contains a true record of Thy will, and introduce me into the society of those who are Thy faithful servants.” Then I was directed by a dream to join my family, which I did, but continued to beseech God in the same way. Thus, when it came to be known among my friends and relatives that my feelings were rather in favour of Christianity, some were displeased with me, others persuaded me to give up my new belief, while a most intimate friend and disciple of mine conjured me, by a Guru of great sanctity, not to speak of Christianity to anybody. Unwilling to forfeit the good-will of my friends, and dreading their displeasure, I gave up reading the Word of God and had recourse to the old Poojas, quieting my conscience with the supposition that Christianity is not the *only* way of salvation, that a man in Hinduism can be saved if he will only perform such good works as are acceptable to the Deity. I believed there were evidently instances of persons that have so obtained heavenly bliss, and that therefore it does not appear that a profession of Christianity is *essential* to salvation. Moreover, I tried to dissuade Nagendran, the new convert, who was formerly a disciple of mine, from going to the place of public worship on Sundays. Being apprised of all this, the assistant missionary called at my house one Sabbath evening in November last, read and explained the case of the conversion of Cornelius and of his household, and, after showing that it is utterly impossible for man to obtain the pardon of sin and the sanctification of the soul by almsgiving, prayer, and fasting, or by any other kind of external praiseworthy conduct, exhorted me with great earnestness and anxiety to become a disciple of Christ without further delay, urging that my delay would most certainly tend to the ruin, not only of my own soul, but of the souls of those who believe and honour me as their Guru; for which I would have to answer to God in the day of judgment. God blessed the exhortation, so that my heart was filled with fear and anxiety. I forthwith entered my closet, and, kneeling down before the flowers that were heaped for the performance of my usual pooja, and fixing my thoughts on the cross of the Lord Jesus Christ, I implored God to pardon my sins and make me his servant. From that moment the poojas ceased, and my mind began to find peace. Ever since I have had the boldness to

associate myself more freely with the servants of God, and attend Divine service with them.

DECISION FOR CHRIST.

“ ‘ On last New Year’s Day the Rev. Mr. Duthie presented me with a Bible, observing that it was the only true Veda, and advising me to read it very carefully. Since that time I became much more regular in reading God’s Word, and came to the assistant missionary to get difficult passages explained, and prayed with him, and with Devadasen, evangelist. Also I occasionally conversed with Mr. Duthie, who earnestly advised me to make an open profession of my faith in Jesus by receiving baptism. After much delay and hesitation, I at length made up my mind to ask him to baptize me, and, as he has kindly admitted me to this ordinance, I now stand here before God and before you his Church, and beseech you all to pray that the Lord would confirm me in the faith, embolden me to proclaim His name without fear among those who are yet ignorant of it, and that He would condescend to convert my wife and children and other relatives and friends, and make them serve at His holy feet. Everlasting thanks be to the true and living God, who had compassion on me in the deep perplexity of my sinful mind, and revealed unto me His holy Son Jesus, enabling me by His Holy Spirit to lay my sins at His feet and receive peace. Amen.’ ”

“ In closing this rather too lengthy communication, I would make a single remark. The slow progress of the Gospel among the people of India is a frequent topic of wonderment or complaint in some quarters; but, when difficulties and hindrances such as those alluded to above come to be considered, the wonder ought surely to be that so many souls have been delivered from the bondage of a system of superstition and idolatry so dismal and soul-destroying as Hinduism is. But we believe the Gospel that we preach to be the power of God, and every now and again we have striking *demonstration* of this truth.

“ Pray for us, that the word of the Lord may have *free* course and be glorified throughout Travancore.

“ Believe me, my dear Dr. Tidman,

“ Yours very faithfully,

“ J. DUTHIE.

“ Rev. Dr. TIDMAN.”



SOUTH AFRICA.

PORT ELIZABETH.

THE report for the past year of our venerable brother the Rev. R. EDWARDS, of Port Elizabeth, supplies some very interesting information of the success of the Gospel among a native tribe called the BAPERI. He has laboured with diligence and perseverance among these people for several years; and the report, from which we make the following extracts, represents these children of the desert in a more attractive character than any of their countrymen—

more free from native prejudice, more ready to listen to Christian teaching, and, through the Divine blessing, more cordially receiving the Gospel than any around them. Mr. Edwards writes as follows:—

“The majority of the male part of the congregation consist of Baperi, a very numerous tribe, some four or five days south-west of Delagoa Bay. They are met with in all the colonial towns. They work their way into the colony to escape Boer oppression and their tyrannical chiefs. These people are more peaceable and tractable than Kaffirs or Fingoes, and more readily adopt civilized habits; and if there are degrees in depravity, they are less slow of heart to believe the Gospel than the former. They clothe very respectably on Sabbath days. When they attend to instruction, the desire “to know the book” follows, and an effort to learn to read, in which they persevere till successful. Some of these, ‘brought from afar,’ now read three languages; viz., Dutch, Kaffir, and Sesuto. We also find them more liberal than either of the other tribes (Kaffirs and Fingoes), who, with few exceptions, give yearly twelve shillings—the Baperi one pound, or one pound ten shillings, and even two pounds, their contributions to the Society. Last year, when the chapel clock became useless, one was purchased from a friend selling off, at cost price. We appealed to them to raise the amount as a free gift; and a few days afterwards they brought eleven pounds three shillings, raised by Baperi alone.

“We may be allowed to give some examples of what our ears have heard and our eyes have seen of the work of the Spirit of Christ. An aged Kaffir woman, some years a traveller in the narrow way, as she approached the end of her pilgrimage became more abundant in joy and peace in prospect of her change. When she sickened unto death believers were in attendance upon her, and were much cheered by her strong faith in Christ Jesus as her all-sufficient Saviour. On a Sabbath morning, ‘very early,’ she took leave of those present; and, while yet dark, she expressed her desire that we should be sent for: ‘she was going home to Jesus, and wished to take leave of her teacher.’ We gladly hastened to her lowly bedside, and, with deep emotion and tears of joy, heard her whispers (in great physical weakness) of assurance that she was safe in the hands of Christ her Redeemer, and would soon be with Him. One hour after our interview with her the redeemed soul left the body of sin and death and was present with the Lord. Her peaceful, joyous end was blessed to one of her sons (she was a widow), who has continued to give satisfactory evidence of change of heart and consistent life ever since.

“A young man of the Baperi who was not long here attended public worship and began to attend school. He, however, sickened, consumption followed, and he was confined to his bed. No one knew what was passing in his mind; he made no profession, was not even an inquirer; but as his weakness increased he made known his mind and change of heart, of which he gave evidence in his clear views of salvation by the all-sufficient atonement of Christ for his sins. All who visited him were much surprised at his knowledge and strong faith. As his end drew nigh his joy and confidence in the Redeemer waxed stronger. Visitors retired giving glory to God for his unspeakable gift to a

mere stranger in a strange land. He was much concerned for his fellow-tribemen, and, though weak, admonished them to 'fly to Jesus for life eternal.' His peaceful end was likewise 'useful to quicken the believers and confirm their faith in Divine truth.

"Some years since a party of the Baperi wished to return to their country. They were in the inquirers' class, and one of them was able to read. We proposed to baptize them ere long, but, as they were returning to a dark heathen land, we hesitated. They, however, were admonished to hold fast 'the Word,' with continued 'prayer, and make known to others what they knew and understood. Prayer also was made for them by the Church. They had a long, and, to escape the Boers, a dangerous journey, but reached their country in safety. Of one man especially of this party, named David, a little of the previous history may be given. He, like great numbers, came to the colony 'to seek riches.' He, however, became intemperate, and much opposed 'to hear the Word of God.' He became ill, and was taken to the hospital, where his money (£5) was stolen. He, in desperation at his loss, attempted suicide. After his recovery he witnessed the peaceful death of one of his countrymen, and was employed to dig his grave, and while at work reflected upon what was to him mysterious—"joy in death;" for death to a native is the most terrible of all evils. The name of the departed is never heard, from aversion to hear or speak of death. In the grave the first half-desire to hear the Word which can give joy in death arose in his mind; and David, after a struggle with himself, went once or twice to the chapel and heard what he was determined not to believe; but eventually, against his will, he was made not only willing to hear, but to believe and be saved. The party reached their country in safety, and lost no time in making known the 'good news' they had heard in the colony. One man of the party, who was able to read, was ordered to the war with the Boers, and was killed.

"David especially endeavoured, as far as in him lay, to instruct those who appeared to wish to hear. His humble efforts were blessed: the numbers increased who met to hear and pray, till at length the company became so large that the chief, who has the power of life and death in his hands, became much concerned, and afraid 'the Word, the strange Word,' might 'destroy their laws and customs,' and 'he be left without people.' Under the influence of his fears, jealousy, and ignorance, the despot chief resolved upon persecution, 'to prevent the Word from doing further evil.' Those who were supposed to believe the Word were, men and women, taken to prison. David was the first brought to the chief and his like-minded council, and questioned 'whether he would cease to speak and teach God's Word: if not, he might suffer punishment. He replied, 'Although I suffer, I cannot cast away the true Word of Life.' He was thrown down and beaten very severely: his back was much lacerated, and his blood flowed freely. When the rods used broke, others were supplied; but David was immovable, though suffering much. The chief found, to his astonishment, that punishment was not able to cast out the Word from David's heart.

"The other prisoners were called upon, and the same question put to them—if they would or would not give up the Word. All replied in the negative, and were more or less punished. One woman, when told she, 'not being a believer,

might go free, 'No,' said she; 'where my fellow-prisoners die, there will I die with them.' The chief called a general meeting of his people, and ordered those who loved the Word to stand on one side and the others on the opposite side: and, to his surprise and displeasure, he saw a much larger number of adherents to the Gospel than he expected. He called out the aged for chastisement, and again he found that beating beyond the hope of life was useless. One man, however, yielded to temptation, to escape persecution, but in consequence became most unhappy in mind. Life was unbearable. He shut himself in his house, and, with spear in hand to resist any attempt to rescue him, with his own hand set fire to the house, and perished in the flames. That melancholy event warned all against apostacy, and strengthened their confidence in the truth of God. Persecution tended rather to the furtherance of the Gospel. The desire for knowledge grew, men were sent hundreds of miles, to the French mission-station, to purchase books, and returned with burdens of, to them, treasures of knowledge."

S O U T H S E A S.

RAROTONGA.

MANY of the friends of the Society will remember the youthful ISAIA, of Rarotonga, who accompanied the Rev. WILLIAM GILL, now of Woolwich, on his return to England in the year 1853. He remained in this country about three years, during which he acquired a large amount of useful information, and his disposition and character were more fully brought under the influence of the Gospel. He sailed in the late "John Williams" for his native island as a hopeful disciple of Christ; and from that time he has been not only upheld by Divine strength, and enabled to walk as becometh the Gospel, but he has been usefully employed as a Christian teacher, and is now the pastor of the native church at ARORANGI, formerly under the care of his friend and father Mr. Gill. There is a peculiar interest attached to the character of this young man, as the son of the first native evangelist who carried the Gospel to Rarotonga. This aged disciple, PAPEHIA, still lives; and though in very advanced age, he appears, from the following letter of his son, to be still capable of performing a measure of Christian service among the islanders.

"Rarotonga, September 1st, 1866.

FROM ISAIA PAPEHIA TO THE REV. WILLIAM GILL.

"MY PARENTS, MR. AND MRS. GILL,—Peace be with you from God.

"I, your child, Isaia, again write to you two and send my love. My wife also and our three children send their love to you. We have been preserved and continue to dwell in the midst of our own people in this land. I am living at your station, 'Arorangi,' and am doing the work of God amongst the people over whom He has placed me. This good work is often hindered by the evil doings of the ungodly, and especially by the evils of intemperance

practised by the foreigners. But in the midst of all this evil the Church of Christ is growing in goodness, and our work is prospering.

“We are occupying your house at ‘Arorangi.’ Both it and the premises are in good repair. The coffee you planted is growing well. I have for some time had a box of it ready to send you, but no ship has come to take it. Very many of the elder people whom you knew have died; but others (a new generation) have been raised up to take their places. Do not fail to remember us in your prayers, and ask your Church also to pray for us.

“My father, Papehia, is still alive; and, although so old, he is in good health. He and my mother send their love to you two.

“Now I would ask you to obtain help for me in my work here for our schools. We are much in want of paper, copy-books, ink, slates, and pencils. Do try to get us a supply of these things. We are much in need of them. I hope you will never forget me. Please write soon to your,

“In conclusion,

“ISAIA PAPEHIA.”

DEATH OF MRS. SCOTT, OF SAMOA.

WE have again the mournful task of reporting the death of a youthful labourer, who had just entered on Missionary work in these islands, in the fervent hope and expectation of spending many happy years in the service of her Saviour. Mrs. Scott, the wife of the Rev. G. F. Scott, sailed from England, with her husband, in the month of June, 1864. Their destination was UEA, one of the Loyalty Islands, from which we have just received painful intelligence of the persecuting disposition of the Catholic priests who have settled on that island. So hostile to the labours of Protestant Missionaries were these men, that our young brother was advised to proceed to SAMOA, believing that his settlement at Uea would be strongly resisted. He had not landed in the Navigators' Islands more than six months, and had commenced his labours with very cheering prospects, when his amiable and devoted wife was removed by the hand of death, making the fifth young missionary in these Islands cut down in the morning of life within the last three years. This distressing event has been communicated by her afflicted husband in the following letter:—

“Apia, Samoa, November 7th, 1865.

“MY DEAR DR. TIDMAN,—I am sure I shall have the sympathy of yourself and of all the Directors in the heavy affliction now laid upon me. It is indeed a *heavy affliction*, and my heart is wrung with anguish more bitter than I can describe; for it has pleased the Lord Jesus to take to Himself my dearly beloved wife. She was called home on the 28th August, just four months after our settlement at Leone, where we had hoped to have lived and worked together for Jesus through many years. The Master has, however, not permitted this. Doubtless He will in His own good time permit us to see why this bitter cup has been meted out, but at present it is all mystery.

The circumstances of my beloved one's death are briefly these:—In July I was laid aside by a serious attack of typhus fever, so serious that my life was despaired of. The fatigue and anxiety connected with such an illness brought on a low nervous fever in my dear wife. Change and rest were sought at Pagopago, as soon as I was able to be removed, but were ineffectual in her behalf. The fever superinduced a concealed form of sub-acute internal inflammation, under which she fell most sweetly asleep in Jesus. From Mr. and Mrs. Powell we both received every possible attention, and they have now added to their kindness by taking my dear little motherless babe under their care in their contemplated voyage to England. The brethren recommended me to accompany them, and have given me their sanction to do so. Accordingly we are now waiting here, and expect to sail per 'Helene' next week. I need not now enter into particulars, as I hope to see you almost as soon as the arrival of this letter; and, indeed, time forbids it, as I am expecting the mail-bag to be closed immediately. With my kindest regards to yourself and the Directors, believe me,

“ My dear Dr. Tidman,

“ Yours most faithfully,

“ Rev. Dr. TIDMAN.”

“ GEO. FRED. SCOTT.

FINAL DEPARTURE OF THE “JOHN WILLIAMS.”

IN our last Number we informed our readers that the “JOHN WILLIAMS,” after a tempestuous passage down the Channel, had sought refuge in Portland Roads. In that asylum she remained a fortnight, in consequence of the unfavourable weather, enjoying the continued kindness of the Christian inhabitants of Weymouth; but on the morning of Monday, the 29th of January, she proceeded down the Channel with a fair wind; and as no intelligence has since been received, there is every reason to hope that she continued her course without further obstruction or delay; but we can scarcely expect to receive any additional intelligence until she reaches ADELAIDE, the first port of Australia to which she is bound.

ANNIVERSARY SERVICES IN MAY, 1866.

THE Directors are gratified in announcing to the Friends of the Society that they have made the following arrangements for the ensuing Anniversary :—

MONDAY EVENING, MAY 7th.

WEIGH HOUSE CHAPEL.

SERMON TO THE YOUNG, by the Rev. GEORGE WILKINSON, of Chelmsford.

To commence at Seven o'clock.

WEDNESDAY, MAY 9th.

MORNING:—SURREY CHAPEL.

SERMON by the Rev. DAVID THOMAS, B.A., of Bristol.

Service to commence at half-past Ten o'clock.

EVENING.—TABERNACLE.

SERMON by the Rev. CHARLES VINCE, of Birmingham.

To commence at Seven o'clock.

THURSDAY, MAY 10th.

MORNING.—ANNUAL MEETING—EXETER HALL.

Chair to be taken at Ten o'clock.

EVENING.—JUVENILE MISSIONARY MEETING—POULTRY CHAPEL.

Chair to be taken at Six o'clock.

FRIDAY EVENING, MAY 11th.

THE LORD'S SUPPER will be administered in several Metropolitan Places of Worship.

LORD'S DAY, MAY 13th.

SERMONS will be preached on behalf of the Society at various chapels in London and its vicinity.

TO THE AUXILIARY SOCIETIES IN LONDON AND THE COUNTRY.

THE Officers and Committees of Auxiliary Missionary Societies in London and its vicinity are respectfully requested to pay their amounts at the Mission House on or before Saturday, the 31st instant, the day appointed for closing the accounts. The List of Contributions should be forwarded on or before that day, in order that they may be inserted in the Society's Annual Report for 1866.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their Contributions to the Rev. ROBERT ROBINSON, Home Secretary, so that they may be received on or before Saturday, the 31st instant; together with correct Lists of Subscriptions and Collections duly arranged for insertion in the Annual Report.

NEW YEAR'S SACRAMENTAL OFFERING TO WIDOWS' FUND.

LONDON AND ITS VICINITY.											
Abney Chapel	7	4	4	Arundel	1	1	0	Chichester	4	0	0
Anerley	2	13	10	Ash	2	4	6	Chiddingly	1	0	0
Barbican: Pavement Cha.	5	0	0	Atherstone: Colehill St.	2	0	0	Chinnor	1	4	0
Bedford Chapel	6	0	0	Avebury: Free Church	0	15	4	Chippenham	1	10	0
Bethnal Green	3	10	0	Baldock	1	0	0	Chirk: The Quinta	1	10	0
Bishopsgate Chapel	5	0	0	Banbury	1	6	0	Chorley: St. George's St.	2	13	0
Blackheath	17	14	7	Barnard Castle	1	0	0	Cleckheaton	2	2	0
Bromley	4	3	6	Barnet	2	10	0	Clevedon	2	0	0
Buckingham Chapel	1	1	0	Barnsley	1	19	0	Cockermouth	2	0	0
Camberwell Green	19	15	0	Barrington	0	14	0	Colchester: Headgate	1	1	0
Camberwell New Road	4	0	0	Barrow	0	10	6	Lion Walk	10	0	0
Cambridge Heath	5	0	0	Barton-on-Humber	0	16	8	Corfe Castle	0	10	0
Clapham (Moiety)	25	0	0	Basingstoke: London St.	1	16	0	Coventry: West Orchard			
Clapton	25	0	0	Bassingbourn	1	9	0	Chapel	4	0	0
Claremont Chapel	12	10	9	Bath: Argyle Chapel	12	0	0	Creton	1	4	0
Clifton Chapel	2	0	0	Percy Chapel	14	14	10	Crundall	1	0	1
Craven Chapel	20	0	0	Beebles	2	13	0	Curry Rivel	0	12	0
Craven Hill Chapel	13	7	1	Bedford: Bunyan Meeting	10	10	0	Darlington	1	10	0
Croydon: George St. Cha.	5	16	1	Berhice: Almon Chapel,				Dartmouth	1	0	0
Deptford	2	3	0	including £1 from Rev.				Darwen: Belgrave Chapel	3	3	0
Ebenezer Chapel, Shadwell	1	0	0	G. Pettigrew, as a thank-				Deal	2	0	0
Eccleston Chapel	10	0	0	offering for the safe arrival				Derby: Victoria Street	8	0	0
Edmonton and Tottenham	5	0	0	of Mrs. P. and family	5	10	0	Joshua Denston,			
Falcon Square	5	0	0	Beverley	1	10	5	Esq.	5	0	0
Finchley	3	0	0	Birkenhead: Oxton Road	5	13	6	Mrs. Fletcher, sen.,			
Forest Gate	1	11	0	Birmingham: Carr's Lane	15	0	0	Askertfields	1	0	0
Forest Hill	3	13	10	Bordesley				Deddington	1	1	5
Gospel Oak Chapel	0	17	0	Street	1	1	0	Devizes	5	0	0
Greenwich Road	2	3	0	Ervington	2	0	0	Devonport: Princess Street	2	9	6
Hanover Chapel, Peckham	10	0	0	Edgbaston	19	13	1	Dewsbury: Trinity Chapel	5	0	0
Hare Court Chapel, Canon-				Highbury	3	5	6	Ebenezer Cha.	3	7	0
bury	22	15	4	Lozells	3	3	0	Dogley Lane	0	15	0
Harley Street, Bow	4	0	0	Moseley Rd.	2	12	8	Doncaster	4	0	0
Hilgate	8	6	2	Saltley	2	1	0	Dorchester	1	2	11
Holloway	10	1	0	Steelhouse				Dorking	4	13	0
Hurnsey: Park Chapel	11	12	4	Lane	7	3	2	Douglas	2	8	2
Horbury Chapel	8	11	10	Bishop's Stortford	10	0	0	Driffield	3	13	6
Kentish Town	17	4	5	Blackburn: Chapel Street	1	0	0	Dudley	5	0	0
Kingsland	10	0	0	James Street	3	7	6	Dunmow	1	10	0
Latimer Chapel	2	0	0	Blakeney	0	15	0	Ealing	5	0	0
Lewisham: High Road	9	18	6	Blandford	3	4	10	Karlshaton	1	14	3
Union Chapel	10	10	0	Bognor	1	1	0	Egham Hill	5	8	6
Loughborough Park Chapel	5	12	0	Bolton: Mawdsley Street	3	3	3	Elland	0	10	6
Lower Clapton	8	8	0	Booth	1	18	1	Elswick	1	18	6
Markham Square	3	3	0	Bosham	0	10	0	Exeter: Castle Street	5	10	0
Merton	2	7	6	Boston: Grove Street	2	0	0	Falmouth	1	1	0
Middleton Road	10	11	0	Bournemouth	7	0	0	Fareham	2	0	0
Mile End New Town	3	3	0	Bradford-on-Avon	2	0	0	Faversham	4	0	6
New College Chapel	13	8	11	Bradford (Yorkshire):—				Fleetwood	3	0	0
New Court	2	0	0	College Chapel	4	0	0	Folkstone	4	8	0
Norwood: Lower	3	10	0	Greenfield Chapel	2	2	0	Forlham	0	13	6
Upper	3	2	10	Horton Lane	10	0	0	Fordingbridge	1	1	0
Oaklands Chapel	1	0	0	Lister Hills	2	0	0	Frome: Rock Lane	2	0	0
Offord Road	9	5	0	Salem Chapel	8	10	4	Zion Chapel	4	10	0
Old Gravel Pit Chapel	25	0	0	Bridport	3	9	0	Gainsborough	1	5	0
Paddington Chapel	10	0	0	Brigg (2 years)	2	3	5	Glasgow: Elgin Place	11	0	0
Park Chapel, Camden Town	16	13	4	Brighouse	4	10	0	Gloucester: Southgate St.	4	14	0
Peckham Rye Chapel	3	14	0	Brighton: London Road	8	7	2	Gomeral	2	19	6
Poultry Chapel	22	17	11	Union Street	8	15	9	Gravesend	10	0	0
Plumstead	1	1	0	Bristol: Arley Chapel	14	0	0	Great Berkhemstead	3	0	0
Putney	1	1	6	Castle Green	5	14	8	Great Eversden	1	14	0
Richmond	4	16	0	Highbury Chapel	30	9	2	Great Ouseburn	1	2	6
Robert Street Chapel	3	0	0	Long Ashton	2	0	0	Green Hammerton	0	4	0
St. John's Wood	3	0	0	Bromsrove	1	7	8	Greenhithe	3	8	0
Sion New Chapel	1	14	4	Brownhills	1	0	0	Guernsey: Eldad Chapel	1	17	6
Stepney Meeting	6	0	0	Bruton	1	0	0	Guildford	5	0	0
Sutherland Chapel	2	14	5	Buckingham	2	9	13	Halesowen	1	0	0
Teoting	1	1	0	Bungay	1	10	0	Halesworth	2	0	0
Trevor Chapel, Brompton	6	0	0	Burnham Market	1	0	4	Halifax: Harrison Road	5	0	0
Trinity Chapel, Brixton	10	0	0	Burley	1	1	0	Sion Chapel	7	0	0
R. T. P.	5	0	0	Burnley: Bethesda Chapel	2	13	0	Square Road	5	5	0
Trinity Chapel, Poplar	11	9	5	Westgate Chapel	6	8	0	Halstead: Old Meeting	2	7	9
Walthamstow: Marsh St.	5	0	0	Bury: Bethel Chapel	1	0	0	Hanley: Tabernacle	5	0	0
Wandsworth	5	0	0	Castle Cross Chapel	1	0	0	Harrogate	3	0	0
Weigh House	17	0	0	New Road Chapel	1	18	2	G. Rogers, Esq.	0	10	0
Winchmore Hill	3	0	0	Park Chapel	2	0	0	Harrold	2	10	0
Woodford	11	4	10	Bury St. Edmund's: Whit-				Hartlepool	2	7	4
Wood Green	1	19	0	ing Street	2	0	0	Hartlepool, West	1	10	6
Woolwich: Rectory Place	7	6	2	Buxton	0	15	0	Hartlepool: Mrs. Watson	1	0	0
Union Chapel	1	1	0	Cambridge	3	14	0	Harwich	1	0	7
York Road Chapel	9	0	0	Cannock	0	7	9	Hastings: Robertson St.	10	10	0
W. C. Gellibrand, Esq.	7	0	0	Canterbury: Union Chapel	2	13	0	Hereford	1	8	0
J. E. Dunt, Esq.	3	0	0	Carlisle: Charlotte Street	1	1	0	Herne Bay	1	4	0
E. W.	0	5	0	Lowther Street	1	0	0	Hertford	2	0	0
W. F.	0	5	0	Castle Hedingham	4	12	6	Hexham	2	0	0
				Chatham	5	0	0	Heywood	1	12	2
				Chalford	0	11	0	High Wycombe: Crendon			
				Chelmsford: London Road	9	0	0	Lane	3	0	0
				Cheltenham: Highbury				Trinity	2	1	0
				Chapel	8	8	0	Hitchin: Mrs. D. Lloyd	0	10	6
				Chesham	1	10	8	Hoddesdon	3	0	0
				Cheshunt: Crossbrook Ch.	3	0	0	Honiton	1	7	6
				Chester: Commonhall St.	3	4	4	Hopton	2	0	0
				Queen Street	9	10	11	Horningsham (Wilts)	0	5	0
COUNTRY AND ABROAD.											
Alston	0	13	1								
Alfriston	0	11	6								
Alton	3	10	0								
Amble	0	18	0								
Andover	5	0	0								
Annan	1	5	0								

Horwich	0 15 0	Norwich: Chapel in Field	5 0 0	Stebbing	1 10 0
Huddersfield: Highfield	8 0 0	Princes Street	4 10 0	Steeple Bumstead	0 19 3
Hillhouse	2 10 0	Nottingham: a Friend, per		Stockport: Wycliffe Ch.	1 18 4
Ramsden St.	7 0 0	Rev. C. Cleinunce	0 10 0	Stone	1 14 0
Hull: Fish Street	10 0 0	A Friend (D.)	5 0 0	Stonehouse	1 8 0
Hope Chapel	6 6 0	Castle Gate	10 0 0	Stowmarket	3 10 0
Ilfracombe: per Rev. G.		Friar Lane	3 0 0	Stratford-on-Avon	2 5 0
Waterman	1 1 0	Nuneaton: Zion Chapel	1 0 0	Wilmcote	0 5 0
Ipawich: Tacket Street	5 0 0	Oakham	1 0 0	Stroud: Bedford Street	4 4 0
Itchen	0 10 0	Oakhill	4 6 3	Stubbin (Yorks)	1 3 6
Jersey	2 1 0	Oldham United Commu-		Sunderland: Bethel Chapel	6 0 0
Keighley	3 0 0	nion	3 5 10	Ebenezer	5 0 0
Kingsbridge	2 4 0	Ombersley	0 6 10	Surbiton	12 15 0
Kingston	5 5 6	Ongar	1 3 2	Sutton	2 5 0
Knowle	0 7 6	Ormskirk	1 7 6	Sutton Valence	1 14 0
Knutsford	1 3 9	Ossett	2 0 0	Swanage	0 15 0
Lancaster	5 10 0	Oswestry	3 19 6	Tattenhall	1 4 0
Launceston (Cornwall)	1 0 0	Parkstone	1 0 0	Taunton: North Street	15 10 2
Lavenham	1 0 0	Pateley Bridge	0 13 6	Paul's Meeting	4 6 3
Leamington: Holly Walk	3 1 9	Penrith	1 10 0	Tavistock	3 9 3
Spencer St.	4 10 0	Peterborough: Trinity Ch.	4 0 0	Tewkesbury	2 3 2
Leatherhead	1 18 9	T. White, Esq.	1 0 0	Thame	0 18 0
Leeds: Jacob Naylor, Esq.	0 10 0	Petersfield	1 7 0	Thatcham	1 0 0
Belgrave Chapel	6 0 0	Plaistow: Union Congre-		Thaxted	2 0 0
East Parade Chapl.	15 15 0	gational Church	1 14 0	Theddington	1 10 0
Leicester: Bond Street	7 0 0	Plymouth: Sherwell Ch.	9 14 0	Therfield	1 0 0
Gallowtree Gate	7 6 10	Pocklington	1 0 0	Thirsk	1 0 0
London Road	4 6 0	Pontefract	1 0 0	Thornbury	0 13 0
Oxford Street	2 2 0	Poole	2 5 0	Tisbury and Fovant	1 14 1
Leigh Sinton	1 5 0	Portland	0 19 2	Titchfield	0 15 0
Lenham	0 8 0	Portsea: Sion Chapel	2 18 3	Tiverton	5 1 0
Lewes: Tabernacle	4 4 1	Preston: Cannon Street	5 0 0	Torquay	11 11 1
Lightcliffe	1 8 6	Lancaster Road	2 12 8	Towcester	2 0 0
Limpley Stoke	1 0 0	Radcliffe Bridge	1 0 0	Trowbridge: Tabernacle	6 0 0
Linton	1 10 0	Ramsbottom	2 0 0	Silver Street	1 0 0
Liverpool: Crescent and		Reading: Broad Street	7 0 0	Truro: Town Hall	1 10 0
Norwood Chapels	28 15 0	Trinity Chapel	6 0 0	Tunbridge Wells	4 0 0
Great George St.	26 10 8	Reigate	2 0 0	Countess of Huntingdon's	
Toxteth Chapel	2 14 0	Ripon	1 6 8	Chapel	3 10 0
Waterloo Cha.,		Rochdale: Milton Church	4 15 9	Tutbury	0 10 0
per Mr. J. O.		Providence Chapel	3 10 0	Upminster	2 10 0
Jones	2 0 0	Rochester: Vines Chapel	2 0 0	Uttoxeter	2 0 0
Welsh Tabernacle	2 10 0	Romsey	4 2 3	Uxbridge: Providence Ch.	5 0 0
Llanelli: Park Congrega-		Ross	1 5 0	Ventnor	2 0 0
tional Church	3 9 0	Rotherham	3 0 0	Wallingford	2 0 0
Long Buckby	1 12 6	Royston: John Street	5 5 0	Walsall: Bridge Street	1 0 0
Long Sutton	1 19 8	Rubery	0 14 0	Ware: High Street	2 0 0
Louth	2 4 7	Saffron Walden	2 10 0	Wattisfield	4 0 0
Lowestoft	3 3 7	St. Leonard's	5 0 0	Wellingborough: Salem	
Ludlow	1 13 6	St. Mary Cray	2 10 0	Chapel	2 10 0
Luton	3 10 0	Salisbury: Endless Street	4 15 6	Cheese Lane	2 10 0
Lutterworth	2 0 0	Saltaire	12 15 0	Wellington (Salop)	0 10 0
Lynn: a Servant	0 10 0	Sandbach	3 7 6	Wells (Norfolk)	1 0 0
Macclesfield: Roe Street	4 0 0	Sawston	1 18 6	Wells (Somerset)	1 0 0
Townley St.	8 4 0	Scarborough: Bar Church	10 10 0	Westerham	0 10 0
Maidenhead	6 3 6	Selby	0 12 6	West Melton	0 16 1
Manchester: Charlestown	1 2 10	Shaldon	1 10 6	Weston-super-Mare	4 6 2
Cheetham		Sheerness: Alma Road	1 2 6	Weymouth: Gloucester St.	2 5 0
Hill	10 0 0	Sheffield: Howard Chapel	2 0 0	Whitehaven	5 0 0
New Windsor	3 12 0	Nether Chapel	12 8 6	Whitstable	4 10 0
Manningtree	1 0 0	Queen St. Cha.	5 0 0	Wickhambrook	1 2 0
Manusfield	1 0 9	Tabernacle	1 3 0	Wickham Market	0 15 0
Marden	1 7 0	Wicker Chapel	5 0 0	Wilton	1 0 0
Market Harborough	6 0 0	Sherborne	2 18 0	Wilmalaw	3 16 0
Market Weighton	1 1 0	Shrewsbury: Abbey Fore-		Wincanton	0 18 0
Mariborough	1 12 0	gate	2 0 0	Windsor	5 12 0
Matlock Bath	1 3 0	Castle Gate	0 10 3	Wingham	0 18 6
Melbourne (Camb.)	2 11 6	Swan Hill	4 12 8	Wingrave	1 0 0
Milborne Port	1 7 6	Sidmouth	2 0 0	Wirksworth: Temperance	
Milton-next-Sittingbourne	2 14 10	Skipton	1 7 0	Hall	1 7 0
Moor Green	0 10 0	Sleaford	0 11 6	Wisbeach	2 11 6
Morchard Bishop	0 9 3	Slough	5 0 0	Witham	2 0 0
Morley: Rehoboth Chapel	2 2 0	Smethwick	2 2 0	Wolverhampton: Queen St.	10 0 0
Mossley	2 0 4	Soham	1 0 0	Woodbridge: Quay Chapel	2 1 9
Nailsworth	1 1 0	Southampton: Above Bar	6 0 0	Worcester	7 16 10
Newbury	4 10 0	South Molton	1 6 0	Workop	1 7 0
Newcastle: West Clayton		South Petherton	1 5 0	Worthing	5 4 9
Street	2 2 0	Southport: East Bank	12 0 0	Wotton-under-Edge: Ta-	
St. James's Ch.	10 10 0	West End	6 3 7	bernacle	4 0 0
Newport (I. of W.): St.		South Shields	3 0 0	Wrexham: Chester Street	4 0 0
James's Street	2 7 4	Sowerby Bridge	1 10 0	Yardley Hastings	1 10 4
Newport (Mon.)	3 1 10	Staines	2 0 0	Yarmouth	7 12 9
Northfleet	1 8 8	Staleybridge	4 0 0		
North Shields	4 15 1	Stamford	1 19 0		
Northwich	3 10 0	Stand	0 15 10		
		Stanstead	1 0 0		

MISSIONARY CONTRIBUTIONS.

From 17th January to 22nd February, 1866.

THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

<p>Lat. Dr. 571 10 2 180 0 0 A. Le P. B. Al- Lyon, erry, in of the son Le Esq., 180 8 0 ek, M P 30 0 0 L. Esq., 50 0 0 18 10 10 1 s Anso- Mauers, ley's 10 18 5 er, for orbold's druas 4 0 0 Lahier's de Ardo, 0 10 0 Young Eather, sh, 2 0 0 er Rev. s 1 0 0 per Rev. as, for Chapel Mada- 0 10 0 r Chapel. ss, per ins 13 12 0 rpham, Chapel. sol 2 14 11 7117 Chapel. sol 10 9 10 L 5 14 1 142. 4s. sapel, Shadwell el 3 10 0 on Chapel to Miss 13 0 0 15 0 2 r Fund 10 0 0 W. 8s. 3d. Congregational sack. ark Wilks. Fund 31 14 4 10 1 0 1 0 0 1 3 2 Road rds 8 18 2 1 7 0 r Schools. Mada, rner, 2 0 0 1 10 0</p>	<p>For South Sea Is- lands. 1 0 0 Mrs. B. B. Turner, for the New Chapel at Pullyday 1 0 0 30s. 2s. 6d. Horton Auxiliary. On Account 7 0 0 John Street Chapel, Bedford Row. Per Mrs. Harrington Evans. Girls' Sunday School, for Mrs. Corbould's School, Madras 23 17 5 Kensington. Rev. J. Stoughton. Legacy of the late Miss Martha Bunoc, less duty 45 0 0 Kingsland Congregational Church. Legacy of the late Miss Rachel Le- mange, per Rev. T. W. Aveling 45 2 11 Mile End New Town. On Account 18 9 0 For Widows' Fund 2 2 0 21s. 11s. 6d. Old Gravel Pit Chapel. Per T. T. Curwen, Esq. T. Chatteris, Esq., 1 1 0 Mr. Darton, for Ma- dagascar 0 0 0 Sunday Schools 15 10 10 Juvenile Association 8 15 2 For Widows' Fund 15 0 0 10s. 10s. 1d. Park Chapel, Camden Town. For Widows' Fund 14 13 4 Collected by Miss E. Hutton- Mr. Heather 1 0 0 Mr. Allen 1 0 0 Miss A. Geller 2 13 8 Esq. 11s. 19s. 7s. Southgate Road. Sunday Schools 2 2 0 Bury Chapel. Per O. G. Saunders, Esq. On Account 99 2 1 Tolmer's Square Congrega- tional Church. Collection 10 2 0 Weigh House. Juvenile Association. Mr. H. J. Cook, Treasurer. For Zechariah, in the Rev. G. Hall's 0 0 0 Solomon Leighton, in the Rev. J. H. Forster's 2 10 0</p>	<p>Emma Watson, In- bella Nison, and Harriet Williams, in Mrs. Corbould's Linda and Maria, in the Rev. S. Rice's Konechotta and Kamino, in Mrs. M. Jones's Ching Won Tuk, in Mr. Muirhead's Sarah, in the Rev. J. Dennis's A Child, in Mrs. Wilkinson's Eleanor, in Mrs. Hansway's A Child, in the Rev. R. Birt's 2 0 0 Missionary Boxes. Jane Burnett 0 10 1 Ellen Cooper 0 2 2 Mrs. Gillett 0 4 4 E. Pasmore 0 10 5 Master Macfarlane 0 2 2 M. Sexton 0 13 4 M. Preese 0 1 4 K. Westbrook 0 3 0 S. Woolton 0 2 0 For Widows' Fund 2 2 0 Bays' Mission Home and School. Mr. Allaway 1 1 0 Mr. T. Micalson 1 1 0 Mr. Poulton 1 1 0 Esq. 8s. 10s. 10s. CHESHIRE. Chester. Legacy of the late Hugh Colley, Esq., less duty 00 0 0 Willeslow. Collected by Mrs. Crowdon. Mrs. Redell 2 0 0 Mrs. Beaumont 1 0 0 Miss Beaumont 0 10 0 Mrs. Rickham 1 0 0 Miss Rickham 0 10 0 Mr. R. H. Benson 1 0 0 Mrs. Crowdon 5 0 0 Mr. H. Crowdon 20 0 0 Mrs. R. Crowdon 1 0 0 Miss Crowdon 3 0 0 Miss A. M. Crow- don (1 Sub. & Don.) 2 0 0 Mr. Alfred Crowdon 2 0 0 Mr. Theo. Crowdon 3 0 0 Mrs. T. Crowdon 1 0 0 Miss Ellis 0 10 0 Mr. A. T. Ellis 1 0 0 Miss P. T. Ellis 1 0 0 Mrs. Grierson 2 0 0 Mr. and Mrs. Haugh 2 0 0 Mrs. Jenkins 2 0 0 Mrs. Krause 0 10 0 Miss and Miss S. A. Krause 0 10 0 Mrs. Piddock 0 10 0 Mrs. Pearson 1 0 0 Mr. Geo. Pearson 0 10 0 Mrs. Roberts 1 0 0 Mrs. Somerville 0 10 0 Small sums 1 2 0 7s. 4s. DEVONSHIRE. G. R. Devon 50 0 0 Brixham. Prayer Meetings 1 0 0 Sabbath Collections 4 1 0 Public Meeting 3 10 0 School Collection 0 2 0 Village Station 0 15 4 Missionary Boxes 1 2 4 Esq. 8s. 10s. 10s. 6d. Plymouth Devonport, &c., Auxiliary. A. Hubbard Esq., Treas. Barnwell Chapel. Contributions 45 0 0 For Widows' Fund 9 14 0 50s. Exeter. Legacy of the late Mrs. Hannah Dyer 2 0 0 W. H. G. 2 10 4</p>
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George King	0 1 0
School-room	0 0 1
Miss Annison	0 2 1
Mr. King	0 2 0
Mr. Eales	0 2 0
Miss Nash	0 1 1
Smaller Sums, from	
Juvenile Mission-	
ary Society	3 10 6
Fractions	0 0 6

tot. 1s. 6d.

Of which sum 1s. 6d. to be applied to the support of Native Teacher under Rev. Dr. Mather, Marapore, and 12 to Mary Gorham in Mrs. Corbould's School, Madras.

Tranbridge Wells.

R. T. Webb, Esq.	1 0 0
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West Hasting.

Marian Kland	0 0 0
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LANCASHIRE.

Boston.

Duke's Alley Chapel.

Collections	13 5 6
Mr. Gresson	3 0 0
The Mission Union	2 2 0

tot. 1s. 6d.

Bury.

Bethel Chapel.

Rev. W. R. Thorburn, M.A.	
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Subscribers.

W. H. Thorburn, M.A.	2 0 0
Mrs. Thorburn	1 10 0
Misses Thorburn	1 10 0
W. P. Woodcock, Esq., and Family	2 2 0
Mr. Trimble	1 0 0
Mr. J. C. Sharp	1 0 0
Mr. & Mrs. Maxwell	0 10 0
Mr. Hampton	0 10 0
Mr. Hainall	0 10 0

Collected by—

Mrs. Ward	1 0 0
Mrs. J. Shaw	0 7 6
Mrs. Hampton	0 4 0
Mrs. Hainall	1 0 0
Mr. Woodcock	0 10 0
Miss Grundy	1 11 0
Mrs. Thorburn	1 1 0
Miss Cocker	1 0 0

Sabbath School Classes.

Mrs. Thorburn	0 17 0
Miss Grundy	0 5 0
Mr. Maxwell	0 3 0
Miss Thorburn	0 10 0
Miss M. Thorburn	0 10 0
Mr. Holt	0 9 0
Miss Wood	0 5 0

Sunday School Collections	1 4 5
Miss Grundy's Box	0 0 0
Collections	4 9 11
For Widows' Fund	1 0 0

tot. 1s. 7d.

Castle Craft Chapel.

Rev. W. Roseman.

Collections	5 14 0
For Widows' Fund	1 0 0
Sunday School Boxes	0 0 7
Collection at Rev. K. Deal's Lecture	1 15 0

Missionary Boxes.

Miss Amelia Rose-	0 12 0
man	
Miss Lily Batcher	1 1 0
Miss Fanny Nuttall	0 10 0
Mr. Theo. Whithead	0 5 0

Subscribers.

Rev. Mr. Roseman	0 10 0
Mr. Theo. Nuttall	1 0 0
Mr. Ed. Batcher	1 0 0
Mr. Hy. Whithead	0 10 0

Mr. W. Fairbrother	0 7 0
Smaller Sums	2 2 0

tot. 1s. 9d.

New Road Chapel.

Rev. J. H. Ouston.

Subscribers.

Rev. J. H. Ouston	1 1 0
Mr. John Young	2 2 0
Mrs. Hodgson	1 2 0
Mrs. Thos. Young	0 10 0
Mr. Hodgson	1 1 0

Collected by—

Miss Shaw	1 17 0
Miss Holt	3 17 10
Miss Hodgson	2 0 0

For Widows' Fund	1 11 3
Collection at Rev. K. Deal's Lecture	2 17 7
Collections	5 0 2

Sunday School Classes.

Mrs. Shaw	0 0 2
Mrs. Meadowscroft	0 10 0
Mr. Hodgson	0 4 0
Mr. Hay	0 0 0
Miss Shaw	0 4 10
Miss Hodgson	0 1 2
Mrs. Chambers	0 1 0
Miss Kirk	0 2 0

tot. 1s. 9d.

Collection at Public Meeting	0 14 2
Less Expenses	4 2 0
	00 10 2

Heywood.

Rev. T. S. Jones.

1864.

Collections	5 10 5
Misses Knight and Mason	5 0 0

1865.

Collections	5 4 0
Misses Knight and Mason	5 0 0
Mr. John Job	2 0 0
Rev. W. Deal, M.A.	

Manchester.

The First-fruits of an Increase of Salary	10 0 0
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Mosley.

Rev. H. Minson.

Mr. Wm. Ansterberry, Treas.	
Collections	21 9 0
For Widows' Fund	2 0 0
Blackhead, M.A.	

Oldham.

Auxiliary Society.

For Rev. S. M. Davison.

On Account	50 0 0
United Communities	5 10 0

tot. 1s. 10d.

Radcliffe Bridge.

Collections after Lecture	1 0 0
For Widows' Fund	1 0 0

Southport.

For Mrs. L. Hayworth.

For Mrs. Mulrhead's School, Shanghai.	
Mrs. J. Evans.	
Haydock	2 0 0

Stretford.

Congregational Church.

Sunday School, for Native Teacher in India	10 0 0
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Wigan.

Hope Chapel.

Contributions	10 0 0
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LINCOLNSHIRE.

Brigg.

For Widows' Fund	1 3 2
Collections	7 2 0
Public Meeting	4 14 7
Wrecking Meeting	1 7 11

Collected by—

Mrs. William Cressy	2 14 0
Miss Hanson	0 7 0
Misses Mary & Rita M'Connell, for New Ship	0 11 0
Miss Lucy Wittenell, the price of a Doll	0 1 0
Sunday School	1 14 10
For Widows' Fund	1 1 0

tot. 1s. 9d.; tot. 4s.

Grantham.

For C. Miller, Esq.

Contributions	0 5 0
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Thornby.

Miss Sewell, Dr. Bangalore School	0 0 0
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MIDDLESEX.

Brentford.

Albany Chapel.

Sabbath School	0 3 0
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Edmonton and Tottenham Chapel.	
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Rev. Arthur Hall.

Mr. J. F. Murry, Treasurer	
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Mr. Coventry, Secretary.	
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Collected by Miss Clarke and Miss Murry.

Mrs. French	0 5 0
Mrs. Freeman	2 3 0
Mrs. Willson	0 10 0
Mrs. Stanger	0 10 0
Mrs. Murry	0 10 0
The Misses Murry	0 10 0
Mrs. Murry	0 5 0
Mrs. Barclay	0 5 0
Mr. Pennett, sen.	0 0 0
Mr. H. Pennett	0 4 0
Mr. G. Pennett	0 4 0
Mrs. Lowe	0 2 0
Mrs. Collins	0 2 0
Mrs. W.	0 5 0
Mrs. Brooker	0 5 0
Mrs. Dawbarn	0 5 0
Mrs. P.	0 5 0
Mrs. Baines	0 5 0
Mr. T. F. Murry	0 10 0

Collected by Miss Wilkinson.

Mrs. Topley	0 6 0
Ann Wood	0 4 0
Mrs. Benjafield	0 1 0
Mrs. Lewis	0 2 0
A Friend	0 5 0

Collected by Miss Alford.

Mrs. Sykes	0 10 0
Mrs. Coventry	0 10 0
Mrs. Granger	0 10 0
Mrs. Hinchy	0 0 0

Collected by Miss Bunnell.

Mr. Bunnell	1 1 0
Mrs. Buffam	1 0 0
Mrs. Towns	0 10 0
Mrs. Bunnell	0 5 0
Miss Bower	0 5 0
Miss Matthews	0 5 0
Miss N. M'Carthy	0 2 0
A Friend	0 2 0
Miss Tilley	0 1 0
Lucy Smith	0 1 0

Collected by Miss Gittens.

Miss Adila	0 10 0
Miss Gittens	0 10 0
Mrs. Hill	1 1 0
Mr. Woodcock	0 10 0
Ann Ussell	0 5 0

Collected by Miss Foulger.

Mr. Bales	1 1 0
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Collected by Miss Granger.

Mr. A. Gray	0 10 0
Miss Gray	0 5 0

Missionary Collec-

tions	10 0 0
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Missionary Boxes.

Sarah Cotteridge	0 5 0
M. & E. Walton	0 10 0
John Huteh	0 5 0
Annie Manches	0 4 0
Young Ladies at the Misses Murry's School	1 4 0
Bagle House Academy	1 4 7
M. A. Green	0 12 0
Henry Offord	0 5 0
Master Hill, for Koo-	
capoeta Mission	1 4 0
Maria Farnham	0 2 0
Mrs. Pennett	1 0 0
Mrs. Hall	0 2 0
Mr. Bevan	0 2 0
Miss J. Wilkinson	0 5 0
Girls of Industrial Home	0 5 0
Alice Manches	0 5 0
Marianne Stanger	0 5 0
Miss Fata, at Misses Murry's	0 5 11
Miss Hill	1 5 0
Master E. Brooker	0 2 11
Lizzie Mages	0 5 0
Mr. Bevan	0 2 1
Samuel Bates	0 13 10
Harry Nelwood	0 3 10
A and H Davis	0 1 2
Bagle House Academy	2 10 0
Mr. Wood's do.	0 10 0
James Wilson	0 2 10
Harry Wilson	0 2 0
Mrs. Taylor	0 5 0
Mrs. Garratt	0 2 7
Alfred Bales	0 0 11
William Bales	0 0 0
Miss Miller	0 0 0
Miss Newton	0 0 0
Master P. Freeman	1 11 0
Mrs. Walton's Chil-	
dren	1 17 1
Mr. Benton's do.	1 0 0
Miss E. Granger	0 11 7
Miss Clara Murry	0 3 10
Miss Wilkinson	0 10 0
Fractions	0 0 11

For Missionary Ship (see Juvenile Magazine)	0 2 1
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For Rev J. Dathie, South Transvaal, for the Distribution of Religious Books, from a Yorkshire Friend	0 0 0
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75 14 7

Less Expenses 1 10 0

74 4 7

Including 3s. 10d. previously unacknowledged.

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THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE

APRIL, 1866.

Eastern Echoes.—No. 4. Hebron and Bethlehem.

BY THE EDITOR.

FEW things—in reference to instruction and improvement—strike us when travelling in the Holy Land, more than the effect produced by the contiguity of certain places to each other. Towns or villages in the same vicinity have remarkable relationships. For example, Hebron and Bethlehem are not only near each other, but they have spiritual affinities, and unite in teaching a common lesson.

We had in the course of our travels many memorable rides ; that into Hebron, at nightfall, was one. We entered from the north. Shadows gathered denser and denser in the valleys ; the hills stood out distinct against the sky,—every tree and shrub on the near horizon seeming to be cut sharp, as if out of pieces of metal. Delicious were the gold and green of the heavens after sundown, so soft—the light paling and paling, every object in the distance dark, as in some of Millais' pictures. We looked out for the city on each turning of the path, and on the ascent of every hill. We looked in vain. It was much further off than we supposed. Two fellow-horsemen lagged behind. Now we talked a little, and then were silent, and so rode on, mile after mile, getting into narrow pathways, rocky, stony, uneven,—now dry, now full of pools of water,—then between rude walls and between fences to fields, vineyards and gardens. The sky was beautiful, and the region was sacred. For an hour we rode in dim moonlight,—all was veiled, but at length shadowy-looking buildings and a gateway told us we were entering the precincts of Hebron. We passed through a portion of the city, and

issued from it again on the south side, by the gate and pool (a square tank, still full of water) where David hanged the murderers of Ishbosheth, his rival. After a few minutes' groping and stumbling in the gloom, when we had dismounted, we were guided through a field up to our encampment.

Hebron is not mentioned in the New Testament. The latest notice in the Old is in Nehemiah, where we read of its being repeopled after the Captivity. Tracing its history upward, we see it fortified by Rehoboam; and before that, selected by Absalom as the seat of his usurped empire, the central point of his rebellion. It had been the place of his father David's throne at first, and the scene of his coronation as king over all Israel. There, too, over a pool, as we have said, the murderers of Ishbosheth were hanged. There Abner was buried. At present the buildings climb the sides of a sloping hill, but in the days of the Hebrew Commonwealth part of it at least occupied a still loftier position, and its conspicuous site eminently fitted it to be one of the three priestly cities of refuge on the eastern side of Jordan. Thither often fled the manslayer from the pursuit of the blood-avenger. Rushing through the valley of Eshcol, threading his way along the vineyards, he would enter the gateway, panting as with his last breath, yet rejoicing in his new found sense of security,—emblem that of the great crisis in the soul history, when it flees to Christ, and lays hold on His redeeming love. Caleb took the city after the passage at Jordan. The Anakims were there destroyed by Joshua, and in its vicinity the spies had come unto the brook of Eshcol, and cut down thence a branch with one cluster of grapes, which they bore "between two upon a staff," to preserve its rich bloom, as well as carry its great weight. That lovely rural picture ever since has served to illustrate the visits of faith and hope to the other world, whence they bring back ripe joys to cheer pilgrims of the desert marching to the heaven of God.

Hither came Abram from Bethel. Lot had made his own selection of a home, when strife between the herdmen of the nomadic chiefs rendered a division into two companies necessary. He had chosen the well-watered plain of Jordan, and pitched his tent toward Sodom. Hebron, on the other hand, to which Abram came, was a God-chosen home. (Gen. xiii. 14—18.) We admire that simple narrative, not only as revealing a promise in which all the world is interested, but also as illustrating how well God chooses for them who have in the first place chosen Him, and left all choices for themselves to His wise and gracious will.

Two spots are shown near Hebron as connected with Abraham's life. One is the "house or height of Abraham," on a hill to the north, running into corn-covered table-lands. A square enclosure of masonry still remains, built anciently to guard a place of sanctity. "On this

spot, in the time of Josephus, a gigantic terebinth was shown, as coeval with the Creation, and as being that under which the tent of the patriarch was pitched. A fair used to be held under its branches, in which Christians, Jews, and Arabs assembled every summer, when each, with his peculiar rites, honoured the sacred tree with the images and pictures which hung from its branches. Constantine destroyed the images, but left the tree; and its trunk, standing in the midst of the church, was still visible in the seventeenth century." Another spot visited by travellers is to the north-west, where an enormous terebinth spreads its friendly branches, offering a cooling shade to the wayfarer, as he passes from Hebron to Bethlehem, just before he enters the hot vale of Eshcol. It is said to be the very tree under which Abraham pitched his tent. We cannot believe this, but the sight of the majestic Palestinian oak helps one to understand near what sort of shadow the patriarch pitched his camp. Whether here, or in the other spot just described, or some third not known, it was no doubt beneath such a wide-branching and welcome shade that the father of the faithful sat by his tent-door in the heat of the day. Resting under it as we did one morning, we could well imagine Abraham looking over his flocks and herds as they browsed not far off in the green valley; or receiving news of his nephew Lot's capture, and then girding on his arms and leading his servants over the northern hills to battle; or, after listening to the sentence of doom on the cities of the plain, and pleading for them in wonderful intercession, going up a neighbouring eminence next morning to look toward Sodom and Gomorrah, and all the plain, while "lo, the smoke of the country went up as the smoke of a furnace;" or accepting the command, that tremendous trial of his faith and constancy, to go and offer his beloved Isaac on a mountain God would tell him of. These incidents, which remind us of the peacefulness and prosperity of our homes, and of their trials and sorrows too,—of the tests to which our faith is put, and of the almost hopeless intercession to which the sins of our relatives give occasion,—come vividly before us as we think of Hebron. They are connected not with city life, but with tent life. Abraham did not dwell within stone walls, but on an open camping ground. It is recorded, not simply as a matter of historical and antiquarian interest, but of religious interest as well. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles." In a temporary, frail place of sojourn, did Abraham live; and it is noted as a memento of what, after all, the life of every man on this earth is—a brief residence in a land of pilgrims.

The spot of most solemn interest in Hebron is the cave of Machpelah, covered with a mosque, which was once a church, still exhibiting in the lowest portion of the outward walls enormous marble blocks, carefully chiselled, like those in the walls of Jerusalem, which some suppose are

of the time of Solomon, and cannot be later than the age of Herod the Great. Jealously is that cave now guarded by Mohammedans: access to the mosque even is denied to Christians. On three occasions only in modern times—when visited by the Prince of Wales, by Sig. Pierotti, and by Mr. Fergusson—has the stern prohibition been relaxed. Those who have seen it, tell us of the shrines there, pointed out as those of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah. They are enclosed within rails and gates, like royal tombs in Westminster Abbey, and are adorned with embroidered carpets and silken palls. There is no room to doubt that in the cave beneath rest the remains of these very persons, that it is the very ground purchased of Ephron the Hittite, the spot referred to so touchingly by Jacob. (Gen. xlix. 29—31.)

We soon reached it, and walked round and examined the outside. From the hill to the north we could see over it well, but there was no entrance! Two flights of steps we found at the south end outside, up which we would have given anything to have ascended, but it was impossible. We offered bribes, but no. We were ready, almost at all hazards, to have rushed in, but it would not have done. The Mohammedans of Hebron are most fanatical, and guard the shrine of Abraham with extraordinary care. Our dragoman, a Mussulman, could go in and out as he pleased, and for once we envied him. We stood and measured the stones outside in the wall; one, 16 feet 5 inches long. He informed us of another inside, much longer. We bade him go in and measure; he came out, and reported it was 26 feet long.

Abraham's family at Hebron was united in the Lord, united in the tent, and at last united in the grave. That last union is the gratification of a natural and pious sentiment. Having sat before one hearth, round one table, it is grateful to think of sleeping hereafter in one tomb—"lovely and pleasant in life, and in death not divided." If domestic union in life be union in the faith and hope of the patriarchs—union in the love, zeal, and devotion of the apostles—it will be followed by deathless union in the heavenly home.

The country north of Hebron, on the way to Bethlehem, now little cultivated, still gives signs of "a land flowing with milk and honey." There are pastures for flocks and herds; and the wild flowers, so abundant on the lofty ridge beyond Eshcol, might well feed hives of bees. Tekoah, made memorable by the pathetic story of the widow, lies to the left; and ahead are the famous pools of Solomon, still in good repair, with aqueducts, which of old conveyed water to Jerusalem. There, perhaps, were the gardens, and orchards, and pools of water to water the wood that bringeth forth trees, mentioned in Ecclesiastes; and thither, in the cool morning, drove king Solomon from Jerusalem, clothed in white, "sitting on high in his chariot," attended by horsemen, in Tyrian purple, who "had dust of gold every day sprinkled on their

hair." * In the neighbourhood of the pools, beneath the hills, which on the western side carry along the aqueduct, you look down into a charming valley, richly green in spring; and ere you have done meditating on Solomon, and on his father David, with whose history the whole of this region is connected, you are close upon Bethlehem.

It stands on an eastern ridge of the central chain of the Judean hills, the houses, close together, covering part of the declivity as well as the summit. The prospect to the north-east from the terrace on which stands the convent, is very extensive, and very wild and barren; the contrast on that side throwing out in beautiful relief the luxuriance of the terraces and fields about Bethlehem, which of old entitled it to the name of "Ephrath the fruitful." The town is composed of a nearly compact mass of white houses, several of them looking new. On entering the narrow, winding, irregular streets, or lanes, one is reminded of places passed at the foot of the Alps, on the Italian side. Bethlehem not being a Mohammedan, but a Christian town, domestic life is not screened from view. Open doors show men, women, and children; and we could pry into the little rooms with little merry faces, and into shops with stores of provisions, and noticed wives, and mothers, and daughters of fair complexions, and considerable beauty. The present inhabitants number about 3,000, and live chiefly by cultivating their fields and gardens; some employing spare time in carving beads, crucifixes, mother of pearl, shells, and the like, of which great quantities are sold to travellers at Jerusalem and Bethlehem. After winding through narrow dirty streets, we at length came out upon a kind of broad, long platform, or terrace, the edge to the north and east sloping down into valleys, spreading into fields.

Bethlehem is named by dying Jacob in connection with the death of his beloved Rachel: "When I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem." Her tomb (at which every traveller stops) is to the north of Bethlehem, on the way to Jerusalem. The pastoral Book of Ruth has made us all familiar with one of the beautiful stories in the history of Bethlehem, and, like the story of Abraham interwoven with Hebron, it belongs to domestic life. Family history forms the backbone of Bible history,—that runs throughout the whole, from beginning to end, like a mountain ridge, and is the watershed of its living streams of truth and holiness on either side. The Bethlehem family was the main branch of the Hebron family: Boaz, Jesse, David, were sons of Abraham.

The Moabitess Ruth cast off the idolatries of her people, and cast in her lot with Israel, as she said, on her way from Moab, on

* Josephus, Antiquities, book viii., chap. vii.

the other side of the Dead Sea, up to the hills of Bethlehem. The godly widow was married to Boaz, a godly man, who blessed the reapers in his field, who was full of kindness and charity, and who was anxious to do a kinsman's part in obedience to the law of God. A sweet savour of piety is diffused over the whole pastoral, like the odour of wild flowers in the Bethlehem fields. The people breathed a spirit of love and religion as they saluted the bride: "The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem." And we can easily conceive what a mother she would make, who had been so faithful a wife and so considerate a daughter. Might not her influence run, through Obed and Jesse, into David's heart; and the youth with ruddy countenance, as he grew into manhood, have reason to bless the name of his great grandmother?

David in Bethlehem, as Isaac in Hebron, was a godly child,—a godly boy,—a godly man. There, as he sat on the hill-side when the sun had gone down, he would meditate on the starry heavens, And as he fed his father's flocks in the rich valley near Etham; as he wended his way, followed by his sheep, through rocky gorges, such as may be seen between Bethlehem and the Dead Sea, he was gathering materials for his immortal song on the green pastures where God leads His people, and the valley of the shadow of death, where God's rod and staff do comfort them. In the days of David's outlawry, under the unjust proscription of king Saul, he sought refuge at Adullam, probably situated in the rocky region to the south-east of Bethlehem; and we can with some confidence point to a well, not far from the village to the north, as the scene of the exploit of his captains. (2 Samuel xxiii. 13—17.)

We read in Jeremiah xli. 17, "of the habitation," or khan or inn, "of Chimham, which is by Bethlehem, to go to enter into Egypt." It was a starting point for the country of Egypt, a hostelry where travellers prepared for that long journey; and in the history by Jeremiah, containing an allusion to the place, we are informed of deeds of violence and of blood by Ishmael, who conspired against Gedaliah, "whom the king of Babylon made governor in the land." (Jeremiah xli. 11—18.) Incidents of the most revolting character became linked with Bethlehem. Sojourners there present a striking contrast to the character of the chosen family, whose home it was for many generations. But who was Chimham? His name occurs in the narrative of Barzillai, in the Second Book of Samuel (xix. 37, 38). Chimham, probably, was a son as well as a follower of the Gileadite; and it has been inferred, from the mention made of David's liberality to Barzillai's sons, that he gave a portion of his paternal estate in the place to this Chimham, who afterwards made it a caravanserai for travellers.

We see the family at Bethlehem not dwelling in a tent like the family at Hebron, but in a homestead, where son succeeds father, where he sends out his men to cultivate the crops,—where he gathers wheat into his barn, and piles up the fleeces of his flocks, and collects and preserves wealth from year to year, transmitting it to his children. But through a singular, and at first scarcely noticeable circumstance, we learn the house becomes an inn. The permanent abode is turned into a temporary residence for travellers. Thus Bethlehem almost coincides with Hebron. It is not a tent, but it is an inn,—apt symbol of life even in its most enduring form on earth. We are guests, not fixed inhabitants—a truth commonplace, and therefore apt to glide away out of thought with a superficial acknowledgment; whereas, like other truths which lie bedridden in the understanding, it is of the highest practical interest, for it makes a world of difference whether we live here as those who are to remain for ever, or as those who feel they must die, and mean, by God's grace, when that event occurs, to go to heaven.

It was predicted that in Bethlehem Christ should be born. "And so it was," while Mary and her husband Joseph were there, having come to be taxed, because they were of the house and lineage of David, "that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." What inn? How natural to connect it with the habitation of Chimham? May not the very place of Christ's birth have been by the house of Barzillai's son, by the house of David, and Jesse, and Obed, and Boaz, and Ruth the Moabite? May it not have been on the old family estate of Mary and Joseph's ancestors? Of course we visited the Church of the Nativity, and went down into the cave. At the east end there is a little apse—with a marble slab fixed in the floor, a silver star marking the centre—with these words round the edge, "Hic de Virgine Maria Jesus Christ natus est." Sixteen burning lamps are suspended over the spot, and on the wall are Greek pictures of saints. The whole is in wretched taste—more like an old curiosity shop than anything else,—with a gandy mantelpiece and decorated hearth-stone; but sweep away the trumpery and the place becomes deeply interesting. We are inclined to adopt the tradition that this was Christ's birthplace, authorized by Justin Martyr and Origen, and confirmed by the ancient practice of using caves for stables. Whether the cave be identified with the exact place of the manger mentioned by Luke or not, certainly, in the village of Bethlehem we have the very scene of our Lord's nativity; and nobody can stand upon the terraced hills and look over the groups of houses, without being affected with the idea, that on some spot hard by occurred the birth of births,—that which sanctifies every other.

We associate Hebron with the grave and death ; Bethlehem with the cradle and life. In Hebron we see Abraham and his family lying in their tombs ; in Bethlehem we are reminded of the Lord Jesus, who has brought life and immortality to light by His Gospel. Hebron leads us down to the valley of the shadow of death ; Bethlehem up to the bright hills of heaven. At Hebron we lament : " Our days upon earth are as a shadow, and there is none abiding ; " " The grave is my house. " . At Bethlehem we say, " Thanks be to God, which giveth us the victory through our Lord Jesus Christ. " At Hebron we leave a holy family in the grave ; at Bethlehem we are told of the morning of the resurrection. If we imitate the piety of Abraham, Isaac, and Jacob, the sepulchre will not be to us a prison ; but, through the infinite merit of Him who was born in Bethlehem, we shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven.

Spring and its Flowers.

THIS morning I have been sowing a few seeds of annual flowers in my little glebe. You must not imagine, dear reader, that mine is an extensive glebe, such as most of our brethren of the Scotch Church possess, consisting of a dozen or twenty acres of the finest land in the parish, and requiring for its culture a horse and a man-servant. Such honour and privilege have not all the saints. Indeed, it is not for the good of every minister or of his people that he should have so much of mother earth to tend and till. He is in danger of becoming too much like the first Adam, " of the earth, earthy. " He is tempted to watch the growth of his grain and grass, rather than the spiritual progress of the plants of grace in the garden of the Lord. He too often becomes more fond of attending cattle-fairs than prayer-meetings, and stands a better chance of becoming chairman of an Agricultural Association, or chief speaker at a farmers' dinner, than of being elected Moderator of the Synod, or of being appointed to fill a theological chair in any of the Universities.

But, though not without my temptations to earthly-mindedness, they do not spring from the extent of my glebe. It consists of only a few oddly-shaped yards of grass and flower-beds, just sufficient to preserve the parsonage from the dust of the adjoining road, and to furnish me occasionally with a tolerable nosegay for my study. Indeed, when the few trees which adorn the pastor's corner, consisting of choice specimens of laurels, lilacs, laburnums, copper-coloured beeches, and red-flowering thorns, are in full leaf and blossom, I can almost imagine that I am a " country parson, " so completely does the foliage exclude the sight of surrounding buildings.

Well, in this aforesaid little plot of ground I have been sowing my flower-seeds to-day. I have done this in the *early morning*, not only because it is the best time for such operations, but with a kind of ministerial prudence which makes me somewhat unwilling to expose myself in the garb of a gardener. Not that I personally am ashamed of such work; far from it. Nor that it is not as salutary for the mind and soul as healthy for the body. But, then, some of one's people have certain notions of clerical propriety and dignity which we need not offend if we can help it. And as these very proper and dignified judges of other men's conduct are seldom abroad before breakfast, I choose to comply with the admonition of wisdom, "In the *morning* sow thy seed." Thus I can at the same time avoid the frowns of the supercilious, and the too warm smiles of the mid-day sun.

Now, as my outdoor operations are so very limited, I have the more time to meditate and moralize upon them. Thus enlarging my borders by efforts of the imagination, I gather somewhat of the poetry and natural theology of gardening. These little seeds may become seeds of thought as well as of flowers, and these flowers suggest parables of higher things. "Consider," said our Lord, "the lilies of the field, how they grow."

"In Nature nought is made in vain,
But all things have within their hull of use
A wisdom and a meaning which may speak
Of spiritual secrets to the ear
Of spirit."

Thus, I observe that all the flowers, whatever may be their size or hue, turn their heads towards the sun and open their petals to his genial beams: even so should all the thoughts and actions of the Christian be directed to Him who is the Sun of our soul. As it is by His grace that any good is in us, so to His glory all our good should be done. Our motto must be, "For me to live is Christ;" and with that sentiment rooted and grounded in our hearts, the humblest labour of love, the most trivial act of kindness, the smallest gift of true charity, assumes a new beauty and dignity. It is no longer the wild, worthless, and odourless pansy, which grows anywhere in the lanes, but the delicate fragrant violet, which even the Master himself delights to view, and of which He smells a sweet savour.

Again, I perceive that of the many seeds sown, a considerable portion never spring up: either the seed was bad, or it was buried too deep, or the soil lacked moisture. Others spring up, but, through weakness of fibre, want of sunshine, or being eaten of worms, soon wither away and die. The Poet Laureate, considering "the secret meaning" of Nature in this respect,

"And finding that of fifty seeds
She often brings but one to bear,"

may well falter in treading "the slopes of darkness" in quest of light on the terrible mystery of future retribution, and may well designate as "*my dream*,"—

"The wish that of the living whole
No life may fail beyond the grave."

Instead of fleeing to Nature in the vain attempt to escape from the clear, though stern teaching of Revelation, and to find support for some fond fancy of my own, I find it better to seek coincidences between the Word and the works of God. By the failure of so many seeds I am reminded of the text, "Many are called, but few are chosen." The analogies of Nature tend to encourage me, when occasionally tempted to mourn unduly over the comparatively few and feeble results of the constant sowing of the seeds of Gospel truth. I trust, however, that while ready as most to distribute quite sufficient blame between the badness of the soil and the adverse forces of evil which assail and frustrate our labours, I shall not fail to take to myself a proper share of the blame, in not sowing always the best seed,—living seed, quickened in the experience of my own heart, or fresh from the storehouse of inspiration. That the whole of the blame of imperfect success does not rest with the ministers of the Word, we may infer from the comparatively few converts made by the personal labours of our blessed Lord. Though He was "the Life of the world," and His words were "spirit and life," yet how few of the multitudes who crowded to hear Him, were quickened from the death of sin into the life of God!

Again, the seeds I have been sowing are those of "*annuals*." They will fast grow up, flower for the season, and then die. After that they disappear from the ground, having no abiding root which may spring up with new life when gloomy winter shall have come and gone. These short-lived flowers, however, furnish a pleasant variety to mingle with perennial flowers and shrubs, and thus the whole scene presents a greater fulness and richness to the eye of the passer-by. Is not, dear reader, too much of our spiritual sowing something similar to the sowing of "*annuals*?" There is a broadcast scattering of light and flowery sentences, which anon spring up and produce pleasurable excitement for a brief season, but never become seeds of perennial thought and feeling. These discourses are not "*annuals*;" they are only "*weeklies*." And by the return of the Sabbath-day, the minds of many of our hearers are again completely bare and barren. Instead of being well stocked with deeply-rooted and ever-growing truths of eternal importance, which may be trained, and pruned or strengthened by our weekly labours, they are often little better than a blank waste. Hence the craving for showy sensational preaching rather than for sound instruction. Men are seeking for impressions rather than ideas; for momentary excitement rather than those eternal truths which will continue to live and bloom in the mind, ever sending

forth a fresh crop of right feelings and thoughts. Happy is that preacher who can both please and profit; who can, so to speak, sow "annuals" and plant "perennials" in the hearts of his people, so that the congregation becomes a garden of the Lord, well watered, well arranged, and well kept, in which every variety of Christian doctrine and excellence will flourish abundantly! This combination of beauty and permanence is exquisitely described by the prophet Hosea (xiv. 5, 6): "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon."

Once more, the return of spring and the bursting forth of buds and seeds and flowers are

"Emblems of our own great *resurrection*,
Emblems of the bright and better land."

The cold winter, trying to many constitutions and fatal to not a few, gives place to smiling spring. How marvellous the effect upon the face of Nature! The grass which had almost disappeared, or existed only as grey and withered roots, springs up into a living green of unparalleled richness. The trees which had been bare and brown, as if destitute of life as well as of leaf, begin to unfold their buds and blossoms. The grain which had been cast into the earth, hard and dry as grains of sand, now rears its verdant blade amongst the clods of the valley. The chrysalis' grave is opened by the rays of the sun; and the once helpless creeping worm which had gathered around itself its winding sheet, and lay entombed within, emerges a new creature with gay and delicate wings. Partaking of the universal joy of revived nature, and giving expression to the same in their own way, the larks and other songsters, which had been dormant or silent through the dreary months of winter, are quickened into a new life of glorious song. All these and other changes, effected by the approach of summer, are types of that great transformation which shall take place on man, who, after a life of suffering and comparative helplessness, and the long sleep of death, shall at length arise from the grave to glory and immortality. But, though types, or even faint analogies of our resurrection, they are by no means identical or parallel with it. On the contrary, they are quite as often felt to be contrasts. Spring brings once more, as in former years, the shady grove, and the delightful lanes between the fragrant hedge-rows where you have so often walked, but brings not back the beloved friend who used to be the companion of your walks. Spring casts once more the primroses on the bank, and brings up the daisies and anemones in the meadows; but, alas! brings not back the darling child, who, erst with ruddy cheeks and smiling face, brought in her lap the gathered tokens of earth renewed. No; the

precious seed sown with tears in God's acre, though it may have lain there for years, and many summers have shone upon it, gives no signs of life. The grass on the little mound, which marks the place where your loved ones lie, partakes in the blessings of the season ; or the flowers planted there by affectionate hands bloom as in a garden ; yea, the very moss thrives on the grave-stone, and threatens to obliterate the words of love and hope which have been engraved there : but the precious seed beneath seems lost for ever. Every year the dust becomes more thoroughly mingled with its kindred dust, until all traces of life and organization are utterly gone. Unlike the analogous cases of nature, there is no visible germ or nucleus of the new body to be discovered. To raise the dead from the grave, after lying there thirty or forty years, seems as difficult as to raise them from any other part of the virgin earth, and requires nothing short of Divine and creative power. Hence the weakness and utter insufficiency of natural types and analogies, as grounds of faith in the resurrection. One example is worth ten thousand analogies. One supernatural fact is worth more than all the ordinary facts of nature on this important subject. That glorious fact and example is furnished us, for our faith and consolation, in the resurrection of Jesus Christ. "Now is Christ risen from the dead, and become the firstfruits of them that slept." And our assurance is, that this same Jesus "shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." We look not, then, to any law of nature which, by ordinary or extraordinary operations, shall of itself make the earth yield its treasure of the dead, but to the majestic voice of the great Creator. "The hour is coming, in the which *all* that are in their graves shall *hear His voice*, and shall come forth : they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." But though it is to the inspired volume we look for the revelation of truth, we are thankful both to Art and Nature for pictures and illustrations of the same.

; R. B., H.

On Miracles.

BY THE REV. E. R. CONDER, M.A.

(*First Paper.*)

BEFORE I can believe what the Word of God teaches me, I must be certain that it is the Word of God. For this belief I must have clear and sufficient *evidence*, because other teaching, as well as the teaching of Christ and His apostles, claims to be the Word of God,—the teaching, for instance, of the Romish Church, or of the Koran of Mohammed.

When once we are sure that we have the testimony of God, we can have no higher evidence: the most simple faith is the most reasonable. But it is as possible to err by believing too much, as by believing too little. Superstition is as much opposed to real scriptural faith as scepticism. To believe that I am listening to God's voice, when I have no proof at all that it is anything more than my own fancy, or the voice of fallible fellow-men, is not faith, but folly.

Such, indeed (it may be objected), is necessarily the faith of childhood. The child believes the Bible to be God's Word, and believes all that he is told the Bible contains, simply because he is told so. He is right. It is no more discredit to him that his faith is illogical, than that his face and stature are those of a child, not of a man. To believe what he is told, is the condition, Divinely ordained, of his learning anything. His reason, like his limbs, must be carried in the arms of his elders, and nursed on food supplied by them, before it is able to go alone, and bear burdens in its own strength. As he must speak their words, so he must think their thoughts, and believe their creed, if he is ever to have language and thought and belief of his own. And doubtless there are minds which abide in life-long childhood, never outgrowing this childish faith, for whom the happiest thing is to fall under the guidance of some wise, strong, rightly-taught mind, that will say to them—"This is truth: thus you must believe, and thus you must do." But such spiritual dwarfs are not model Christians, but examples of human infirmity. The child has the evidence suitable to him,—his teacher's word. When we become men, we "put away childish things." In spirit,—in simplicity, teachableness, humility, eagerness to learn,—we are to be children always; but "in understanding" we are to "be men." The undoubting, reverent, loving faith which it was the child's duty and happiness to repose in his elders, it is the duty and happiness of the full-grown mind to repose in no human teaching whatever, but solely and directly in the Divine Teacher.

This transformation of faith from indirect to direct, from second-hand to first-hand, from faith in what men tell us is God's Word to faith in what we know to be God's Word, implies the facing and settling, in some way or other, of the momentous question with which we started,—*How do I know* that it is the Word of God? As this is the very hinge of a reasonable faith, the joint of faith and reason, God has been pleased to make very full and varied provision for satisfying this inquiry. Minds are so variously constituted, that what is convincing evidence to one, is no evidence at all to another. God has therefore not shut us up to any one kind of evidence on this vital point. *Every* sort of proof which the case admits has been carefully supplied. The wants, not only of different individuals, but of different nations and different periods in the history of mankind, have been cared for. If

from the peculiar habit of thought of any one mind, or of any one generation, some branch of evidence may seem superfluous, and even a hindrance rather than a help, this only brings out more clearly the many-sided universality of the Bible,—its adaptation to man as man. For precisely the kind of evidence (for instance) which to the modern European man of science may seem unnecessary, and even a weight on his belief rather than a support to it, may be that which to an ancient Jew was the most convincing and indispensable of all.

The miracles of Scripture occupy this position. No other kind of evidence so powerfully impresses the senses, the feelings, the imagination, as do miracles. They bring home the sense of God's presence and power with a new and startling reality ; they agitate the soul with awe and wonder ; they haunt the imagination with vivid and unfading images of power. Reason tells us that God is as near to us in the slowly-growing corn as in the multiplied loaves ; in the birth of every child as in the resurrection of the ruler's daughter ; and that the inward voice of conscience, enjoining right and condemning wrong, is as truly the voice of God as that which spoke in thunder from Sinai. But reason is not the whole of man's nature. Sense, feeling, and imagination assert themselves to be also part of his nature,—very often far the strongest part, not merely in single minds, but in nations, and through long periods of human history. If God speaks to man, therefore, He must speak to his reason, but not to his reason only, but also to all the faculties of his nature. If we could find a nation made up of clear-headed, cool-blooded, unimaginative logicians, very likely miracles might be thrown away upon them. Happily for mankind, no such nation exists, or is likely to exist. On the other hand, to a nation uninformed and unrefined in intellectual culture, but hot-blooded, intense in passion and affection, quickly and profoundly moved by appeals to the senses and the imagination, tenacious of custom and order, and capable of powerful religious emotion, but intractable, violent, and obstinate ;—to such a people, in a word, as the Israelites when they emerged from their long bondage in Egypt, no possible evidence of a Divine revelation could have compared in suitableness and power with that of miracles. More especially was this the case, because the form in which religion existed in Egypt and the neighbouring nations, amidst whom Israel was to be set apart as a solitary witness for God's truth, was idolatry,—the religion of the senses, the passions, and the imagination. The powerful fascination of Egyptian and Syrian idolatry, to whose potency Hebrew history bears but too convincing witness, needed to be met and vanquished on its own ground.

Accordingly, with that perfect adaptation of means to end which everywhere characterises the dealings of God, the nation chosen to undergo an immediate Divine training, in order that through it God

might speak to all mankind, was prepared for deliverance from bondage by a series of stupendous wonders, which not only brought home with irresistible conviction the reality of the presence and power of Jehovah, but covered with shame the lying wonders of heathenism, and smote the idols of Egypt and their priests into the very dust of abasement. Thus prepared for further lessons, the Hebrews were led—the sea itself opening to give them a passage to freedom, and burying their pursuers in the mighty recoil which barred all thought of return—into a scene fitted above all others to make an indelible impression on the imagination and the heart. Amid the majestic mountain outlines and awful solitudes of Horeb, accompanied by every circumstance of glory and of terror, a voice, which no one for a moment could doubt to be that of the Creator, announced, “I am Jehovah, thy God,” and laid the foundation of law, faith, and duty. Through forty years a daily wonder, imitating the regularity of the ordinary course of nature, impressed the Hebrews, as nothing else could have done, with their absolute dependence on God, and with the reality of His presence, and the faithfulness and all-sufficiency of His care. So profound was the impression of this series of miracles, especially the law-giving and the manna, that no lapse of time or change of circumstances has been able to efface it from the Jewish mind.

Even those who deny the truth of the history—which, if it were fiction, would cast all other fiction utterly into the shade—must allow that no other conceivable means could have been so admirably and powerfully adapted to the end to be gained: namely, the implanting of a belief, never to be uprooted, in the existence and power of a living and personal God, the Creator of all things, the Father and Friend of those who trust and obey Him. No other evidence can be conceived which would have attained this end, countervailed the attractive splendours and imposing traditions of idolatry, and secured credit and obedience for the further communications of which Moses was the messenger. Even within the hard crust of unbelief which had gathered, fifteen hundred years later, round the Jewish mind, the imperishable echo still lived of the ancient faith which those miracles called into being:—“*We know that God spake unto Moses.*”

Occasional miracles, occurring singly or in groups, at intervals through a long course of centuries, and especially in certain crises of the national history, kept alive the memory and faith of those ancient wonders, and authenticated the message of successive prophets. The expectation was, therefore, alike just and natural, that a new messenger from God, claiming to be superior to all former prophets, and to bring in a new dispensation of religion, not for the Jew alone but for mankind, should be accredited by evidence of the same kind as that which had sealed the mission of Moses and other prophets. There might be some for whom

the evidence of the doctrine and personal character of Jesus might have sufficed, unsupported by miracles. John and Peter might have been able to say, "We beheld His glory," even though they had never witnessed the Transfiguration, or beheld the waves and winds grow still at His word, or the contents of a single wallet, under His touch, furnishing a meal for hungry thousands. But for the bulk of the people miracles were no less necessary than for their ruder forefathers. Nor was their impression confined to the less educated masses. They spoke to the most learned rabbi as forcibly as to the peasants and fishermen around him—not because he was a rabbi, but because he was a man—and forced him to confess, "No man can do these miracles that thou doest, except God be with him."

Our Saviour, therefore, always acknowledged the justice of the value which the Jews attached to miracles, as the appropriate evidence of His being indeed "a Teacher sent from God." "Though ye believe not me," He said, "believe the works." "If I had not done among them the works which no other man did, they had not had sin." He expressly promised that the same seal should be set to the teaching of His Apostles, and the promise was fulfilled: "God also bearing them witness, with signs and wonders and divers miracles, and gifts of the Holy Ghost."

By a very remarkable revolution of thought, attendant on the progress of science in our own time, the Gospel miracles have come to be regarded in many minds as hindrances instead of helps to belief, putting a strain upon faith rather than laying a basis for faith. "In nothing has the change of feeling during the last century been more violent than in the popular estimation of miracles. At the beginning they were singled out as the master-proof of the Christian faith; now they are kept back as difficulties in the way of its reception." * Before inquiring into the reasons and the reasonableness or unreasonableness of this remarkable change of opinion, it will be well to glance at one or two points of contrast between the miracles of our Saviour and those of the Old Testament.

None of our Lord's miracles were simple *signs*, answering no further purpose than the evidence they furnished. Such miracles as the Burning Bush, the Rod changed to a Serpent, the Budding Almond-rod, the Shadow on the Dial, the Fingers on the Wall, have no counterparts among the works of Christ. The nearest resemblance to them in the New Testament is in the darkening of the sun and the rending of the Temple-veil at the Crucifixion. Jesus wrought no miracle *merely* as a miracle, but always with some practical immediate purpose. When the Pharisees demanded "a sign from heaven," He replied that no sign should be given, and referred them to the great crowning miracle of the

* Westcott's "Characteristics of the Gospel Miracles," page 4.

Resurrection, as the final and unanswerable witness of the truth of His word.

Others, again, among the most stupendous of the Old Testament miracles, were *miracles of destruction*,—as the overthrow of Sodom, the Plagues of Egypt, the destruction of Korah and his accomplices, the calling down of fire from heaven by Elijah. The miracles of Jesus were wrought, “not to destroy men’s lives, but to save them,”—to succour, to heal, and to bless. Once, indeed, He uttered a curse, but it was not on His enemies, but on a barren wayside tree, belonging to nobody and of no use to anybody; and next morning the blasted trunk and withered leaves presented a fearful parable of the doom of sloth, unthankfulness, and unprofitableness. The destruction of the swine in the Lake of Galilee arose out of one of His miracles of healing mercy, but was no act of His: He simply permitted it, as God permits the existence of so much evil, moral and physical, for reasons undoubtedly wise and good, though for the most part hidden from us. The end and aim of Christ’s miracles was invariably to lessen human suffering and sorrow. They illustrate His character as strikingly as they reveal His power. All that He did was *like Himself*. The grand idea which His miracles conspire to leave on our minds is that of boundless power wielded by perfect love.

The great crowning miracle of the Resurrection of Jesus occupies ground peculiar to itself. It differs from miracles generally as the proof from experiment differs from the proof by argument. The evidence furnished by other miracles is indirect, depending on these two self-evident assumptions,—that a miracle is a Divine testimony, and that it is impossible for God to bear witness to a lie. But the resurrection of Christ constitutes a direct, plain, unanswerable proof of that doctrine and fact on which Christianity hinges—the existence of the life after death. No more certain proof of another life could be asked or conceived than this—that one should actually die in so public and indubitable a manner as to leave no possibility of doubt that death had taken place; should be publicly buried; and then, after a lapse of two or three days, should rise from the grave, his body still scarred with the wounds received on the cross, and again familiarly converse with his friends. Since that first Easter morning, the life beyond the grave has ceased to be mere matter of faith, and become matter of knowledge, unanswerably demonstrated by experiment. By the resurrection from the dead, not only (as by the miracles wrought in His lifetime) was Jesus “declared to be the Son of God with power;” but also He “hath abolished death,”—till then the dim barrier of human knowledge,—“and hath brought life and immortality to light.”

From Christmas to Easter.

BY THE REV. CHARLES WILLIAMS.

A STRANGE sight met the view, in more than one Anglo-Catholic Church in London, last Christmas-day. Thurifers in scarlet cassocks and lace-fringed collars headed the procession; then followed, in similar attire, the bearer of the incense-boat; and to these succeeded acolytes, choir-men, and choir-boys, bearing the "banner of our Lord," the "banner of the Presentation," and the "banner of the Blessed Virgin." There was avowedly to be the *sacrifice* of "the Mass," and so now, in the rear—the place of special dignity—were the celebrant priest, with the deacon and sub-deacon, decked with gorgeous albs, chasubles, dalmatics, and tunics, glittering with green and gold and embroidery. And if from such a spectacle the visitor were not compelled to retire in insufferable disgust, he would see the simple elements of bread and wine regarded as changed into "the very body and blood of our Lord Jesus Christ;" and the victims of the imposture bowing before them in actual adoration. The *Church Times* states that at St. Michael's Church, not Roman Catholic, but Protestant, at Brighton, "The bishop and his chaplain were seated on the north side of the chancel. A solemn musical *Mass* was then celebrated, the bishop taking no part, save to give *absolution* after the *Confiteor*, and the final pax and blessing, which he did *after the ancient manner*, with uplifted right hand and *the sign of the cross*." Those on whom such processions and pretensions are chargeable, it should be observed, are striving to urge us back as a people, to the superstitions and blasphemies of former days; and at some of these we now propose to glance.

The *Epiphany*, meaning the appearance or manifestation, was celebrated on the 6th day of January, the *twelfth day* after Christmas; one well known throughout the country as the greatest of the twelve holidays of the season. The varied customs, observed in this and other lands, concur in professedly doing honour to the wise men from the East. Here we discover, as we did before,* a Romanized Paganism. On the festival days of Saturn, about this time of the year, the ancient Greeks and Romans used to draw lots for kings and kingdoms. According to Fosbrooke, the King of Saturnalia was elected by beans, and the practice of drawing for King and Queen on twelfth-night may be traced to this custom.

It is recorded that on twelfth-day, 1731, the King and the Prince went to the Chapel Royal, St. James's, and "according to custom, made their offerings at the altar, of gold, frankincense, and myrrh;" and, it is added, "at night their majesties, &c., played at hazard for the benefit of the groom-porter." And it was stated in the public journals that on the last twelfth-day, 1866, during a full choral service in the Chapel Royal, two members of her Majesty's household deposited on the altar in the Queen's name offerings of gold, frankincense, and myrrh. "The custom," said the journalist, "is held to be commemorative of a similar offering made by the wise men of the East 1865 years ago, when they in this way did homage to the Holy Child of Bethlehem."†

* See "The Story of Christmas," in December Number.

† *Illustrated Times*, with an engraving of the ceremony.

The first Monday after twelfth-day is called *Plough Monday*, which is now spent commonly, in country places, in foolish gambols and wild excesses. Its name seems to have been derived from its being the first day after Christmas that husbandmen resumed the *plough*. In former times a light called the *plough-light* was kept by the old and young engaged in husbandry, before images in the churches. They had previously gone about with a plough and dancers to get money for the cost, and for a feast with which they were afterwards regaled.

Candlemas is a feast of the Romish church, held on the 2nd day of February, "in honour," it is said, "of the purification of the Virgin Mary," and it is so called from the great number of candles used on that occasion. "The blessing of the candles for the whole year," which, doubtless, still takes place, is attended by many superstitions. After three sprinklings with "holy water," and various fumigations with incense, the following is part of one of the "consecrating prayers":—"O Lord Jesu Christ, bless this creature of wax to us, thy suppliants; and infuse into it, by virtue of the holy cross, thy heavenly benediction; that in whatsoever places it may be lighted or put, the devil may depart, and tremble, and fly away, with all his ministers, from those habitations, and presume no more to disturb them." Bowings and crossings are mingled with these utterances; kneelings follow; the candles are kissed, and the hand also of the priest who distributes them; and the ceremonies conclude with a solemn procession, in which one person carries a censer, another a crucifix, and the rest burning candles in their hands. These ceremonies were prohibited by an order in Council in 1548. But Candlemas is still one of the four terms for paying and receiving rents and interest, and it gives name to a law term beginning January 15, and ending February 3. It was the practice in ancient Rome, during a great part of the month of February, to celebrate the Lupercalia, which were feasts in honour of Pan and Juno, whence the latter was named *Februata*, *Februalis*, *Februlia*. On this occasion, amidst a variety of ceremonies, the names of young women were put into a box, from which they were drawn as mates by the other sex. And it is supposed that this practice gradually became reciprocal, and that all persons so chosen were called "Valentines" from the day on which the ceremony took place.

Shrove is an old Saxon word, of which shrove, a corruption, signifies confession. Hence *Shrove Tuesday* means Confession Tuesday, and on this day, prior to the Reformation, all the people throughout the kingdom were compelled individually to confess to their parish priests in their own parish churches. The great bell was therefore rung at 10 o'clock, if not earlier, that it might be heard by all, and was called the *Pancake-bell*. Taylor, the Water Poet, says:—"There is a thing called wheaten flour, which the cooks do mingle with water, eggs, spice, and other tragical, magical enchantments, and then they put it little by little into a frying-pan of boiling suet, where it makes a confused dismal hissing, like the Lernian snakes in the reeds of Acheron, until at last, by the skill of the cook, it is transformed into the form of a flip-jack, called a pancake, which ominous incantation the ignorant people do devour very greedily." "Some folks think," says Franklin, "that it will never be good times till houses are tiled with *pancakes*."

The fast of *Ash Wednesday* was instituted by Pope Felix III., A.D. 487. This is the first day of Lent. In the Romish church ashes are made of the branches of brushwood or palms consecrated the year before, and are then cleaned, dried, and sifted. After pronouncing absolution, the priest prays that they may be blessed and sanctified, "that whosoever shall sprinkle these ashes upon them for *the redemption of their sins*, they may obtain health of body and protection of soul." At the close of these and other prayers the priest sprinkles the ashes with holy water, and perfumes them thrice with incense, and the people coming to him and kneeling, he puts the ashes on their heads in the form of a cross, with other ceremonies.

Going a *mothering* arises from the Roman Catholic custom of going to the mother church on Mid-Lent, or *Mothering Sunday*, to make offerings at the high altar; the practice being derived from the *Hilaria*, a heathen festival celebrated by the ancient Romans, in honour of the so-called mother of the gods, on the Ides of March. The offerings thus made were at first voluntary, but at length the parish priests compounded with the church for them at a certain rate, and these gifts of the people thus became transformed into dues, exacted under the name of *Easter Offerings*.

The fifth Sunday from Shrove Tuesday is *Eare* or *Earle* Sunday, the origin of which is very uncertain; but the following is well known as *Palm Sunday*. It is not, however, so well known that its name arose from the wafer, called "the host," being carried on an ass,—in imitation, it was said, of our Lord riding into Jerusalem; while the richest cloths were laid down and hung up, and palm-branches and flowers were strewed about the road. The palms, consecrated by the priests, were preserved, as has been said, to be burned for "holy ashes," and used on the succeeding Ash Wednesday.

The "hot-cross buns" of *Good Friday* form the most popular symbol of Romanism in England that the Reformation has left. The use of the cross as a mark or sign in Papal worship, has been insisted on from the days of Constantine to our own. Alban Butler, the Romish author of the "Lives of the Saints," says, thus giving another instance of its virtue on Good Friday,—“St. Teresa assures us, in her own life, that one day the devil, by a phantom, appeared to sit on the letters of her book, to disturb her at her devotions, but she drove him away *thrice* by the sign of the cross, and at last sprinkled the book with holy water, on which he returned no more.” Hot-cross buns were the ecclesiastical *eulogiæ* or consecrated loaves, bestowed in the Romish church as alms on those who from any impediment, could not receive the consecrated wafer.

Let it then be remembered that the Romanizing priests of the present day are desirous to bring us back, as a people, to these childish and superstitious ceremonies which mark the advance of the year from Christmas to Easter. It is not for us, then, to be ignorant of the devices of Satan and his emissaries, but to withstand them by words of truth, and the armour of righteousness on the right hand and on the left. Every concession made to them is one to the god of this world, who hath blinded the minds of men, lest the Gospel of Christ should shine into their hearts. Their desire is, also, that on the evening of every Good Friday services should take place in the heart of England, like those which occur in St. Peter's, at Rome.

"The mass went on in earnest," says a recent writer, "till the moment of consecration, when it paused; the Pope descended from his throne, passed down the choir, and reached the altar. Everyone knelt; the shrill bell tinkled; the silver trumpets blew; the air became sick and heavy with incense, so that sun and candle-light swooned in an atmosphere of odorous cloud-wreaths." And then, evidently sympathizing with these gross superstitions, he adds:—"The whole church trembled, hearing the strange, subtle music vibrate in the dome, and seeing the Pope with his own hands lift Christ's body from the altar, and present him to the people. An old parish priest, pilgrim from some valley of the Apennines, who knelt beside me, cried and quivered with excess of adoration."

The Rev. A. Maclaren, in a volume full of the most graphic picturings, and breathing the spirit of true and faithful Protestantism, describes* his visit to the Cathedral of Florence, on the Saturday kept as the festival of the Resurrection. In front of the great door stood what looked like a triumphal car, guarded by a detachment of soldiers, and from it a long cord stretched into the Cathedral to a tall wooden post fixed in the central aisle, just before the choir, on which a rude figure of a dove, with an olive-branch in its mouth, was swung.

The choir was full of priests, the church swarmed with people, the pictures were all uncovered, and white and yellow striped silk substituted for the mourning attire of the canopy of the Cardinal Archbishop's throne. The Archbishop himself was robed with much pomp; a gorgeous mitre one of six which stood in a row on the side of the altar opposite his throne, was put on his head, and a magnificent silver crozier, six feet high, blazing with jewels, placed in his hand. Presently the guard in attendance at the wooden post, lit a slow match attached to a tube of gunpowder, which ran up it and communicated with the dove, beneath the body of which were arranged two squibs, one pointing to the head the other to the tail.

"No sooner," says Mr. Maclaren, "had the first of these caught, than, with a spit, away went the emblem of peace—the symbol of a still higher thought, which one shrinks from naming in such a connection—showering down torrents of sparks over the heads of the people." The people shrieked with laughter; everybody ran to the great door to see the fireworks; the whole church was in an uproar; the organ, silent all Lent, rolled out melodious thunder from all its stops; the bell in the Campanile rang furiously; the people shouted loudly, every man making a perfectly distinct and independent noise; fireworks were going off in quick succession; glass was breaking and coming down into the Piazza; children were screaming; and yet the priests kept on chanting the mass, which was heard now and then distinctly surging up through the uproar. And soon the mob followed the car to explode in some other part of the city.

"I came away," says Mr. Maclaren, "wondering at the strange fashion in which the return to the world of the Light of the World was commemorated in Florence, and thinking how unlike that gorgeous mass, with the throned archbishop and the elaborate ceremonial was to the events of the first Easter Sunday, when two poor men, going out for a walk in the

* "A Spring Holiday in Italy."

fields, were met by a third, and in a roadside inn the Saviour of the world broke the bread and gave the cup to his disciples."

Or, as Cowper sweetly tells the tale:—

"It happened on a solemn eventide,
Soon after He who was our Surety died,
Two bosom friends, each pensively inclined,
The scene of all those sorrows left behind,
Sought their own village, busied as they went
In musings worthy of the great event."

And then, briefly describing their musings, he thus proceeds:—

"Ere yet they brought their journey to an end,
A stranger join'd them, courteous as a friend,
And ask'd them, with a kind, engaging air,
What their affliction was, and begg'd a share.
Inform'd, he gather'd up the broken thread,
And, truth and wisdom gracing all he said,
Explain'd, illustrated, and search'd so well,
The tender theme on which they chose to dwell,
That, reaching home, The night, they said, is near,
We must not now be parted, sojourn here.
The new acquaintance soon became a guest,
And made so welcome at their simple feast,
He bless'd the bread, but vanish'd at the word,
And left them both exclaiming, 'Twas the Lord!
Did not our hearts feel all He deign'd to say,
Did they not burn within us by the way?"

The Raising of Lazarus.

II.—A COMFORTING REVELATION.

WE must now transport ourselves to Bethany, to the outside of the town, where the interview between Jesus and Martha took place. The natural features of the landscape occur to our recollection as we read the chapter. There is the Mount of Olives, with the outspread city on one side, the path down to Bethany on the other, only two miles from Jerusalem, and yet with an air of retirement and seclusion hardly to be expected at so short a distance. "The village consists of but twenty flat-roofed houses, half-embowered in the olive-trees, which are scattered about the mount above. To anyone approaching it as our Saviour did, from the wild solitudes through which runs the road to Jericho, and which furnished him with the appropriate scene of the parable of the Good Samaritan, Bethany appears like a nest in a grove, at the extreme verge of civilisation. It is not probable that the place was at any time much more extensive than at present. There are a few vestiges of antiquity about it, such as the remains of a square tower, and some large hewn stones in the houses, which formed part of more ancient edifices. The inhabitants are all peasants, and the place looks poor and neglected." We are to imagine ourselves on the outside of this village. There is the road; there is the wilderness behind; there is the Mount of Olives before; here stands the village—a

few houses sprinkled about among olive yards and gardens. Our blessed Lord and his disciples draw near. The bereaved family are in their house with friends mourning over the dead.

Martha first hears that Jesus is coming. "Mary," we are told, "sat still in the house," from which we see no reason to conclude, as is generally imagined, that *she heard* Jesus was come, and *declined* to go and meet him at once, but rather that she was sitting in some retired inner chamber, wrapt in meditation, where she was not informed of her divine Friend and Lord's approach; while her sister Martha, with characteristic activity, was moving about, and in the way of knowing all that was going on. As soon as she heard that Jesus was coming, she went and met him. Jesus was not yet come into the village—He was only approaching it. Probably Martha hurried out alone to welcome Him whose visit she had been longing for. She goes with her mind full of the mystery just described. Her words are steeped in sorrow, teeming with an expression of wonder that he had not come before. "Lord, if thou hadst been here, my brother had not died." But there is a measure of faith in what follows. We say, a measure, for she adds, "I know that *even now*"—extreme as the case is, now that he is numbered with the dead—"whatsoever thou wilt ask of God, God will give it thee." "High thoughts and poor thoughts of Christ mingle here: high thoughts, in that she sees him as one whose effectual fervent prayers will greatly prevail; poor thoughts, in that she thinks of him as obtaining by prayer what, indeed, he *has* by the oneness of his nature with God." Did there cross the mind of Martha, at the moment, the possibility that her brother might now be brought back from amidst the shades of death? or had she only some vague sentiment of trust and hope in Jesus as a comforter in unknown ways? "Thy brother shall rise again," he answers. Martha said unto him, "I know that he shall rise again in the resurrection, at the last day,"—a proof we may observe in passing, that in Israel there was then the hope of a resurrection from the dead. Did she say this because she thought that all Christ meant was to carry forwards her faith to the general resurrection? or did she say it because there was to her an ambiguity in what our Lord had advanced, and she wished to know whether he meant that *all* her consolation now was to be looked for from that *future* rising, or whether he designed himself then and there to raise the lost one up? She had very likely heard of the raising of Jairus's daughter and of the widow's son; and though the raising of her brother, who had now been dead four days, would justly seem to her a greater marvel than either of those, we think it not too much to conclude that she might have glimmerings now of her brother's immediate resurrection. Nevertheless, our Lord does not tell her what he is about to do.

He will prepare her for it by his teaching. He will utter words *first*, which have a world of meaning in them—words which what he is about to do will serve to explain; words conveying an infinitely glorious truth—the very truth respecting Himself; a truth which it was of more value and comfort for her to believe and understand than to have her brother back again; a truth, without which having that brother back again would be only half a blessing; a truth which it was necessary for her to feel in order that the selfishness of her natural affection might be purified,

and she prepared to receive the gift of her brother's life as a pledge and illustration of far nobler life; a truth which in all ages since has been the study and the stay, the light and hope of the Church. "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Familiar words they are to us, with a fulness of bright meaning in them, which we have not exhausted yet. The resurrection is He. The Mighty One, who turneth death into life; who overcometh death; who is the author of that resurrection which Martha believed in, which all Christians are hoping for; whose voice the dead in their graves shall hear, and then come forth; who by his own resurrection, which Martha then could not know, but which we do, is the cause and type of His people's, in whom is the seed and root of all-glorious rising from the great field of death, God's acre. And the life is He. Whom the Father hath given to have life in Himself; who is the fountain of life temporal, life spiritual, life immortal; who continueth life in his people ere the resurrection comes; who causes them when absent far away from the body, to be at home with, and very near the Lord. So that now whosoever believeth, though he die, yet he shall live. He shall be quickened in the grave, shall spring up in the likeness of his Lord, with a body of glory instead of a body of humiliation, and "whosoever liveth and believeth in him shall never die." There is a life without believing. "All men have not faith." Sensual lives or intellectual lives they lead—not spiritual ones. But there is a believing life, a life combined with faith; a life springing out of faith; a life which, though it be in the flesh, is a spiritualised life; a life which, though it be spent on earth, hath sympathies in heaven—a home there already; a resting-place in the secret place of the Most High; an abiding under the shadow of the Almighty; a life hid with Christ in God. And he who so lives shall never die. The sting of death he shall never know, because death eternal he shall never know. Unconsciousness he shall never know, because a suspension of communion with Jesus he shall never know. The life he has shall run through death. The stream shall gurgle through the narrow wedged-in passage of mortality, to come out deep, broad, and bright on the open plain of immortality.

And now do we not see how a light here falls on a part of the former mystery? Cannot we understand, as we dwell on the Lord's words, how a sickness which ends mortally as to the body may, in the thought of an after resurrection, of a continued spiritual consciousness, of eternally prolonged communion with the Fountain of Life and Light, be said to be a sickness *not* unto death—not unto death in its worst and most terrible sense, but only a falling asleep—the sleeping of a friend in the bosom of a friend. A sleep: a quiet, beautiful, peaceful, yet not thought-destroying sleep; rather a sleep in which, while the body is inactive, with its senses sealed up, the mind is awake and busy, with visions of the fair and noble, purer and brighter than ever dawn on the gross organs of the body. The high meaning of the assurance, "Our friend Lazarus sleepeth," here comes out. Ere he is raised, we see the life that remains in him. A germ of undying strength, we are taught, there is in all Christ's disciples. Looking at the soul, there is a *seeming* to die, rather than a real death. And they that

sleep "shall do well," in a higher sense than the disciples thought of when they used that language.

"They sleep in Jesus, and are blest:
How kind their slumbers are;
From sorrows and from sins released,
And every hurtful snare."

"Believest thou this?" he asks. "She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." By which she might mean, "I believe all glorious things concerning Thee: there is nought which I do not believe concerning Thee. I believe Thee to be Him in whom every glorious gift for the world is centred,"—speaking like one whose faith, "as that of most persons at all times must be, was *implicit* rather than *explicit*." A thing folding up more than is unfolded; a seed within whose shell is hidden treasure; a root with sap in it to shoot out in forms of life and beauty. "She did not know all what that name, the Resurrection and the Life, involved." Do we? "But all which it did involve she was ready to believe." Are we?

Thus far we have Martha alone with Jesus outside of Bethany, and now she goes secretly and tells her sister what she knew not before; "The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died." The people in the house suppose that (according to the custom of the country, which was to visit a grave several times a-day immediately after a funeral) Mary, under a paroxysm of grief, is about to repeat her pilgrimage. Mary now has other thoughts. She falls at the feet of Jesus, saying, "Lord, if thou hadst been here, my brother had not died," thus repeating the very words of her sister, showing how much both had dwelt on the mystery of His absence—how their faith in Him was troubled by what had happened. She did not go on to speak as her sister had done. She paused to weep; and the Jews who had followed her wept to see her weep. It was a Bochim. Nature was breaking down under a weight of sensibility, and Jesus groaned at the sight. In His large heart there was an echo of the grief which was wailing in its neighbourhood. Death had been cutting some of the dearest of bonds. The world looked empty and vacant to the sisters now Lazarus was gone. And Jesus said, "Where have ye laid him?" "Lord, come and see." "Jesus wept." He knew what He was going to do—that he was going to open the grave and let out the prisoner, and prove Himself to them all to be the Resurrection and the Life. He knew that the night of their sorrow would soon be over, that joy and gladness were on the point of breaking, yet He wept. The Mighty One wept as the weakest. He whose wisdom had presided over the whole series of events, and had permitted the calamity which called forth the tears, "wept." And thus we learn that the

sympathy of Jesus is according to *our* sorrow, not simply according to *our* circumstances. We sometimes fail to sympathize with a sorrow, however deep, because we see more than the sufferer sees—see alleviation and an end, which he does not see. But Jesus, more tender, as well as more powerful and wise, while He knows what He means to do—while he sees already our trouble over, yet sympathizes with us while it lasts. “In all *our* afflictions He is afflicted.” Our tears are the tears of children, magnifying our troubles. The Lord does not despise such tears. He feels for the anguish which wrings them out.

So copious were the tears, so evident was the agitation of the Son of Man, that the Jews said, “Behold how He loved him;” and some of them said, as the mystery was about to pass away, just under the skirts of the dark cloud, “Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?”

A Portrait from Life.

ELIJAH VERANI.

NEVER was there recorded a more remarkable exercise of the power of Divine grace than in the conversion of the great Fijian warrior Verani. Many prayers had been offered up for him, and when they were at last graciously answered it was like the effect of Saul's conversion,—“then had the churches rest.”

Verani was slow in making a profession of “lotu,” or embracing Christianity, but the work was deep and abiding. At last he was not merely almost but altogether persuaded to be a Christian; the warrior said he dared not go out any more to battle, lest the great God would let him fall and his soul be lost for ever. Often he went to the woods while he called himself a heathen, and hiding behind a tree prayed earnestly to have his sins forgiven; and all this time he experienced most wondrous preservations in battle—he learned to read and spent every spare moment at his Testament. But at last the time of love was come: his convictions could no longer be resisted or put away, and he asked his chief's permission to become a Christian. The chief was very wily; he would not refuse, but begged Verani to put it off for this time. But Verani could not rest; he loved his chief, but he loved Jesus better still, and suddenly one day he appeared in the prayer-meeting with the converts and the missionary, and said boldly, “I will this day become a Christian,” and then he knelt down like a little child and besought God to have mercy on his soul. This was in 1844. His chief, when he found that he had actually professed Christianity openly, threatened him with the loss of all things, but Verani had counted the cost and was not to be moved. His consistency and steadiness overcame the chief's opposition. “Did I not tell you,” he said to his people, “that we could not turn Verani? he is a man of one heart.” How expressive and suggestive! “When he was with us, he was fully one with us; now he is a Christian, he is not to be moved.”

Of his own accord Verani set all his wives at liberty but his chief wife,

whom he married lawfully. His friends, old men of rank in the tribe, begged him not to dismiss his wives, but retain them as servants; but he was firm. "You are on the devil's side," he replied; "if my wife cannot manage in our house, I will help her to get wood and cook our food, but I will not continue to sin against God."

Verani had been no ordinary sinner, and he was no ordinary penitent. He could not forgive himself. He wept bitterly in agony of soul before God, and every remembrance of the love of Jesus broke his heart afresh. "This poor man cried, and the Lord heard him." Day after day he wept and prayed till he found full salvation and abiding peace, and went out before his fellows wholly changed, rejoicing in the blessedness of forgiven sin, no more imputed to him. And now every one he met he exhorted to "flee from the wrath to come," and lay hold on Jesus Christ. His chief, Thakombau, was much struck. "Go on, Verani," he said to him one day, "go on." "Very good; you stay at home and learn your book well, and maybe some day soon I will lotu too." But though Verani would not go to war, his war canoe was not idle; it was launched again, and wherever it touched Verani told the distant people the story of peace.

Some time after his conversion his sincerity was severely put to the test, but treatment which would before have roused him to instant deadly vengeance now fell harmless. He felt as keenly as ever, but when some said to him, "Verani, will you not revenge?" he replied, "I cannot; I am a Christian!"—noble and worthy reply of the servant of Him who "came not to destroy men's lives, but to save them." At his baptism he chose the name of Elijah, and his consistent decision for God greatly helped the mission. The influence and example of such a man as he had been so totally changed was indeed powerful, and showed that the arm of the Lord was mighty in His work on the souls of men. Verani was a man of prayer: he had many and great difficulties, but he took them all to God in childlike faith and simplicity. He had great power in public prayer. Here is an extract from one of his prayers: "O Lord, our Lord! O God, our Father, whose abode is in heaven, we worship before thee; we offer not ourselves or our own righteousness to gain Thy notice, but we present Jesus. O Holy Ghost! descend upon us, and prepare our hearts for worship. Tell us that our names are written in thy book of life: we do not ask to know this in time to come; *speaking it to us now*, tell us *now* that we are saved by Jesus." "We pray for our ministers: they are weak, they suffer, there is nothing we can give to strengthen them: this only can we do; we can pray for them. O Lord Jesus Christ, hear our prayers for them; let Thy Spirit be always with them to comfort them. Oh, have compassion on Fiji, and spare Thy servants to preach Thy true word to the people. O Holy Spirit, give light and repentance to the dark-hearted. Set us in motion that we may not be useless, but live to extend thy kingdom, that it may reach all Fiji, for the sake of Jesus Christ, the accepted offering for us."

Verani sometimes preached with much power. Once on Luke xv. 6, "Rejoice with me, for I have found my sheep which was lost," his words told powerfully on the congregation.

At the prayer-meeting his prayers were with wonderful power and

unction, so that he was an able helper of the missionaries in their work, and both his means and his time were at their full disposal in the circulation of the Scriptures. A rival chief of Thakombau offered a large reward for the death of Verani, and a brutal fellow named Koroï earned the wages of blood and shot him! The missionaries went boldly and begged his body for burial, and with sad hearts they laid him in "the narrow house appointed for all living."

The death of Elijah Verani had a great effect on his old friend and chief, Thakombau: his heart was softened, and he sent for the missionaries and told them he wished to "lotu." At nine o'clock, 30th of April, 1854, ten years after the conversion of Verani, him for whom he had often prayed presented himself in the house of God for the first time. The death drum, *Rongorongoï valu*, or "reporter of war," was beaten. Ten days before it had called the people to a cannibal feast! Now it gave the signal for the people to assemble in "the great stranger's house," to worship the true God, with their humbled chief at their head. 300 people were present, before whom stood Thakombau, his wives, children, and other relatives. In front of him was his priest, an old gray-haired man with a long beard. Mr. Calvert, the missionary, was so moved by the scene, he could scarcely command his voice to carry on the service. That was a day to be remembered in the annals of Fiji. Thakombau told the people that henceforth they were to observe the Sabbath. A great many followed the king's example from conviction; among them was the high priest and three chiefs. Dangers and reverses soon gathered thick about the Christian king, but the missionary stayed by him faithfully. This greatly affected Thakombau and strengthened his faith. His enemy sent him word that he would soon kill and eat him, and that he defied his God Jehovah to save him. The king was unmoved and calmly expressed his confidence in God. Several times he was on the verge of destruction, but the Lord interfered and saved the people and their Christian king. In 1857 Thakombau was publicly baptized, and addressed the people afterwards, humbling himself to the dust before his Divine Master. The people wondered as they heard him confess his evil deeds. "I have been a bad man; I disturbed the country; I was invited to lotu, but I said, 'I will continue to fight,' and God preserved me! I thought then I had preserved myself, but now I know it was the Lord's doing, and I desire to acknowledge Him as the only and true God." The king sat down trembling and covered with perspiration: he was greatly agitated. The king's new name was beautiful and expressive,—"*Ebenezer*;" his queen was called "*Lydia*." And now, though wars against his kingdom did not cease, King Ebenezer Thakombau no longer fought. He was a firm, consistent Christian; and "pure religion and undefiled" has, thank God, been long established there. We may well say, "What hath God wrought?" and "Is there anything too hard for the Lord?" "With God *all things* are possible."

R. R. T.

A Botanical Fact: an Apt Illustration.

A MISSIONARY in one of the Samoan islands, during a time of war, went to visit a part of the enemies' tribe in one of their strongholds. The tribe with their chief listened very attentively to the address given by the missionary. At its close the chief rose to reply; profound silence prevailed, and with great politeness the old warrior spoke to the missionary in the following terms:—"We take it very kindly that you have been at so much trouble to come so far and so difficult a road to speak to us to-day. We thank you much for your kindness. We have listened to your speech and all you have said is very true; above all, what you have said of our evil doings. We are indeed very bad: we feel it so. You have not said half the truth of us about our sins." The chief then paused a little, looked round upon the valley that lay beneath, and continued—"You have now been some time living in our country, and in your travels you have often seen a withered bread-fruit tree, nearly dead, moss on its trunk, dead leaves on its branches, no fruit! You have thought, Alas, this was once a fine tree, now it is only fit to cut down for the fire. A few months after, when you came back that way, you looked again at the bread-fruit tree, and saw a change. The moss is clean gone from its trunk, the branches have bright green leaves upon them, and under the leaves you see loads of fine ripe fruit! How changed! how beautiful! You wonder! You look underneath and there you see an aloe! When the owner of the bread-fruit tree saw it decline and decay, he planted an aloe plant near its roots, and in a short time the decay was checked, and the bread-fruit tree revived, flourished and brought forth good fruit as in old time. Now," said the warrior chief to the missionary, "while you have been speaking to us I have been thinking that we very much resemble the decaying, dying, worthless bread-fruit tree; but God has sent you to us with his own word to plant beside us. Do not be discouraged; do not fear; very soon we shall revive. We shall yet flourish and bring forth good fruit."

The Rev. Mr. Gill has related this anecdote in "Jameson's Journal," to introduce the fact that an aloe planted beside a withering bread-fruit tree will cause it to revive. It is a beautiful fact, who can explain its cause? It is also highly suggestive in the heathen chief's view of it, apart from its physical tendency. "The word of God that liveth and abideth for ever," is the instrument of our special renovation in the hands of the Spirit of God, and wherever we are at liberty to plant that seed, having watered it by prayer, we may look up for the blessing of God and find a hundredfold.

Extract.

HEAVENLY RECOGNITION NECESSARY TO HEAVENLY LOVE.

LOVE, we are told, "is of God" (1 John iv. 7), and is at once a distinguishing characteristic of the Christian and of heaven. But knowledge is necessary to the very existence of love, and perfect knowledge to the exercise of perfect love; and therefore, if in heaven we are to love one another perfectly, we must know each other perfectly. And such will be the case; for love is

to the moral creation what attraction is to the material creation—it is the bond of union. It binds each to the other, and all to God. So far, then, from being a merely animal emotion, which is to be destroyed by death, love is a divine implantation, which can only find its full and free exercise in heaven. Love to the creature is not at all incompatible with love to the Creator; for the law which obtains here will obtain hereafter, and whilst throughout eternity we shall love God supremely, we shall also, throughout the same eternity, “love our neighbour as ourselves.” Earthly relationships, indeed, terminate with this present life; but the remembrance—the recollection of those earthly relationships will sweeten our intercourse in heaven with those whom we have loved on earth. Our increase of knowledge will only intensify, refine, and strengthen that love. And therefore we quite agree with Southey when he says—

“ They err who tell us Love can die :
 With life all other passions fly—
 All others are but vanity.
 In heaven Ambition cannot dwell,
 Nor Avarice in the vaults of hell :
 Earthly, those passions of the earth,
 They perish where they have their birth ;
 But Love is indestructible.
 Its holy flame for ever burneth ;
 From heaven it came, to heaven returneth :
 Too oft on earth a troubled guest,
 At times deceived, at times oppressed,
 It here is tried and purified,
 Then hath in heaven its perfect rest.
 It soweth here in toil and care,
 But the harvest-time of Love is **THERE.**”

“ I must confess,” wrote Baxter, “ as the experience of my own soul, that the expectation of loving my friends in heaven principally kindles my love to them on earth. If I thought I should never know them, and consequently never love them, after this life is ended, I should in reason number them with temporal things, and love them as such : but I now delightfully converse with my pious friends, in a firm persuasion that I shall converse with them for ever ; and I take comfort in those of them who are dead or absent, as believing I shall shortly meet them in heaven ; and I love them with a heavenly love as the heirs of heaven, even with a love which shall there be perfected and for ever exercised.”—*Heart Cheer for Home Sorrow.*

Poetry.

“ THERE SHALL BE NO NIGHT THERE.”

“ No night” in that land where our Father doth reign,
 That heaven lit up by His love ;
 No darkness, no sorrow, no sighing, no pain,
 In the home that awaits us above.
 There the weary doth rest at Immanuel's feet,
 There the prisoner is loosed from his chain,
 There the long parted children in happiness meet,
 And never are sundered again.

No night in that land where our Saviour doth shine,
 That Canaan of infinite rest ;
 No shadow e'er darkens the radiance Divine
 That falls on the pure and the blest.
 There the sigh of the sorrowful never doth rise,
 There the days of our mourning are o'er,
 There God wipes away every tear from our eyes,
 And sadness can touch us no more.

No night in that land where the Spirit doth shed
 The calm, peaceful light of the day,
 Where a halo of glory encircles each head,
 The crown that ne'er fadeth away.
 There no storm ever ruffles the crystalline sea,
 There no tempest of anger or strife,
 There no cloud in the bright sky above us shall be
 To lessen the joy of our life.

No night in that land where the Great One in Three
 Will welcome us each to our home,
 No longer to sail upon life's stormy sea,
 No longer a stranger to roam.
 There the wanderer finds all his wanderings cease,
 There the pilgrim doth wait at the shrine,
 There the soldier of Christ finds ineffable peace,
 Unbroken, eternal, Divine.

H. RIBTON COOKE.

The Life and Writings of Juan de Valdes.*

How much longer the light of Divine Truth may have lingered in the Church than we sometimes imagine ! and what multitudes may be now in heaven, who were gathered out of what we are accustomed, and not inappropriately, to call the Dark Ages ! God seems never to have left himself without witnesses. Through every period of ecclesiastical history, dreary as it generally is, may be traced a chain of living fire, in the devoted men who have been raised up to transmit the Gospel to future ages. To a Christian it is not easy to conceive of any pleasure purer or more elevated than that which is produced by the first discovery of this fact,—to find that in ages of deep moral darkness, when the lights of the moral world seemed to be extinguished, and truth to be entombed under the superincumbent weight of ignorance, superstition, and vice, there were men pre-eminent for faith, love, zeal, and purity.

We well remember the effect produced on our own mind by the first perusal of Neander's "Church History." Unlike the Church histories

* "The Life and Writings of Juan de Valdés, otherwise Valdesso, Spanish Reformer in the Sixteenth Century." By BENJAMIN B. WIFFEN. With a Translation from the Italian of the "Hundred and Ten Considerations." By JOHN T. BETH.

which before we had been acquainted with, having recorded the external fates and fortunes of what is popularly called "the Church," that excellent author frequently turns aside, and shows you an undercurrent of simple, fervid piety, which quietly flowed on, unruffled and undisturbed by the rough winds of ambition, avarice, and strife. What verdant spots he brings to light, amidst a sea of arid waste! What noble examples of men who loved not their lives even unto death, that they might put others in possession of the riches which they had found! Of these might be mentioned Patrick the Apostle of Ireland, Columba of the Western Isles and the North-West of Scotland. He fixed his abode on Iona, a small rocky island on the West of Scotland. Here he established a college or missionary settlement, which for several generations stood like a lighthouse on the verge of the deep. The learning of this body may be said to have consisted chiefly in the knowledge of the Scriptures. These they translated and transcribed with the utmost diligence. In this act Columba may be said to have died. At an advanced age, and worn out with incessant toil as a missionary, he was translating the Book of Psalms. Coming to the 10th verse of the 34th Psalm, "They that seek the Lord shall not want any good," he paused and laid down his pen, and said, "Here let the page and my work end together," and before midnight of the same day his happy spirit quitted its mortal tenement, and was received into its eternal home. Among these men may be mentioned our own venerable Bede, the Apostle to the Anglo-Saxons. With some things which we cannot approve, he was undoubtedly a man of God, and an ardent lover of the truth as it is in Jesus. Cuthbert, one of his attached pupils, describes his last sickness and his death, A.D. 735, in his sixty-third year. "He lived joyfully," says he, "giving thanks to God day and night. Every day he gave lessons to his pupils, and the rest of his time he occupied himself in singing Psalms. He was awake almost the whole night; and when he awoke from a short sleep, immediately he raised his hands, and began again to give thanks. Often would he thank God for sending him this sickness; and often would he say, 'God chasteneth the son whom He loveth.' He would repeat the words of St. Ambrose, 'I have not lived so that I should be ashamed to live among you; yet neither do I fear to die, for we have a good Lord.' Besides the lessons which he gave us, and his Psalm-singing during those days, he completed a translation of the Gospel of John in our native tongue. 'It is time,' said he, 'that I go to my Creator. I have lived long enough,—the time of my departure is at hand; for I long to depart and to be with Christ.' Thus did he live till evening." Then his pupil said to him, "Dearest master, there is one thought left to write." He answered, "Write quickly." Soon the scholar replied, "Now this thought also is written." He answered, "Thou hast well said. It is finished. Raise my head in thy hand, for it will do me good to sit opposite my sanctuary, where I was wont to kneel down to pray, that sitting thus I may call upon my Father." So he seated himself on the ground in his cell and sang, "Glory to Thee, O God, Father, Son, and Holy Ghost;" and when he had named the Holy Ghost, he breathed his last breath.

Descending the stream of time, we come to such men as Wicliffe, Huss, Jerome, and Tauler. These were men of noble moral stature, and left the impress of the truth on the minds of multitudes of their day. About the

time of the Reformation, but not as it would appear in any way associated with Luther, arose the two Valdés. They were Spaniards by birth, and much esteemed for their learning and virtue. Both at different times occupied places about the court of Charles the Fifth. The book before us is the life, more especially, of Juan de Valdés, though it contains some account of Alfonso, his brother. The latter, to the close of his life, continued a courtier; the former withdrew from that dangerous atmosphere, and lived as a scholar and a private gentleman in the city of Naples. Here he gathered around him a select company of men of rank and literature, and some titled literary ladies, to whom he imparted a knowledge of the Gospel. He never formally separated himself from the Church of Rome, though head and shoulders above its errors. Like Wicliffe, he died in peace, though some of his pupils suffered martyrdom by the Inquisition for the truths which he had taught them. They were accustomed, his biographer informs us, to meet at his villa, on the Bay of Naples, on a Sunday morning, when he read sometimes a portion of Scripture, on which he freely commented, and sometimes a short essay, or Considerations as they are called, carefully prepared on some religious topic. A hundred and ten of these are appended to this Life. They were known and admired by the divine Herbert, whose friend Nicholas Ferrar published an edition of them in English, at Cambridge, as early as 1646. This edition was submitted to Herbert for his opinion and advice, who, having annotated it, returned it to his friend with a letter, in which is this paragraph: "It is true there are some things which I like not in him, as my fragments will express; nevertheless, I wish you by all means to publish it, for these three eminent things observable therein. First. That God in the midst of Popery should open the eyes of one to understand and express so clearly and excellently the intent of the Gospel, in the acceptation of Christ's righteousness (as he sheweth through all his Considerations), a thing strangely darkened and buried by the adversaries and their great stumbling-block. Secondly. The great honour and reverence which he everywhere bears toward our dear Master and Lord, concluding every Consideration almost with His holy name, and setting His merit forth so piously, for which I do so love him, that were there nothing else, I would print it, that with it the honour of my Lord might be published. Thirdly. The many pious rules of ordering our life, about mortification and observation of God's kingdom within us, and the working thereof, of which he was a very diligent observer."

The Considerations are of different degrees of excellence, some almost too concise to allow the thought to exfoliate and throw out its beauty of form and colour. The germ is there, but it wants light and air and room to expand itself. Others are almost everything which could be desired, concise but complete; no mere verbiage, but words pregnant with masculine sense. They remind us sometimes of Pascal's "Thoughts;" but with a clearer view and firmer convictions, and more implicit trust in the great fundamental truths of the Gospel. Amongst his pupils were men of no less note than Peter Martyr, afterward Dean of Christ Church, Oxford, and appointed by Cranmer as Interpreter of Holy Scripture; Bernardino Ochino, the eloquent preacher at Naples, whom crowds attended to hear him expound the Word of God, and among them, on one occasion, no less

distinguished a person than Charles the Fifth, who said of him, "That his eloquence might make the very stones shed tears." Ochino also came by the invitation of Cranmer to England, and was stationed by him with Peter Martyr, at Oxford. Among the most distinguished of his female disciples was Giulia Gonzaga, Duchess of Trajetto, and Countess of Fondi. She was celebrated for her beauty and the brilliancy of her intellect. For her use he wrote one of his books, called "*Alfabeto Christiana*." It is a corrected and carefully prepared record of the conversations he had had with her on the way of salvation. In this it is delightful to see the clearness of his views, and the firm hold he had of the principles of the Gospel. These are not introduced incidentally, but pervade all his teaching: they are as the primitive rocks which form the lowest basis, and the loftiest summits of our world, piercing every stratum of thought, and crowning the whole as with a crest of silver.

Having emancipated himself from the thralldom of tradition and undue reverence for the authority of the Church, he took his stand upon the immutable rock of sacred Scripture, and was willing to surrender everything which could not be proved therefrom. What noble sentiments are those which occur in his Epistle, wherein he dedicates this book to his illustrious pupil! "In return," says he, "for the labour I have for several days employed in writing this treatise, I desire from your ladyship only two things. One is, that you may give to what you will here read no trust or belief further than as it appears, and is made clear to you, that it has a foundation in the Scriptures, and invites and leads you forward to that perfect Christian love which is the mark by which Christ desires His followers should be distinguished from all other persons. The other is, that you make use of this Dialogue as children use a grammar, in the manner of a Christian alphabet, and apply your soul to things more important, more excellent, more divine. Many depending upon men, and always reading their writings, remain imperfect, and yet frequently judge of and satisfy themselves that they have reached perfection. Now, desiring that your ladyship may never judge yourself perfect, but that you may be so in reality, both in the view of God and of the world, I wish you not so to read this composition, nor to hold it in greater estimation than ought to be given to the writings of one who, desirous to gratify you in this Christian object, only points out to you the way by which you may arrive at Christ himself, and become united with Him.

"And I desire that your Christian intention may be to make Christ the peaceful possessor of your heart, in such a manner that He may absolutely, and without contradiction, rule and regulate all your affairs. And when your ladyship shall have done this, believe me, that you will not feel the want of anything whatsoever in this present life that can give you entire contentment and repose; because Christ himself will dispose all things and provide the most pleasant banquets for you, even the knowledge of his Divinity, in which in quietness and confidence you shall lie down and slumber."

Equally admirable are his thoughts on the Law and the Gospel. Having described the terror and alarm produced by the Law, he goes on to say,— "And the Gospel executes the same office in those persons who receive it

only as law. But in them who receive it as an ambassador or messenger of grace, its especial office is to heal the wounds made by the Law; to preach grace, peace, and the remission of sins; to calm and pacify the conscience, to give strength to accomplish what the Law shows us to be the will of God, and by which the enemies of the soul are warred with, and by which they are vanquished. And thus Christ comes to them, compassionate, humble, pacific, and full of love and charity, and not terrible and alarming like the Law. In this manner the Law teaches us what we have to do; the Gospel gives us the spirit by which we are enabled to fulfil it. The Law inflicts the wound, the Gospel heals it; and finally the Law slays, the Gospel gives life."

In a strain of evangelical truth, equally clear and decisive, is the whole volume written. Luther never expressed the two leading features of the Gospel (the renewal of the heart by the Holy Spirit, and justification by faith in the Mediator) more perspicuously than it is here set forth. But this was in a day of deep darkness. May we not learn from it that the life-blood of real piety in every age has been the fundamental truths of the Gospel? Men may preach sentimentally, sensationally, and, however full the fold, it will not be of sheep. If vital godliness is to be advanced among us, it must be under God, by a full and fearless declaration of such truths as Valdés made the theme of his ministry.

To both the editors of this excellent volume we feel ourselves placed under a debt of gratitude. The book is no ordinary production, but will be a valuable addition to our biographical and ecclesiastical literature.

Brief Notices of Books.

Jesus Tempted in the Wilderness. By ADOLPHE MONOD. (London: Nisbet & Co.)

The present life is a scene of continual temptation. It brings us many seasons of enjoyment, many seasons of sorrow, but every season is more or less a season of temptation. No subject, therefore, can be of more practical importance to us than the subject of temptation; none needs to be more wisely and thoughtfully treated.

This little book, consisting of three sermons on the Temptation of Christ, by the late admirable Adolphe Monod, deals with the subject in the author's own inimitable way, and deserves the prayerful perusal of every true Christian, and especially of those who are sorely tried. The sermons were first preached in the chapel of the Faculté, at Montauban, before the theological students, and afterwards in the church of the Oratoire, Paris. Their precise object and purport may be best gathered from the author's own words: "I shall consider my subject only in its practical view, just as a child might grasp it as well as we, and perhaps far better than we can. Guided by these words of the Lord, 'I have given you an example that ye should do as I have done,' let us seek to know what are the instructions He here gives us for our conduct through life. Now in this fearful struggle of the Son of God, with the spirit of darkness, we distinguish three principal points: the *conflict*, the *victory*, and the *weapons*. Each of the three will instruct us in its turn. By the conflict He carried on, Jesus teaches us that we must expect to be engaged in a similar warfare; by the victory He obtained, Jesus teaches us that we too can conquer; and by the weapons that He used, Jesus teaches us by what means we also can overcome." These points are discussed with great force and clearness of style,

great pathos and tenderness of spirit, great knowledge of the human heart, and of the dangers to which it is exposed, and intimate acquaintance with the provisions of the gospel. We heartily commend the work in its English form to the attention of the readers.

The Judgment Books. By ALEXANDER MACLEOD, D.D. (Edinburgh: Elliot.)

The author traces back the origin of his book to a sentence of Coleridge's he heard quoted in the Glasgow Moral Philosophy Class, "Memory will be the dread book which is to be opened at the day of judgment." With this, he has since associated the idea of other books, "The Book of Life," "The Book of Providence." He works out what he has to say, chiefly through symbols from the Apocalypse, "The Sealed Book," "The Open Book," without, however, entering much on any exposition of the Revelation. The volume indicates ability, and considerable power of fancy; but the latter sometimes runs into doubtful speculations when interpreting Scripture leading facts. The style is often far too rhetorical, and amidst a crowd of figurative expressions, one looks in vain for something plainly to tell what it all means. We must confess that the future judgment is so great a mystery, that the few words of Scripture respecting it appear to us much more effective and morally useful than all the books which men can write upon the subject.

Christian Usefulness; or, Practical Developments of Spiritual Life.

By JOSIAH VINEY. (London: John Snow.)

The subject of which this volume treats is very important, and cannot be enforced too distinctly by a pastor on his people.

We doubt not that those who had the opportunity of listening to these discourses from the pulpit, will gladly avail themselves of the opportunity thus afforded for refreshing their memory.

We think Mr. Viney has acted wisely in giving them a permanent form, and we wish them an extensive circulation among our readers.

The Golden Diary. By the REV. DR. EDERSHEIM. (London: Nisbet.)

Sabbath Teachings; or, the Children's Hour. Second Series. (London: Jackson, Walford, and Hodder.)

Commendable publications. The latter contains prayers, hymns, and short sermons, suitable for children, and likely to be very useful in families and schools. The former is above the average of such books, and contains many striking thoughts pithily expressed, richly charged with evangelical sentiment, and touched with unction.

Brands Plucked from the Burning. By the Rev. J. H. WILSON. Second Edition. (London: S. W. Partridge.)

We are not surprised to see that a second edition has so soon been required of this little book, which relates such striking instances of the good resulting from Ragged Schools in England and Scotland, as well as from the special services in theatres. The facts here narrated cannot fail to be stimulating and encouraging to those who are engaged in these works of faith, and labours of love.

The Kings of Society. By the Rev. W. ANDERSON. (London: Elliot Stock.)

Is a popular compilation of the kind now so abundant. Luther, Cromwell, Raikes, and John Pounds, the founder of Ragged Schools, are the heroes. Well-known modern authorities are followed, without any attempt at giving original information. The method is discursive, and the style ambitious; but the book is adapted to interest a large class.

The Christian in Complete Armour. By the Rev. W. GURNALL.
 Edited, with Life, by the Rev. J. C. RYLE, M.A. (London: Blackie & Son.)

Gurnall needs no praise from us; his praise is in all the churches. This is a beautiful edition of his great work, in two volumes. The type is large and quite a joy to read. The Life is well written.

The Hidden Life. A Memoir of Mrs. Shirreff. (Edinburgh: Elliot.)

The diary of a pious lady, disclosing the secrets of her spiritual experience. Some will read the book with advantage. There are other devout minds that consider books of this kind as open to the objection of making public to the world what was only intended for the most private uses.

Sermons and Expositions. By the late Dr. ROBERTSON, Glasgow Cathedral. (London: Strahan.)

There is prefixed a short memoir of the author. He seems to have been a very admirable man, and these sermons are very good in their way,—evangelical, sensible, carefully prepared, the fruit of a cultivated mind, but not calling for any particular criticism.

Two New Year's Days, and other Sketches. By G. E. SARGENT. (London: Religious Tract Society.)

These papers have appeared in one of the oldest periodicals of the Tract Society, and having been read with interest, are now revised and published in a separate form. They make a pleasant little book.

Fairy Know-a-Bit. By A. L. O. E. (London: Nelson.)

This is, as the preface says, a little bunch of corn-ears tied together by a string of fancy, intended to feed the young birds of our nurseries. The food is wholesome and pleasant.

Richard Cobden, the Apostle of Free Trade. By JOHN MCGILCHRIST. (London: Lockwood.)

An interesting popular biography.

Lectures on Sculpture. By JOHN FLAXMAN. (London: Bell and Daldy.)

A new and tasteful edition of a thoughtful, elegant, artistic book.

Obituary.

MRS. SARAH CUFF, the subject of the following brief biographical sketch, was born at Wiveliscombe on the 23rd of December, 1796. Her father, the Rev. Richard Parminter, was then the pastor of the Independent church, where he died in the year 1800, leaving his widow and orphan child to Him who is peculiarly the God and Father of such. Mrs. Parminter removed to the neighbouring town of Wellington, where her husband had formerly been the Independent minister, lived to the advanced age of ninety, and died there in 1847. Her daughter was an unusually sprightly and attractive girl, and the graces of her manner and person were enhanced by the charm of true piety. From her earliest years parental instruction and example had much influence on her character, and when she was but fifteen years of age she offered herself as a candidate for membership to the church at Wellington, of which the Rev. John H. Cuff had then recently become the pastor. The letter she wrote to the church was remarkable for its transparent truthfulness, modesty, and humility.

A few years afterwards Miss Parminter was married to Mr. Cuff; and during a happy union of about thirty years, her course as the minister's

wife and as a mother was marked by the Christian virtues of which her early life had given such promise. In 1845 her husband was suddenly removed from his work on earth to his heavenly rest, leaving her with eleven children to weep over their loss. Almost stunned by the severity of the trial, yet the same faith that was the basis of her religious character shone brightly, enabling her humbly and trustingly to submit, and soon to acquiesce in the Divine will. Permitted to survive her excellent and lamented husband for twenty years, and to see her children growing up and settling in life, (although called to mourn over the death of her eldest son and two beloved daughters), our venerated friend continued to devote herself, and the property with which God had entrusted her, to the best of purposes. Eminently truthful, and disliking all that appeared to her to be artificial or pretentious, either in secular or religious matters; simple and unostentatious in all her habits, and deeply impressed with her responsibility as a steward, she was able largely to assist religious and benevolent enterprise, and to show hospitality to ministers and missionaries, whom she delighted to entertain at her house.

About seven years since, when it seemed desirable to pull down the ancient meeting-house, in which Darracott had formerly gathered attentive crowds, and where Mr. Cuff had for thirty-three years constantly preached in her hearing, and which was consequently endeared to her by many tender associations, she generously sacrificed her own predilections, gave herself prayerfully to the work, and contributed munificently to the cost of erecting the new chapel. Strongly attached to the old Puritan theology in which she had been indoctrinated in her youth, "setting the Lord always before her," acknowledging Him in all her ways, with firm faith and constant experience of the pleasures of the Christian life, she enjoyed "perfect peace," "her mind being stayed on God." Rather more than a year ago, her health, hitherto unusually good, began to fail, and for some months before her decease she was prevented from occupying her accustomed place in the sanctuary. This was a very great trial to her, as nothing but absolute necessity had previously kept her either from the sabbath or week-night services. Patience, gratitude, and resignation characterised her declining days. Knowing in whom she believed, the fear of death was removed, and after a few weeks of increasing languor and debility, she was gently translated on the 3rd of February last, in full reliance on the infinite merits of her Lord and Saviour, to the mansions of the blessed.

" The good are glorious in all times—
Even on the dead brow lies
A radiance by the spirit left,
When entering Paradise."

Her loss to the church at Wellington will not be easily repaired, her example, her liberality, her fidelity to whatever she considered to be her duty, her kindness to the poor, and indeed to all, cannot be forgotten; but we rejoice that though dead, by these things she yet speaketh, and that her prayers are recorded, and we believe will be answered, on behalf of her surviving friends, her fellow Christians, and especially for her children, of whose reunion with herself in the heavenly world she cherished the full belief.

" Another old friend is gone,
Another familiar face;
Another has laid her burden down,
And finished the weary race.

" Patience—time fleets apace;
The present soon grows the past:
Others are swifter upon the race,
But our time will come at last."

Diary of the Churches.

Feb. 1.—Ashford, Kent. A new Congregational chapel and school-room was opened in this place. The Revs. J. Stoughton and H. Allon conducted the services of the day. A public meeting was held in the evening, presided over by R. J. Nisbett, Esq.; and addresses were delivered by the Revs. G. Jones, J. C. Gallaway, M.A., A. Turner, G. J. Adeney and others.

Feb. 13.—Halifax. The foundation stone of a new school, in connection with Sion Congregational church, was laid. This event took place in order to celebrate the jubilee of the above chapel. The Rev. J. Pridie delivered an address on the occasion. The building will cost about £3,000.

— Wood-green. A meeting was held for the purpose of presenting a testimonial to the Rev. J. W. Tapper, who has resigned his pastorate of the church here. The testimonial consisted of a purse containing forty guineas. R. Boher Hays, Esq., occupied the chair; and several addresses were delivered on the occasion.

Feb. 15.—Birmingham. The services, in connection with the ordination and settlement of the Rev. S. Pearson, M.A., of New College, as pastor of the Ebenezer Chapel, Steelhouse Lane, were held. The Revs. G. B. Johnson, Dr. Vaughan, R. W. Dale, M.A., Professor Barker, Dr. Halley, H. S. Toms, C. Vince, and Dr. Raleigh, took part in the engagements.

Feb. 18.—Bedworth, Warwickshire. The Old Meeting was re-opened after extensive alterations. The Revs. J. H. Wilson and E. H. Delf, preached on the occasion. On the following Tuesday a sermon was preached in the afternoon by the Rev. J. L. Poore, and in the evening a public meeting was held, the Mayor of Coventry in the chair; the Revs. J. W. Riddle, T. Beard, W. Paton and others, delivered addresses.

Feb. 20.—Attercliffe, Yorks. A meeting was held in the school-room of Zion Chapel, on occasion of the presentation to the pastor, the Rev. J. Calvert, of a purse containing seventy guineas.

— Drury Lane. The Rev. W. Manchee, of Hackney College, was ordained as pastor of the church assembling in Whitefield Chapel, Long Acre. The Revs. S. Martin, S. McAll, J. S. Pearsall, A. M'Auslane, H. B. Ingram, J. Knagg, W. Jellie, E. G. Cecil and others, took part in the proceedings.

Feb. 21.—Merthyr. The Rev. F. Evans, of Carmarthen College, was set apart to the work of the ministry at Adullam Chapel. Several of his fellow students from Carmarthen College were present on the occasion.

Feb. 22.—Bowling, Bradford. The ordination of the Rev. J. K. Nuttall, of Rotherham College, took place in the Congregational chapel.

— Warrington. New Lecture Hall and Schools were formally opened, when a public meeting was held. The Rev. R. Jessop occupied the chair. Addresses were delivered by W. Wilson, Bsq., Mr. Stonehouse, and Mr. Rigby. The total cost is about £1,850.

Feb. 23.—Broadway, Worcestershire. A meeting was held in the school-room of the Congregational church in this town, for the purpose of presenting a testimonial to the Rev. J. Bennett, the pastor. The testimonial consisted of a large number of books and a purse of money.

Feb. 24.—Barrowford, Lancashire. A meeting was held in the school-room of the Independent chapel in this place, to celebrate the extinction of the chapel debt. J. Kay, Esq. occupied the chair; and addresses were delivered by the Revs. G. Gill and W. Tunstill, J. Massey, Esqr., and others.

Feb. 25.—Oundle, Northamptonshire. Special services were held in the new Independent chapel in this place, to recognise the Rev. W. M. Jones as pastor. Two sermons were preached by the Rev. A. Newth. On the following Tuesday, after a sermon by the Rev. T. W. Aveling, a public meeting was held, when the pastor took the chair, and addresses were

delivered by the Revs. A. Murray, D. Robertson, T. Arnold, W. Telfer, and others.

Feb. 27.—Mansfield, Notts. A meeting was held in the Independent chapel of this town, in connection with the settlement of the Rev. J. Williams. W. Wilson, Esq., presided. The Revs. J. Mathieson, B.A., S. Hebditch, C. Clemance, B.A., and F. S. Williams took part in the engagements.

Feb. 28.—Mynyddislwyn, Monmouth. A meeting was held in the Independent chapel here, to present the Rev. M. Ellis with a testimonial which had been got up by members of the Welsh Congregational Association. The chair was occupied by D. S. Lewis, Esq. The testimonial consisted of a purse containing £100.

March 3.—Manchester.—A meeting was held in the school-room of the new church Besses o' th' Barn, for the purpose of celebrating the settlement of the Rev. O. Copland. The Revs. G. W. Conder, J. Anderson, A. S. Richardson, D. Davies, and others delivered addresses.

March 4.—Whitworth, near Rochdale. Hallford Chapel was re-opened, after being closed five months for alteration, beautifying, &c. The preachers were, the Rev. D. Fraser, M.A., LL.D., and the pastor of the church, the Rev. R. Berry. The congregation have recently erected a parsonage at a cost of £800.

March 6.—Aston, Birmingham. A service was held at Christ Church, for the purpose of forming a new church. 111 persons were united in Christian fellowship. The Revs. C. Vince, S. T. Allen, S. Chapman, R. W. Dale, G. B. Johnson, J. J. Brown, and others, took part in the proceedings.

— Greenwich. A meeting was held at Maize Hill Chapel, at which the Rev. G. C. Bellewes signified his intention of resigning his pastorate. A testimonial of £100 was presented to Mr. Bellewes on this occasion.

PASTORAL NOTICES.

CALLS ACCEPTED.

The Rev. W. J. Yates, of Aylesbury, has accepted an invitation to the pastorate of Masbro' Chapel, Rotherham.

The Rev. H. Maidment, of Little Hadham, Herts, that of the church at Holme Lane, Yorks.

The Rev. T. Batty, of Hackney College, that of the Stockwell Independent Chapel, Colchester.

The Rev. J. P. Jarvis, of Staines, that of the church at Limerick.

The Rev. S. Packer, of Burford, Oxon, that of the church at Burnham, Bucks.

The Rev. J. Williams, of St. Asaph, that of the church of Maenturog, Merionethshire.

The Rev. E. Hill, of Shrewsbury, that of the church, King-street, Northampton.

The Rev. J. S. Binder, of Sherston, Malmesbury, that of the church at Thornbury, Gloucester.

The Rev. E. Newson, of Rotherham College, that of the church at Swanland, Yorks.

The Rev. D. Jones, of Brecon College, that of the church at Hirwann, Glamorganshire.

RESIGNATIONS.

The Rev. S. Fairley has resigned the pastorate of the Independent church at Kingscliffe.

The Rev. J. Yonge, that of the church at East Cowes, Isle of Wight.

The Rev. A. Guthrie, that of the church at East Retford, Notts.

The Rev. P. Jones, that of the church at Paignton, Torquay.

The Rev. F. Harding, that of the church at Lancaster, on account of ill health.

THE
Missionary Magazine
AND
CHRONICLE.

MADAGASCAR.

Our intelligence from Madagascar continues to increase both in interest and importance. The letters which we lay before our readers in this Number, each written by an independent witness, all concur in the same general representations as to the widening influence of the cause of Christ, and the growing assurance of the future stability of the Mission.

From the reopening of the Mission it has been an encouraging fact that many of the converts have been persons not of the lower orders of society, but rather of the middle classes, while some few individuals have been natives of high rank. Our readers will learn that among the recent additions to the Churches there have been several officers and members of the highest families in Antananarivo, who have publicly avowed themselves disciples of the Saviour and united in fellowship with His Church. Although to this gratifying fact we should attach no undue importance or security; yet, should these converts, through the blessing of God, prove steadfast and consistent in their Christian character, it will obviously be felt in the native government as a ground of respect for Christianity, and a strong barrier against any renewed attempt at persecution.

It appears, especially from the report of Mr. Toy, that indications of what is usually designated a revival had occurred in his church and congregation. For any awakening among the careless and dead to the great concerns of religion all Christian men must truly rejoice; but we trust that our missionary brethren in Madagascar will have wisdom given them from above to deal with this new development with sound Christian discretion. As they have already witnessed the extreme excitableness of the native character under other causes, it may be expected, should the present religious appearances become general, that it would be difficult to discriminate between the good

and the evil, the human and Divine, and to guard the Churches over which they watch from excited and injurious intruders.

Our readers will be glad to learn that, since the ratification of the treaty with Great Britain, and the security thus afforded for the permanent possession of the several sites of the Memorial Churches, the erection of these buildings has made gratifying progress; and we doubt not that, during the present year, the advancement of the work generally will greatly exceed what has hitherto been practicable.

For all that is encouraging and hopeful in the Madagascar Mission we trust our friends will offer adoring praise to God, from whom alone success and prosperity come; and we pray that, should difficulties or obstructions arise (a case far from improbable), the confidence and hope of those British Churches which have, for nearly half a century, sympathized, laboured, and prayed for the Christians of Madagascar will remain steadfast and unshaken.

LETTER OF REV. GEORGE COUSINS.

“Amparibe, December 30th, 1865.

“MY DEAR DR. TIDMAN,—My last to you is of comparatively recent date, but I have several things to write about, and I think it well to give you an account of our position here on this the last day of 1865. So far as we who are on the spot can judge or see, Christianity was never more securely established in Madagascar than now. Even those who have no faith in the Divine origin of ‘the praying,’ cannot but see that numbers and union give strength; and none but a very daring and reckless Government would attempt to crush such a power as Christianity is rapidly becoming, and has already in fact become. The present Government is too cautious in its administration to risk such an attempt; though it is well known that many of those in high places sigh for the return of the good old times of their ancestors, when every man did exactly what his father and grandfather had done before him—when praying was not thought of, and foreigners were not seen. Still, one cannot tell what emergencies may arise in the future; but He who has magnified the power of His grace, by giving to the naturally cowardly and timorous Malagasy the fortitude and patience and endurance of the martyr, will not desert His Church, nor suffer His people to be tried beyond their strength.

“We are sometimes amused, but more frequently surprised and grieved, at the strange and entirely unfounded reports that reach England and get published in some of the papers. More than once during this year our friends at home have been in unnecessary alarm and distress; and, whilst everything has been perfectly quiet and regular here, have imagined that civil war was raging, the Mission near its end, and the whole country in confusion. Both we who are labouring in Madagascar, and those who are interested in the success of our labours, have reasonable grounds for gratitude and hope. There is perfect liberty allowed to all to worship God; and all the chapels in the capital, and some thirty or more in the villages around, are well filled.

every Sunday with hearers anxious to learn and know what is the will of God, and every month we are receiving fresh additions to the churches.

“ But leaving merely general statements, I will give you what information there is to be given concerning my own particular sphere of labour at AMBATONAKANGA. The congregations both in the morning and evening are excellent, sometimes being too large for the building, which, however, is small in comparison with those at Amparibe, Ambohipotsy, and the new chapels lately opened at Analakely and Ankadibevava. We were so much pressed for room, indeed, and found the crowded assembly so inconvenient and hot, that we have just enlarged the chapel by taking in the spare ground at the north end. By this, and one or two other slight alterations, we have accommodation for about 100 additional hearers, and I am thankful to say that these additional hearers come, for the chapel is still quite full. We all long, however, for the completion of the stone church. The old disreputable looking buildings have all passed away, and the only chapel unworthy of the name left in Antananarivo is that at Ambatonakanga. But our hearts are gladdened by the sight of the substantial and beautiful building being raised for our own future use, and in the course of the coming year we hope to see it consecrated to the service of God, and to hear the Gospel preached within its walls. Mr. Sibree has had innumerable obstacles to contend against, and has taken almost endless trouble in superintending its erection, and I am sure that he will gain the thanks of the people when the building is completed. The heathen part of the population appear to be very much surprised at the sight rising before their eyes, and do not hesitate to express their opinions about it. One of my friends amused me the other day by telling me that he overheard some people talking about it, one of whom with great earnestness said to his companion, ‘ When that is finished ’ (meaning the church) ‘ *I will pray.* ’ Whether he will do so is very doubtful, but I mention the circumstance that you may see the kind of impression produced. Others regard the building with great suspicion, and say that it is intended for an English battery, the lancet windows in the tower being designed for planting small cannon.

“ The number of church members is steadily increasing, and, as I have already said, every month we have some additions. The number in the book is 275, and eight others will probably be admitted at the next church meeting. All of us, however, have become convinced that it is necessary to exercise much caution in the admission of members ; and, after considerable discussion, it has been arranged that we make the period of probation longer, and that we have weekly classes for instructing those seeking either baptism or admission to the Lord’s Supper. A small catechism, setting forth the nature of these ordinances, has been prepared and printed. Possibly, as the consequence of this, we may not have such large numbers to report, but you will feel with us that the purity of Christ’s Church is of more importance than its numerical strength.

“ The day-school is not in a very flourishing condition, but this is the result of the death of our former schoolmaster. He was ill for some months previous to his death, and, as there seemed some hopes of his recovery, we did not engage a teacher permanently, and some of the scholars left ; but we have now a fresh teacher, who will in time raise the school to its former strength.

Before Mr. Ellis left us I suggested to him the propriety of building a small school-room, that would serve as a room for week-day services too, on the spot where the old chapel now stands, and he quite approved of the plan. I have written to him by this mail, reviving the question. The new church will be too large for the small congregation assembling at our Thursday service, and it will be much too good to be made into a school-room for the children, and yet the present place is as unfit, being quite out of character. A low mud hovel-like building will never do beside our new church. If it meet with the approval of the Directors, I propose to build a small brick building of appropriate style, and capable of holding about 200, which would serve for the twofold object in view. Mr. Sibree has kindly offered to furnish plans and exercise some little oversight during its erection, and the Malagasy will willingly do their part. By an outlay of sixty or seventy pounds, in addition to the labour, bricks, &c., given by the natives, our object may be accomplished. If this meet with your approval, we can get it done during the next dry season. I cannot ask for pecuniary aid from the Society, knowing it to be against their usual practice to give to such works; but still it cannot be wrong to suggest that it is an object deserving of sympathy and help, hoping that some may be willing to assist us.

"I told you in my last what we are doing in the VILLAGES. The congregations improve, and there is an earnest desire to learn and advance in the knowledge of God's word. I send you the following statistics, showing the number of communicants, and attendants at chapel, in the different stations. Four only of the seven places have schools. We have had the congregations counted to ascertain the number of attendants.

	Church Members.	Attendants.
Manjàkaray	78	250
Namehana	72	200
Ambohipànja	56	200
Ilazàina	34	220
Ambòhinànga	60	180
Imèrimandròso	71	300
Imànankàsina	31	50

"All these villages lie to the north-west of the capital. The high road runs due north; and Mr. Pearse and the ANALAKELY Church take the villages to the east of the road, and we those to the west. There is a church in the country of the Antsianaka; but I have not yet been able to have communications with the people. It is distant perhaps two or three days' journey due north from the capital; and some day I may be able to visit the place. We are getting into a regular system of itinerancy, and are sending out preachers from our church to help the village pastors on the Sabbath. This is a new undertaking, and we hardly know yet how it will work. I have drawn out a plan similar to those used by the Wesleyan Methodist Churches in England, and hope the results will be good.

"Our new house is almost finished, and we have moved into it. It has still to be papered and painted; but we have done with the carpenters. The trouble involved in building a house in Madagascar is fearful; and I am most

heartily thankful that it is finished. The Queen has been building a new palace, which has been a great hindrance, and involved extra expense, for the carpenters have been required there.

"Mrs. Cousins and our little girl are well. With our kind regards to yourself and the Directors,

"I am, my dear Dr. Tidman,

"Very truly yours,

"Rev. Dr. TIDMAN.

"GEORGE COUSINS.

"P.S.—The people in connection with the village churches are sadly in want of communion services, most of them having wretched makeshifts—some even using tin mugs with a handle a foot long (the usual cup here). A queen's-metal service of two plates and two cups would be very welcome to us; and I thought it well to let you know of our wants, believing that you will devise means to meet them."

LETTER OF REV. B. BRIGGS.

"Ampamarinana, Antananarivo,

"January 1st, 1866.

"MY DEAR DR. TIDMAN,—This being the beginning of another year, I deem it a favourable opportunity of giving you a report of what we have done and are doing in connection with the church at AMPAMARINANA. I have not hitherto supplied you with many reports, as mine is the youngest and, consequently, one of the smallest churches in Antananarivo.

"I am happy to say, however, that since the church has been formed we have had great encouragement. Our number has greatly increased, the congregation has become more settled, and the work of God is more promising than ever. Not only is this the case with the church at Ampamarinana, but with all the churches in the town. During the last two or three months there has been a marked increase in the attendance at our services, and also in the number of candidates for baptism and church fellowship. This increase is not from one class of the people merely, but from all classes, including even the members of the Government. The Queen still adheres to the ancient customs of the country, but it is reported that she is much more favourable towards the Christians than formerly; and it is quite true that many who have hitherto been afraid to declare themselves Christians, have now come forward and made a public profession of their faith in Christ. At our last church meeting we received one of the Under-Secretaries of State, a young man who for some time has been a regular attendant at our Sunday services. Since then I have baptized the eldest son of the Chief Secretary of State, and several other young men connected with influential families. These things teach us that the influence of the Word of God is spreading amongst the people; and we may hope that in a little while the high places of the land will be free from idolatry and superstition, and that a yet brighter day is in reserve for the Church of Christ in Madagascar. I do not believe that the Mission ever assumed a more favourable aspect than it does at present.

"It is not quite fifteen months since the church at Ampamarinana was formed. We commenced with twenty-four members; since then we have

admitted 122, of whom three have died, two have removed to another church, and one has been excluded for unchristian conduct, making our present number 140. Between thirty and forty more have been baptized, and are waiting to be received into the Church.

"We have a day-school of about seventy children, and a very interesting Sunday-school. The Sunday-school has existed for some time, but, not succeeding so well as I wished, I took it into my own hands a short time ago, and re-arranged it on the principle of English Sunday-schools; since then upwards of 200 children and adults have remained after the morning service to learn to read, and to learn the meaning of the Word. After the lesson of the day I generally catechize or address the school; and I have sometimes thought that this service is more interesting and calculated to do more good than the ordinary Sunday service.

"During last year Mrs. Briggs has been doing a great deal amongst the females. She teaches the children from the school every afternoon; besides which she has a large number of women who come several times a week to learn writing and needlework. The sewing-materials that have been sent out have been very acceptable, but still not sufficient to supply the constant demand; and Mrs. Briggs has sometimes said that she would be obliged to give up teaching the people, and especially the girls in the school, for want of sewing-materials.

"We have lately annexed two village churches to the church at Ampamarinana, one of which has formerly been in connection with Mr. Toy's church, and the other a new place, only commenced about a month ago. So that, not only in the capital, but in the villages around, the work of God is constantly progressing.

"I may say, in conclusion, that we are very anxiously waiting for the new Memorial Church which is to be built at Ampamarinana. Our present place of worship is very small and uncomfortable, especially during the hot season. It not unfrequently happens that a number of the people stay away in the afternoon, or go to one of the other churches, because ours is so exceedingly hot. The people are frequently asking when the new church is to be built, and I shall be very happy when I am in a position to inform them.

"With kind regards,

"I am, dear Sir,

"Very truly yours,

"Rev. Dr. TIDMAN."

"B. BRIGGS.

| EXTRACT OF LETTER FROM REV. ROBERT TOY, DATED AMBOHIPOTSY,
ANTANANARIVO, JANUARY 1ST, 1866.

"In regard to the Mission generally, I have barely time to write anything, as the man is leaving with the mail. I am glad, however, to state that never have things looked so pleasing as at present. There is scarcely a congregation in the town that is not crowded every Sabbath, and many from the higher classes of society are seeking for admission into the church. I had hoped to have given you by this mail an account of all the churches under my care, but must defer it till the next. I must, however, tell you that I

believe a great and good work is now especially going on among my own people. During the last five weeks I have baptized in our chapel more than 340 people. On Christmas Day alone I baptized 221 adults, and again on Sunday last nearly seventy more. I have never seen anything like it. The work is evidently from God. All these are now under instruction once a week by myself, and again by the native preachers and deacons. I have divided them among several, in order more successfully to instruct them and to investigate their characters previous to admission into church fellowship, each teacher having from twelve to fifteen under his charge. Of course it is to be expected that some are not genuine. I have, therefore, as much on my hands as my strength will allow, almost more than I know how to get through.

"I may just add that among those recently baptized are the eldest son of the Prime Minister, the eldest son of the Chief Secretary of State, and several sons of other high officers; also Rainivoninahitrianarivo (well known to Mr. Ellis), a near relation of the Prime Minister, and Ramaniraka, Under-Secretary of State. Mr. Briggs has also baptized several sons of the high officers, and Razanakombana, son of one of those who visited England in the time of the early missionaries."

CHINA.

HANKOW.

BIOGRAPHY OF A CHINESE EVANGELIST.

IN our Number for February we had the pleasure of inserting a gratifying report from the Rev. Dr. MULLENS of his visit to HANKOW; and we have since received from the Rev. GRIFFITH JOHN sketches of the character of several native evangelists employed by him in that vast city and among its surrounding busy multitudes. One of these we now insert, which we are sure will interest the friends of the Society. The hope of China, no less than that of India, rests upon the native Christians whom God may raise up and qualify for conveying the great truths of the Gospel to the minds of their countrymen; and, after reading the subjoined brief history of a native teacher, many prayers should ascend to the Lord of the harvest that He would send forth more labourers, like-minded with SHEN TS-SING, into the boundless fields that wait for their presence and promise ample recompense to their toils.

"Hankow, December 29th, 1865.

"DEAR BROTHER,—I am desirous in this communication to make you better acquainted with the history, character, and efforts of my native fellow-labourers. The foreign missionaries are known, to a limited extent, to most who take an interest in Missions; but even the names of our native brethren have been heard or seen by few. The native agency, however, forms a very important element in our working power, and our success must ever greatly depend on it. The last ten years has witnessed considerable progress

compared with the preceding; and this is to be ascribed in a great measure to the increased number and superior stamp of our native helpers. Instead of the doubtful characters we were compelled to put up with for a time, we have now men of unquestionable piety and respectable Christian intelligence to aid us in every department of the missionary work. I do not think that I can do anything better towards giving you a general idea of the kind and amount of work done at this station during the year 1865, than present you with brief sketches of the men employed by me, and their respective spheres of operation.

A CHINESE SCHOLAR.

“SHEN Ts-sing is my *principal* native assistant. *Shen* is a native of *Nanking*, and was born in the year 1825. This famous city had been the abode of his ancestors for four generations. His parents, anxious to sustain the dignity of the family, resolved to devote him to letters. They accordingly put him in school at the early age of four, determined to give him an education which would enable him to take his stand among the *literati* of his country. When thirteen he was very ill; he lost all taste for the classics, and found pleasure only in poetry, flowers, and play. Notwithstanding this interruption, he was pronounced Master of the Literary Essay at fifteen, and was adorned with the degree of *Siu-tsai* (B.A.) in the twenty-third year of his age. Soon after he had won the much-coveted title, ‘Elegant Talent,’ his father died, and for some years afterwards he led the life of an ordinary teacher in his native city. He married when nineteen, and a large family was now springing up around him. In his twenty-ninth year *Nanking* was taken by the *Taiping* insurgents. He was not happy among the *Taiping*s, and on the third day he determined to drown himself. Whilst standing on the brink of the river, and about to take the fatal leap, the thought of his widowed mother came to his mind, and caused him to hesitate. ‘The Empire,’ thought he, ‘has not yet *perished*, and my mother is still living, and will need my presence and assistance. What advantage would death bring?’ He returned to his quarters, and spent a hundred days more of suffering and degradation among the insurgents. At the end of this period he made his escape with his family; but within six months his wife and children, with the exception of one daughter, died. He then offered his services to the Imperialist General, *Chang Kwo-liang*, and was employed by him as a writer for several months. Though treated kindly by the General, he felt uneasy on account of the threatening aspect of affairs. He left the Imperialist camp, and for some years wandered over five provinces, seeking safety and the means of subsistence. He sometimes lived as a scholar among scholars, and beguiled the time in discussing the classics and writing poetry. At other times he spent his days in the temples and monasteries, conversing with the priests of Buddha and Tau on the bliss of the *Nirvana* and the mysteries of alchemy. And not unfrequently he was compelled to assume the character of the diviner, astrologer, or quack doctor.

HIS ACCEPTANCE OF CHRISTIANITY.

“These wanderings were ended in the thirty-first year of his age, when he reached *Shanghai*. No sooner did he arrive than curiosity urged him to the

chapels, to hear the new doctrine preached there. Proud contempt was the first emotion which the glad tidings excited within his breast. He went again and again, and the feeling of contempt gave way to that of doubt. In this state of mind he became a teacher of the Mandarin dialect to some of the missionaries at Shanghai. Christianity was often a theme of conversation, and his leisure hours were spent in reading the Old and New Testaments, in studying the doctrines of the new religion, and in examining its precepts. The effect on his mind he describes as great and momentous. He became conscious for the first time of his accumulated sins, and his utter inability to save himself from their dominion and guilt. 'My sins appeared unto me,' he says, 'as a mighty sea; and to endeavour to expiate them by means of any talents, learning, or virtue I might have, with the view of obtaining heaven, seemed as futile as to attempt to cross the dangerous main on a small plank, hoping that it would land me safely on a blissful shore beyond.' These words of his represent his feelings when he sought admission into the Church, and when I first became acquainted with him.

ENGAGEMENT AS AN EVANGELIST.

"The Shanghai dialect having been pretty well mastered, I became anxious to learn the Mandarin. The teacher *then* offered his services, and I was glad to employ him, as he seemed a straightforward, steady, hard-working man. He continued to be my teacher till within a year of my leaving Shanghai, when he became Mr. Wilson's teacher. Between him and myself it was arranged that he was to accompany me wherever I went, as my native friend and assistant. When the time came, however, family affairs prevented his leaving, and Mr. Wilson and myself had to proceed to Hankow without him. Some months afterwards he expressed a strong desire to follow. Being anxious to have him by me again, I consented at once, and requested him to start without delay. He was soon with me, and I felt at his advent that we had now a well-tryed native, in whom we could repose the utmost confidence, to aid us in our work. He came to *work*, and I am glad to be able to add that he has worked hard since his arrival. He has given me entire satisfaction as a man, a Christian, and an evangelist. His life has been unblamable in the sight of the heathen, and very exemplary to his Christian brethren. His influence on the Church has been strong and healthful.

DAILY OCCUPATIONS.

"The following facts will show, I think, that teacher *Shen* is an earnest, laborious man, and that he would suffer nothing by comparison with some of your best men at home.

"Every morning, Sunday excepted, about half-past eight, he is in my study, where he stops till one. These four or five hours are spent in writing books, tracts, or letters, and in reading and expounding some important native or foreign works. Between one and two he dines. At half-past two he is in the chapel, where he remains till five, doing his part in the preaching, talking, and debating which go on during these hours. On the door of the chapel and in different parts of the city he has notices posted up, informing all that, between the hours of six and nine p.m., he will be in his vestry

behind the chapel ready to receive any who may wish to converse on Christian subjects. On Sundays he generally takes some part in the services, and when I am absent the whole work and its responsibilities devolve upon him. He is sometimes sent to visit the out-stations to instruct the catechumens and strengthen the hands of the native evangelists.

HIS PREACHING TALENTS.

"Such is the amount of work this man goes through every week. But what of its character? Of this also I have nothing but good to say. Considering the apathetic spirit of his race, his education in the Confucian religion, and the very limited Christian advantages which he has enjoyed, it is surprising and pleasing to witness the amount of zeal, earnestness, and religious tone which pervades his work. His prayers are simple, devout, and always to the point. His addresses to the Church are practical, Scriptural, and faithful. His discourses to the heathen are well adapted, and thoroughly Christian and independent. He has but one Gospel to preach to the rich and to the poor, to the wise and to the simple. He never fails to preach Christ and Him crucified as the only Saviour, and never hesitates to tell the proud *literati*, who often attend in large numbers, that there is no other name given among men whereby they can be saved. Though a good scholar, he seldom quotes the classics in his discourses. To do so he thinks is simply to pay an injurious compliment to the Confucian religion, and feed the pride of the scholars. He maintains that Christianity is an entire whole, complete and all-sufficient, and that we must present it as such if we would make Christians of this heathen people. When, however, any one ventures to object to a Bible truth, the quotations are always at hand to baffle and silence his opponent on his own ground. For example: he begins a discourse by stating the doctrine of the incarnation of the Son of God, and relating the facts connected with the birth of Jesus. Some will object to the miraculous conception, and assert its impossibility. In a moment down comes a torrent of classical quotations, in which miraculous conceptions are recorded. 'Have you not heard of these things before?' he will continue. 'Doubtless you have, and believe them all to the letter, though there is not a particle of truth in them; but if you believe *them*, though surpassing strange and inexplicable, why do you disbelieve this statement of the Holy Book, for no other reason than that the fact is miraculous and therefore beyond your comprehension? But though the accounts of incarnations and miraculous conceptions with which you are familiar are false, I am willing to allow that a great truth underlies them. They point to an instinctive conviction on the part of the race, that Divine interposition is absolutely necessary in order to lift up the world; and that, if man is ever to ascend, God must descend. This is the doctrine which the Bible teaches distinctly; and Jesus Christ, as the Son of God and the Son of man, meets all the wants and satisfies all the longings of humanity. The false incarnations of the heathen only point to the one true Incarnation of Christianity.' Having thus silenced his opponents, he will proceed to state the reasons why he accepts this as true, whilst he rejects the other as false. Such is SHEN Ts-sing. To me he is a personal friend, and to the work a most valuable helper."

JAMAICA. RIDG MOUNT.

HISTORY OF AN AGED AFRICAN, FORMERLY A SLAVE.

NEARLY thirty years have elapsed since the memorable Act for emancipating the slave population throughout the British Colonies came into full operation, and consequently a large proportion of those who comprise the Mission Churches and congregations in the West Indies were born free men and women. There still survive, however, many who lived and suffered under the old system, and amongst these there is a small and rapidly decreasing remnant, venerable alike for their age and piety, who were stolen from their native Africa in the days of early youth, and doomed to cruel bondage on the plantations in the West Indies. But, on behalf of these unhappy victims of man's oppression, God had been working out His purposes of grace and mercy. Under the teaching of the Christian missionary, they were gradually brought to the knowledge and enjoyment of that liberty wherewith Christ makes His people free; and some of them have proved the brightest ornaments of the Mission Churches. Such was Henry Ball, whose eventful history is brought under notice in the following narrative from the pen of the Rev. William Alloway, bearing date Jamaica, 30th January, 1866:—

“ We lost, a few weeks since, two members by death, aged *Africans*; one of them a female member of the Church, who for many years had been unable from disease to attend the house of God, and the other HENRY BALL, who worshipped with us until within two or three weeks of his death. These Africans belonged to an interesting class of people now rapidly disappearing from among us, and our venerable friend Henry Ball was one of the most remarkable of this class. He was more thoughtful than the generality of his people, and often wondered at the way by which God had led him, and was grateful for the great things which He had done for him. Whilst yet a youth he was torn from his parents and native land, brought to Kingston, sold, and doomed to cruel and, as it then seemed, to hopeless slavery. Strange as it may appear to some, he became attached to his *owner*, and, proving to be a useful and faithful servant, was soon promoted to a situation of trust. Many years of darkness—gross darkness—passed away before he had an opportunity of hearing the blessed Gospel which proclaims liberty to the captive; but when he heard it he received the kingdom of God as a little child, and the truth made him free indeed, although still left in bondage to his master. As soon as he had found Christ, he naturally longed to make Him known to others; and, after the day of toil was over, he went from one negro house and village to another to tell his fellow-slaves ‘ what a dear Saviour he had found.’ His love and zeal, however, were soon put to a severe test, and ‘ unto him it was given, in the behalf of Christ, not only to believe on Him, but to suffer for His sake.’ His master having discovered that he held meetings for prayer and exhortation, declared that none of his people should be preachers; and as Henry Ball

just then became lame, his lameness was laid to the account of his itinerating efforts to spread the Gospel, and he was sentenced to remain in close confinement until his foot was well. It proved to be a long and painful affliction, but it was overruled for good by Him who makes the wrath of man to praise Him; and it also fell out to the furtherance of the Gospel; for a member of his master's family, who often visited him during his illness, finding that he could, as he said, 'spell a little,' and was anxious to receive further instruction, kindly availed himself of every opportunity of teaching him to read. His progress did great credit both to teacher and pupil, and he came forth from the furnace of affliction a better and a wiser man. Many years after this, on becoming free, he received a copy of the gift Testament and Psalms, which he continued to use until his death. I never could ascertain his age. He told me that when he arrived in this country they guessed it by matching him with others whose age they knew, and then set it down in the estates' book. No trace of that can now be found, but at his death he must have been a great age; for he lived to see some of his grandchildren and great-grandchildren received into the Church, and some of the children of the last-mentioned in their infancy. His own membership in connection with this church dated from 1840; and during the whole of that time his Christian character was not only without reproach, but such as adorned the doctrine of God his Saviour in all things.

"His love for Divine ordinances was *intense*. If he were absent from any service, we knew that it was not without a sufficient reason; but he seldom left us in doubt as to what that reason was. There was sure to be either a message or note to account for his absence. He attended the early morning meetings at Richmond as long as he was able to walk, and when fast sinking into the grave resolved to come once more, if possible, to Ridgmount. Friends tried to dissuade him from attempting this journey of four or five miles on horseback; but he was firm, and said that it might be the *last* time; and so it proved, for he reached home with difficulty, and died about a fortnight after.

"He contributed cheerfully, regularly, and liberally to the cause of Christ. If absent when a collection was made, he invariably sent what he called his 'mite;' and when there was any special claim presented he was generally the first to respond to it. Through the blessing of God upon his industrious, careful, and persevering habits, his temporal affairs prospered. He rejoiced in his freedom from slavery, and, having obtained that boon, he was never heard to complain of poverty or oppression. Every burden seemed light compared with that from which he had been relieved. He availed himself of all his political privileges, and was one of the first black men in this neighbourhood to register his qualification to vote for the election of parish officers and members of the House of Assembly, and on that account was commonly called by the white people, 'Old Ball, the Voter.'

"He had a comfortable home, which he called Pleasant Hill, and which he bought from the estate on which for many years he was a slave; and from the produce of his provision-ground and coffee-plantation he found means to bring up a large family in respectability, without owing any man anything, and also to support himself and aged partner in comfort and plenty. He was

a pattern to his people; and if they had all, or the greater part of them, profited by their newly-acquired rights and privileges as he did, the island would have been saved from the disgrace and suffering which have recently been brought upon it.

"As a deacon of the Church he magnified his office, but not offensively. He 'used it well, purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus;' and then, after a long, laborious, and useful life, he 'fell asleep,' and rested from his labours. His fellow-deacons carried him to the burying-ground on 'Pleasant Hill,' where some of his family, of several generations, had preceded him; and there, on Sabbath evening, December 3rd, calm and beautiful as any *summer* evening in England, we laid his body in the grave, 'in sure and certain hope of the resurrection to eternal life,' after which hundreds who esteemed and loved him, and by whom his memory will long be cherished, joined in singing—

'Hear what the voice from Heaven proclaims
For all the pious dead,' &c.

"In reviewing the history of this aged man, we cannot but admire the wisdom of God in overruling the wickedness and cruelty of men in bringing him to this country, where, through the Divine blessing, he was a thousand times better off than he would have been had he remained in his native land. It was the Lord's doing, and he could say, in reference to the 'men-stealers' who brought him here, as Joseph said to his brethren, 'So now it was not you that sent me hither, but God.'"

NEW YEAR'S SACRAMENTAL OFFERING TO WIDOWS' FUND.

(Continued from last Month.)

LONDON AND ITS VICINITY.			Epsom			Norwich: Old Meeting																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																														
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COUNTRY AND ABROAD.			Hendon	Henley-on-Thames	Huntingdonshire:	Moates—Godmanchester	Huntingdon	Kimbolton	Perry	Ramsey	St. Ives	St. Neots	Spaldwick	Woodhurst	Hyde	Jameica: Ridgmount	Kirkdale	Knowle Green	Little Hampton	Liverpool: Wavertree Cha.	Newington Ch.	Loxley	Manchester: Zion Chapel	Maplestead	Margate: Cong. Church	Zion Chapel	Middlesborough	Middlewich	Montrose	Needham Market	Northampton: United Communion	Total, with the amount previously acknowledged.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				
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ANNIVERSARY SERVICES IN MAY, 1866.

THE Directors are gratified in announcing to the Friends of the Society that they have made the following arrangements for the ensuing Anniversary :—

MONDAY EVENING, MAY 7th.

WEIGH HOUSE CHAPEL.

SERMON TO THE YOUNG, by the Rev. **GEORGE WILKINSON**, of Chelmsford.

To commence at Seven o'clock.

WEDNESDAY, MAY 9th.

MORNING:—SURREY CHAPEL.

SERMON by the Rev. **DAVID THOMAS**, B.A., of Bristol.

Service to commence at half-past Ten o'clock.

EVENING.—TABERNACLE.

SERMON by the Rev. **CHARLES VINCE**, of Birmingham.

To commence at Seven o'clock.

THURSDAY, MAY 10th.

MORNING.—ANNUAL MEETING—EXETER HALL.

Chair to be taken at Ten o'clock by

Right Hon. **THE EARL OF SHAFTESBURY**, K.G.

EVENING.—JUVENILE MISSIONARY MEETING—POULTRY CHAPEL.

Chair to be taken at Six o'clock by

JAMES SIDEBOTTOM, Esq., of Manchester.

FRIDAY EVENING, MAY 11th.

THE LORD'S SUPPER will be administered in several Metropolitan Places of Worship.

LORD'S DAY, MAY 13th.

SERMONS will be preached on behalf of the Society at various chapels in London and its vicinity.

THE Directors have pleasure in announcing that the Lithograph of the New Missionary Ship "John Williams" is now ready, and a copy can be had by the Superintendent or Secretary of any contributing school on application at the Mission House, Blomfield Street.

ARRIVALS IN ENGLAND.

Rev. Thomas Powell, Mrs. Powell, and family, and Rev. G. F. Scott, together with four children of Rev. Geo. Pratt, from Samoa, per "Helène," March 15th.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following; viz. :—

For Rev. M. A. Sherring, Mirzapore :—To Friends, per Miss H. Hartland, for a parcel of useful articles.

For Rev. J. Lowe, Neyoor :—To Dr. W. Burns Thomson, Edinburgh, for a case of Surgical Instruments, &c., value £50; To Miss Grant, Perth, for a box of useful articles; To J. A. Cooper, Esq., Birmingham, for a parcel of Books for Native Scholars.

For Rev. J. B. Coles, Bellary :—To the Ladies of Carr's Lane Missionary Working Society, for a case of useful and ornamental articles.

For Rev. M. Phillips, Triphtoor :—To the Surrey Chapel Ladies' Working Society, for a case of Clothing and useful articles, value £15 15s.

For Rev. G. O. Newport, Pareychaley :—To Mrs. Ratcliffe, Reading, for a box of useful articles; To Redland Park Working Party, Bristol, for a box of Clothing and useful articles.

For Mrs. Campbell, Bangalore :—To the Paisley Society for Female Education, for a case of useful articles.

For Native Teacher Isaac Fuller, Vizianagaram :—To Zion Chapel Young Men's Missionary Association, Manchester, for a box of Books.

For Rev. Robert Moffat, Kuruman :—To Miss A. Reyner, Ashton-under-Lyne, for a box of Clothing and useful articles, value £47; To the Ladies of Hare Court Chapel, Canonbury, for a box of Clothing, value £10.

For Rev. T. Atkinson, Pacaltsdorp :—To the Ladies of the Blandford Missionary Working Society, for a box of Clothing, value £15.

For Rev. J. McLeod, Hankey :—To the Juvenile Missionary Working Society, Highgate, for a box of Clothing, value £5; To the Missionary Working Party, Newport Pagnel, per Miss Sheppard, for a case of Clothing and useful articles.

For Rev. R. B. Taylor, Cradock :—To the young people in Miss Scammell's Establishment, Shrewsbury, for a box of Clothing and useful articles; To Friends at Hanover Chapel; To Miss Rabbeth and Friends, for a case of useful and fancy articles, value £30.

For Mrs. Irvine, Madagascar :—To the Ladies of Abbey Road Chapel, Torquay, for a parcel of Clothing.

For Mr. William Pool, Madagascar :—To Messrs. Tasker and Son, Andover, for a Plough; To B. W. Smith, Esq., for six boxes of useful articles.

For Rev. W. Alloway, Jamaica :—To Mr. P. Cook, Tetbury, for a parcel of Calico and useful articles; To the Juvenile Missionary Society, Queen Square Chapel, Brighton, for a box of Clothing and useful articles, value £15.

For Rev. T. H. Clarke, Jamaica :—To the Missionary Working Party, Oxton Road Chapel, Birkenhead, for a box of Clothing; To the Juvenile Missionary Working Society, Ryde, for a box of useful Clothing.

For Rev. Dr. Turner, Upolu :—To J. Wemyss,

Esq., Fraserburgh, for a box of Calico, Hardware, &c.

For Rev. G. F. Scott, Samoa :—To the Ladies of Whitchurch, for a box of Clothing.

For Mrs. Lawes, Savage Island :—To the Ladies' Working Society, Marlborough Chapel, for a bale of Clothing; To Ladies of Hare Court Chapel, Canonbury, for two parcels of useful articles.

For Rev. W. Wyatt Gill, Mangala :—To the Committee of the British and Foreign School Society, for a grant of School Materials.

For Rev. E. R. Krause, Barotonga :—To Miss Phipson, Birmingham, for a box of useful articles; To Friends at Portsmouth, per Rev. E. Dothie, for a box of useful articles.

For Rev. S. M. Creagh, Maré :—To the Juvenile Missionary Working Class conducted by Mrs. Watts, Woolwich, for a box of Clothing; To the Arley Missionary Working Association, Bristol, per Mrs. Whitwill, for a box of Clothing; To Mr. J. Webb, Wellington, for a parcel of Books for Na Akatangi.

For Rev. W. W. Gill, Mangala :—To Rev. George Gill and to Mrs. Massey, Burnley, for a box of Drapery, "Leisure Hour," and other Books.

For the New Ship, "John Williams :—To Mr. J. Gray and Friends, Dorking, for a handsome Communion Service; To the Young Friends of Fish Street Chapel and Schools, Hull, per Mr. T. Stratten, for four Flags; To the Tabernacle Sunday School, for one Flag; To Dr. Longmuir, Aberdeen, for a parcel of Books; To Mr. S. R. Akers and Friends, Mildmay Park, for 100 New Testaments and Tracts; To Mr. Smith, Eastcheap, for a bag of Cork Jackets.

To a Friend, for twelve copies of St. Mark's Gospel; To Mrs. Aldridge, Worcester, for a parcel of Books; To Miss Brown, Leatherhead, to Mr. J. Young, Chatham, and to Mrs. Scrutton, East India Road, for parcels of "Evangelical" and other Magazines, &c., &c.

Dr. Davidson has the pleasure to acknowledge the receipt of contributions of Clothing for the Mission Hospital at Antananarivo from the following friends in Edinburgh :—Mrs. Findlay Anderson, Mrs. and Sheriff Cleg-horn, Mrs. Coldstream, Miss Cree, Mrs. Duncan, Mrs. Ferguson, Miss Gentle, Miss Gillies, Miss Keir, Miss Lindsay, Honorable Mrs. McKenzie, Miss Russell, Miss Terrot.

The Rev. J. King, Samoa, acknowledges with thanks the receipt of a box of useful articles from Mrs. Macgregor and Friends, Sydney.

Mrs. Williams gratefully acknowledges the receipt of the following packages for distribution among the destitute natives of the South Sea Islands :—Mrs. Henderson, Aberdeen, a parcel of Clothing; Rev. T. Gilfillan, Aberdeen, parcel of Clothing; Ladies' Missionary Society, Aberdeen, four boxes of Clothing; Ladies of Blackfriars Street Congregational Church, Aberdeen, box of Clothing, also a parcel of Books for the library of the "John Williams."

MISSIONARY CONTRIBUTIONS.

From 17th January to 22nd February, 1866.

Continued from last Month).

**N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED
IN THE "JUVENILE MISSIONARY MAGAZINE."**

<p>CUMBERLAND.</p> <p><i>Brumpton.</i></p> <p>Per W. Wilson, Esq.</p> <p>Collection, 1884 £ 14 7 Do., 1885 3 10 8</p> <p><i>Exa. 18s. 5d.; 61. 12s. 5d.</i></p> <p>DEVONSHIRE.</p> <p><i>Tarvisstock.</i></p> <p>Rev B. Miller, B.A.</p> <p>Mr. Thos. Windcatt, Treas.</p> <p>For Widows' Fund £ 0 0 0 Collected by Miss Windcatt, for Native Teacher William Rooker... 10 9 0</p> <p>Collected by—</p> <p>Miss Windcatt 0 7 10 Mrs. Major 2 8 3 Mrs. W. S. Pearce... 0 11 8 Miss Parnwarden... 1 16 0 Mrs. Dodge and Mrs. Hooper ... 1 17 10</p> <p>Contributions after Sermons and Meeting 9 10 10</p> <p>Subscriptions for India 30 0 0 Do., China 20 0 0 Missionary Boxes... 1 10 7 Sunday School 0 4 9</p> <p><i>Exa. 7s. 6d.; 221. 12s. 10d.</i></p>	<p>NORTHAMPTONSHIRE.</p> <p><i>Market Harborough.</i></p> <p>Rev. W. Clarkson, B.A., Sec.</p> <p>Howland Goward, Esq., Treas.</p> <p>Annual Collections.</p> <p>Market Harborough 15 19 7 Great Bowden 1 10 0 For Widows' Fund 0 0 0</p> <p>Juvenile Society.</p> <p>Sunday School Boxes.</p> <p>For Native Child Henry Toller 2 10 0 Do., Sarah Goward 2 10 0 Do., Emma Clark .. 2 10 0 General Account .. 4 1 8</p> <p>Subscribers.</p> <p>John Chater, sen., Esq., Great Bowden 10 0 0</p> <p>Collected by Miss Andrews.</p> <p>R. B. Heygate, Esq. 4 0 0 Wm. Andrews, Esq. 1 0 0 Mr. J. Clarke 1 0 0 Mr. Jno. Sulley 0 19 4 sums under 10s. 0 12 4</p> <p>Collected by Miss Chater.</p> <p>Mr. J. Nunnally 2 0 0 Misses Chater 1 0 0 Alfred Daby, Esq. 0 10 0 Mr. J. Brown 0 10 0 sums under 10s. 1 2 8</p> <p>Collected by Mrs. Toller.</p> <p>Rev W. Clarkson ... 1 0 0 Mrs. Toller 1 0 0 Mr. Wm. Gilbert ... 1 0 0 Mr. Wm. Slater 0 10 0 sums under 10s. 0 12 4</p> <p>Collected by Mrs. Nunnally.</p> <p>Mr W. D. C. Brooks 1 1 0 Thos. Heygate, Esq. 1 1 0 Mr. R. Goward 1 0 0 Mr. Henry Heskett 0 10 0</p> <p>Collected by Miss Toller.</p> <p>sums under 10s. 1 2 0</p> <p>Family Missionary Boxes.</p> <p>Mrs. Toller 1 0 0 Mr. J. Nunnally ... 0 10 0 Do., Children 0 10 0 sums under 10s. 0 12 0</p> <p><i>Exa. 2s. 6d.; 74s. 12s. 6d.</i></p> <p>Including 2s. 6d. previously acknowledged.</p>	<p>WARWICKSHIRE.</p> <p><i>Birmingham Auxiliary.</i></p> <p>Per J. Williams, Esq.</p> <p><i>Arcock's Green.</i></p> <p>Mr. T. Boston..... 1 0 0 M. N. 0 3 0</p> <p>Edgbaston Congregational Chapel.</p> <p>For "High-caste School for Girls, at Madras" 24 19 0 Moseley Road, for Missionary Ship. 0 10 0 For Widows' Fund 62 10 2</p> <p><i>9d. 10s. 11d.</i></p> <p>Country.</p> <p>West Orchard Chapel.</p> <p>Rev. E. H. Dalf.</p> <p>Mrs. Whitton..... 2 1 0 T. H. Merridow, Esq. 1 1 0 Wm. Sargeant, Esq. 1 1 0 Mr. K. Hands 1 1 0 Mr. J. Y. Metts 1 1 0 Mr. John Cosh 1 1 0 Mr. W. F. Taylor 1 1 0 Mr. Thomas Barry 1 1 0 Mr. Medwin Hands 1 1 0 Mr. Samuel Barry.. 1 0 0 Mr. Hepworth's Class..... 1 1 0 Rev. E. H. Dalf 0 10 0 Mr. Hayward 0 10 0 Mr. Hayward, jun. 0 10 0 Mr. W. H. Hill 0 10 0 Mr. Richardson ... 0 10 0 Mr. Leavis 0 10 0 Mr. Weston 0 10 0</p> <p>Collections after Sermons & Public Meeting 19 4 7 Missionary Boxes... 2 1 1</p> <p><i>Exa. 12s. 6d.; 261. 12s. 6d.</i></p> <p>Leamington.</p> <p>Spencer Street Chapel.</p> <p>Collection at United Meeting 2 5 3 For Widows' Fund 4 10 0 Miss Passmore 1 1 0</p> <p>Collected by Miss Bosworth 0 9 9</p> <p>Collected by Miss Francis.</p> <p>Mrs. Bell 0 10 0 Mrs. Dingley 0 5 6 Mr. Francis 0 10 0 Mr. Harbord 0 10 0 Miss Richard 0 5 0</p> <p>Collected by Miss Hissell.</p> <p>Mrs. Bell 0 5 3 Mr. Southern 0 3 0 Miss Southern 0 3 0 Mrs. Francis 0 3 0 Mrs. Hissell 0 1 1 Mr. Watson 0 2 1 A Friend 0 1 0 Mr. Sawyer 0 1 0 Mr. Colbourne 0 1 1 Miss Morris, Box .. 0 4 0 Miss M. Francis ... 0 17 6</p> <p><i>11s. 10s. 11d.</i></p>	<p>WILTSHIRE.</p> <p><i>Worminster.</i></p> <p>Per J. Harnden, Esq.</p> <p>On Account 25 0 0</p> <p>For Rev. T. Mann.</p> <p>Codford.</p> <p>Contributions 1 19 8</p> <p>Trowbridge.</p> <p>Tavernacle.</p> <p>On Account 15 4 5 For Widows' Fund 0 5 0</p> <p>Silver Street Chapel.</p> <p>Collection 1 17 0 For Widows' Fund 1 0 0</p> <p><i>20s. 17s.</i></p> <p>Amesbury.</p> <p>Free Church.</p> <p>Mr. J. F. Pinniger</p> <p>(A.) 1 0 0 For Widows' Fund 0 15 0</p> <p><i>12. 12s. 6d.</i></p> <p>Salisbury.</p> <p>J. C. Wheeler, Esq., Treas.</p> <p>Contributions 1 19 4 For Widows' Fund 0 15 0 Previously acknowledged 40 11 7</p> <p><i>Exa. 4s. 6d.; 261. 11s.</i></p> <p>Westbury.</p> <p>Upper Chapel.</p> <p>Rev. T. Gilbert.</p> <p>Public Meeting 2 25 2 Sermon 1 12 0 Female Bible Class 0 12 0 Youths' ditto 0 8 0 Sabbath School 1 4 0</p> <p>Subscribers.</p> <p>Mrs. Gilbert 0 10 0 Mr. J. Brown 1 0 0 Miss Brown 0 5 0 Miss King 0 5 0 Rev T Gilbert 0 4 0 Mr. Smith 0 2 0</p> <p>Boxes.</p> <p>Mrs. Gilbert 1 2 2 Miss Garner 0 7 2 Mrs. Pearce 0 4 1</p> <p><i>Exa. 2s. 6d.; 11s. 10s.</i></p>
<p>GLOUCESTERSHIRE.</p> <p><i>Mitcheldean.</i></p> <p>Rev. J. Lander.</p> <p>Rev. J. Lander (A.) 1 0 0 Mrs. Lander (A.) 1 0 0 Mrs. Robinson (A.) 0 4 4 Miss Beadles (A.) 0 4 4</p> <p>Boxes.</p> <p>Mrs. Perry 0 10 7 Mrs. Morgan 0 8 3 Mrs. Milington 0 8 0 Mrs. Marfall 0 3 0 Miss Hale 0 3 3 Mr. J. Constance ... 0 3 1</p> <p>Collected by—</p> <p>Miss Rorlick 0 14 0 1st Class Girls 1 1 4 Baptist School 0 14 1</p> <p><i>Exa. 10s. 1d.; 28 5s. 6d.</i></p>	<p>KENT.</p> <p><i>Canterbury.</i></p> <p>Union Chapel.</p> <p>Rev. V. Ward.</p> <p>Annual Collections 10 0 0 For Widows' Fund 2 12 0</p> <p><i>12d. 12s.</i></p>	<p>YORKSHIRE.</p> <p><i>Bradford Auxiliary.</i></p> <p>For W. Milnes, Esq.</p> <p>On Account 120 0 0 For Widows' Fund 24 4 0</p> <p><i>1881. 6s. 6d.</i></p>	<p>YORKSHIRE.</p> <p><i>Bradford Auxiliary.</i></p> <p>For W. Milnes, Esq.</p> <p>On Account 120 0 0 For Widows' Fund 24 4 0</p> <p><i>1881. 6s. 6d.</i></p>
<p>LANCASHIRE.</p> <p><i>Stalybridge.</i></p> <p>Rev. J. H. Gwyther, B.A.</p> <p>Collections 10 0 1 Subscriptions 12 7 0 Private Boxes 3 10 0 Sunday School do. ... 1 16 8 For Widows' Fund 4 0 0</p> <p><i>Exa. 2s. 6d.; 40s.</i></p>	<p>SURREY.</p> <p><i>Egham.</i></p> <p>A. C. Collins, Esq. 1 1 0 Miss M. Drewitt 0 8 0 Edward Fielder, Esq. 0 10 0</p> <p><i>11. 10s.</i></p>	<p>SWETHICK.</p> <p>Per J. Turbey, Esq.</p> <p>Collection and Subscriptions 12 2 4</p> <p>H. Clark, Esq. 1 0 0</p>	<p>COTTISGILL.</p> <p>Per Mr. J. Armstrong.</p> <p>Collection 7 0 0</p> <p>RAILWAY DISTRICT.</p> <p>H. J. Philbrick, Esq., Treas.</p> <p>For Widows' Fund 20 12 1</p>

Missioners. Collections 4 1 8 Missionary Boxes... 0 2 0	Windmill. Rev. E. O'Brienshaw. For Rev. R. G. Hartley, Madras Hospital 6 10 0	Collections. West Parish Church, Rev. Dr. McCulloch 11 0 0 Georgetown Chapel, Rev. J. M. Jarvis 2 0 0 Do., for Widows' Fund 3 3 0 214 28 6d.	Mrs. Bracher, Collecting Card, Ship Oxford Street Congregational Sunday School, Pastor H. M. Michael 18 0 0 Collected by Mrs. Crossen, for Training Institution at Tanan, under Rev. J. L. Green 6 0 0
Warley. Collections and Subscriptions 11 2 4 244. 28. 6d.	Wales. Llanboidy. Contributions 6 14 3	Irvine. Per J. H. Watt, Esq. Legacy of the late Miss Watt, less duty and expenses 20 10 0	East Melbourne Congregational Church Meeting, Rev. T. Lavers 3 9 0 Brighton Congregational Church Meeting 2 10 0
Collected by Miss A. Bradley, for the Chinese Medical Mission.	Manngrove. Collection 3 10 0	Kirkwall. A Friend, per Rev. Dr. Paterson 0 0 0	Hon. W. Pascoe, M.L.C., Treasurer of the South Australian Auxiliary, for Ship 410 16 7
Mrs. Appleyard 0 5 0 Mr. Bowman 1 0 0 Miss Bowman 0 2 0 Miss J. Bowman 0 2 0 Miss Whiston 0 2 0 Miss Harding 0 1 0 Miss Bradley 0 5 0 Messrs. J. Crossley and Sons 2 0 0 Mrs. John Crossley 0 20 0 Mr. Cooke 0 2 0 Miss Crossley, Morton Street 0 2 0 Mrs. Denton 0 5 0 Mrs. Farrar 0 1 0 Mr. J. T. Hough 0 10 0 Mrs. John Hough 0 10 0 Mrs. Holdsworth 0 5 0 Mrs. Hargreaves 0 5 0 Mr. Philbrick 0 2 0 Mrs. Powell 0 2 0 Miss Smith 0 5 0 Mrs. Hall, Stanfield 0 2 0 Miss Thompson 0 2 0 Miss Whitworth 0 10 0 Mr. Whitworth 0 10 0 Mr. Whitwood 0 2 0 Mrs. Whitley 2 0 0 Mr. N. Whitley 2 0 0 Mrs. John Walker 0 2 0 Mrs. T. C. Whitehead 0 2 0 144. 28. 6d.	Norberth. Tabernacle. Rev. J. M. Jones. Contributions 19 0 0	Melrose. Mrs. Walker 1 10 0	South Australian Auxiliary, on General Account 100 0 0 Tyden Meeting at Emerald Hill Presbyterian Church 1 0 0
Hoxton. Per G. Sharp, Esq. Christmas Tree 16 5 3 Per Widows' Fund 2 0 0 144. 28. 6d.	Questa. The Queen's Congregational Church. Annual Collection... 12 10 4	Oden. Congregational Church. Sunday School, for South Sea Missions 1 0 0	Collection, Presbyterian Congregational Church 10 12 2 Richmond Congregational Church Sabbath Schools 8 12 4
Kirby Mooride. Rev. J. Abba. Donations. Isaac Bartos, Esq. 1 0 0 Mrs. Abbeon 1 0 0	Boxen. Mrs. Pritchard 0 10 0 Mrs. Jones 0 5 0 Per Widows' Fund 1 10 0 220. 28. 6d. 104. 104. 6d.	St. Andrew's. Per W. Smith, Esq. Auxiliary Society 2 2 0 Collection at Public Meeting 2 2 0 Mrs. Prof. Swan 5 0 0 Ditto, for Bhowani-pore Mission 10 0 0 Mrs. Gibson, of Duloch 5 0 0	Collection at Williamstown Congregational Church 10 0 0 Geelong Presbyterian Church, Rev. Mr. Fraser 0 7 0 Richmond Congregational Church 20 0 0
Missionary Boxes. Mrs. Shawcross 1 0 0 Miss Trowdale 1 10 0 Miss Selton Abba 1 0 0 Miss H. Dodgson 0 11 0 Mrs. W. Potter 0 2 0 Mrs. Baker 0 1 0 Collection 2 1 11 24. 10. 1d.	St. Florence. Rev. J. Smith 1 1 0	Mrs. Gibson, of Duloch.	United Presbyterian Church, Geelong, Rev. Mr. Henderson 2 2 0 Ballarat Congregational Church, Dawson Street, Rev. J. J. Halley.
Leeds. Per Miss E. M. Jowitt. Ladies' Society for Promoting Female Education in India, for Miss Mullins, Calcutta 2 0 0	Fromebury. Mrs. Jennett Davies 2 2 0	Mrs. M. Adamson 4 10 0 Walter Walker, Esq. 1 0 0 James Bulet, Esq. 1 0 0 Kirton Burns 1 0 0 A Tea-dealer, for China 1 0 0 Mrs. D. Stevenson 1 0 0 A. Hickman, Esq. 1 0 0 Mrs. Dr. Briggs 0 10 0 Rev. J. M. Scott, M.A. 0 10 0 Miss A. Thompson 0 5 0 Mr. W. & Mrs. Smith Young Gentlemen at Mr. Smeaton's Boarding Establishment 1 7 0 244. 28. 6d. 144. 28. 6d.	Collection on Sunday Public Meeting 2 0 0 11 10 0 Less Advertising, &c. 1 12 0 10 2 0
Scarborough. R. D. 10 0 0	SCOTLAND. Aberfeldy. Sunday School 0 0 0	Stirling. T. H. 0 10 0	Donation from a Brother, Ballarat 0 10 0 Sebastopol Congregational and Welsh Churches.
Sheffield. Auxiliary Society. Per W. Brown, Esq. On Account 100 0 0 Per Widows' Fund 10 0 0 1864.	Campbelltown. Dalerman Sunday School 0 7 4	Thornhill. Miss J. Fiddie 1 5 0	Collections 4 10 0 Public Meeting 1 11 11 Creech Presbyterian Church Meeting 5 2 0 Daglesford Congregational Church 0 8 0
Wincobank. Per Miss Reid. Produce of Missionary Boxes, for Rev. F. Maylis, Bombay 2 0 0	Dundee. Share of the residue of the late Mrs. Janet Hutchison 27 4 0	Australia. Per Rev. J. P. Sunderland. Mrs. C. E. Gibbs, Melbourne, for Rev. J. Jones's School, Mare 2 0 0 Geelong Congregational Church, McKillop Street, per Mr. Fort, for New Ship 2 10 0	Castlemaine Welsh Independent Church, Wesley Hill 2 2 0 Castlemaine Congregational Church, Rev. R. Dyer 12 2 0 Walmer Meeting 1 5 0 Chesham Congregational Church 2 14 0 Sutton Grange Meeting 1 0 0
	Greenock. Per W. Walton, Esq. George Square Chapel Sabbath School, for Native Girls in Miss Mubens's school, Calcutta, to be called Frances Maria Jarvis 2 0 0 District Mission Sabbath School 1 0 0	After Sermons and Lectures by Rev. J. P. Sunderland. Congregational Church, Kyneton 4 10 11 Presbyterian Church 2 12 1 Meeting, Mechanics' Hall 4 12 0 Tyden Meeting 2 4 2	Less Advertising 1 10 0 10 30 0 Inglewood Meeting Congregational Church 2 2 0 Maryborough Congregational Sunday School 1 12 0 Lectures 4 11 0
	Missionary Boxes. Miss Jarvis 0 10 0 Miss Hamilton 0 2 0 D. Moffat's Family, Proceeds of Missionary Apple-tree 0 7 0	Printing, Hire of Hall, &c. 1 17 0 24 9 2	Less Advertising, &c. 1 17 0 4 0 0

Dunolly Congrega-	
tional Sunday	
School	1 17 0
Lecture	3 15 0
Little River, Gos-	
long, Meeting	1 27 0
Mr. Thompson (D.)	2 10 0
Mr. Bala, Castle-	
maine, for School	
in March	1 0 0
	114 19 0

SOUTH AUSTRALIA.

Adelaide.

Legacy of late Rev.	
T. Q. Stow, with	
interest, per	
Augustine Stow,	
Esq.	100 0 0

NEW SOUTH WALES.

Auxiliary Society.

Joseph Thompson, Esq.,	
Treasurer.	

Church Collections.

Pitt Street Congregational	
Church.	

Rev. J. Graham.

Envelope Quarterly Col-	
lections.	

—Armstrong	3 10 0
—Almond	1 0 0
—Baskin	1 0 0
—Mr. and Mrs. Baker	0 10 0
—Mr. J. Barton	0 0 0
—Mrs. Brown	0 0 0
—Charles Bent	0 10 0
—J. S. Blackburn	0 0 0
—Mrs. Beckman	0 10 0
—R. Burgis	0 1 0
—Mrs. Barton	0 0 0
—M. Burnatt	0 0 0
—A. Bairburne	0 10 0
—Mr. and Mrs. Catley	0 0 0
—Campognoni	0 0 0
—Dr. Charles	0 0 0
—N. Collier	0 0 0
—G. Collie	0 10 0
—J. B. Day	0 1 0
—J. Dobbie	0 10 0
—P. J. Elliott	0 0 0
—Elworthy	1 0 0
—G. Father	0 10 0
—J. Fairfax	0 0 0
—Mrs. C. J. Fairfax	0 10 0
—Mrs. Forrie	0 10 0
—J. A. Fairfax	0 10 0
—W. Fairfax	0 10 0
—J. Fairfax, jun.	0 0 0
—Fitzgerald	0 1 0
—N. Giffard	0 0 0
—R. Garrett	0 0 0
—W. E. Goulding	0 10 0
—Groundwater	0 0 0
—Edward Gray	0 10 0
—Rev. J. Graham	0 10 0
—Mrs. Graham	0 0 0
—J. E. Graham	0 1 0
—O. Hicks	0 10 0
—James Hoey	0 0 0
—Harmer	0 0 0
—W. Hudson	1 2 0
—A. Hudson	0 0 0
—D. Jones	0 0 0
—W. Jones	0 10 0
—Mrs. Jolly	1 0 0
—G. Johnson	0 7 0
—D. Jenkins	0 0 0

J. O. M.	0 0 0
Mr. Johnston	0 0 0
A. S. Jackson	0 0 0
Dr. P. S. Jones	0 0 0
Mr. Kelly	0 7 0
William Kent	0 0 0
J. A. Lytle	0 10 0
G. A. Lloyd	1 10 0
Mrs. Lloyd, sen.	0 0 0
James Macgregor	0 0 0
Mrs. Morris	1 0 0
Mrs. Morton	0 1 0
Richard Miller	0 0 0
Mrs. Martin	0 0 0
L. Moss	0 0 0
Richard Mille	0 0 0
Miss Mayhew	0 0 0
H. Marwick	0 0 0
Captain Marwick	0 0 0
No Name	0 0 0
W. Pratt	1 0 0
W. Pashey	1 0 0
W. J. Paul	0 0 0
J. Partridge	0 7 0
F. Preston	0 10 0
R. M. Pies	0 0 0
R. M. Randolph	1 0 0
A. A. Robinson	0 10 0
Mrs. W. Reading	1 0 0
Mrs. Ross, sen.	0 0 0
Mrs. J. Richards	0 0 0
Miss S. Ross	0 0 0
Mrs. G. Ross	0 10 0
Mrs. A. Ross	0 0 0
N. Scourfield	0 0 0
C. T. Sanden	0 0 0
B. Slee	0 10 0
Mr. & Mrs. Summers	0 0 0
Charles Scott	0 0 0
J. P. Skinner	0 10 0
M. Sullivan	0 1 0
Mrs. J. Thompson	1 0 0
J. Thompson	0 17 0
B. Thomas	0 17 0
L. E. Threhold	0 0 0
F. Venteman	0 10 0
M. A. Vennard	0 0 0
Rev. J. West	0 10 0
Mr. & Mrs. Welbank	1 10 0
Mrs. F. Wyatt	0 0 0
Mrs. J. M. Winkler	0 0 0
W. W. Winton	0 0 0
W. Williams	0 0 0
Elizabeth Warton	0 0 0
William Wyatt	0 10 0
W. C. Wills	0 0 0
J. H. Walker	0 0 0
Loose Oash	10 11 0
Exe. Dis. Ad.; 221. 10. 10.	

Newcastle Congre-	
gational Sunday	
School	2 0 0
Ebenezer Church,	
Riley Street	2 10 1
Bourke Street	10 15 10
Botany Tabernacle	0 17 0
Balmain Church &	
School	10 0 0

Woolhara.

Rev. J. B. Vetch, B.A.

Church and School	1 15 0
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Collected by Mrs. Wills.

Hen. A. Campbell	
M. L. C.	1 0 0
Mr. P. Giles	1 0 0
Mr. Ireland	1 0 0
Mr. Nott	1 0 0
Mr. Penfold	1 0 0
Mr. S. Thompson	1 0 0
Mr. A. Wills	1 0 0
Mrs. Giles	0 10 0
Mr. E. Jay	0 10 0
Mr. Stokes	0 10 0
Miss Thompson	0 10 0
Mrs. Widdman	0 10 0
Mr. Beale	0 10 0
Mr. Green	0 10 0

Mr. Bedford	0 10 0
Rev. J. Vetch	0 0 0
Mrs. Bradley	0 0 0
Mrs. Ellis	0 0 0
Mrs. Griffiths	0 0 0
Mrs. Holdsworth	0 0 0
Mrs. Jones	0 0 0
Mrs. Kingston	0 0 0
Mrs. Leslie	0 0 0
Mrs. Light	0 0 0
Mrs. Marks	0 0 0
Mrs. Moore	0 0 0
Mrs. Nott	0 0 0
Mrs. Palmer	0 0 0
Mrs. B. Short	0 0 0
Mrs. J. Thompson	0 0 0
Mrs. Avery	0 0 0
Mrs. Davis	0 0 0
Mrs. Evans	0 0 0
Mrs. Lewis	0 0 0
Mrs. Walker	0 0 0
Mrs. Durham	0 0 0
Mrs. Pomeroy	0 0 0
Mr. Rostrum	0 0 0
Mrs. Pax	0 0 0
Mrs. McKay	0 0 0
Mrs. Parry	0 0 0
Mrs. Ford	0 1 0
Mrs. Jermias	0 1 0
Mrs. Keeble	0 1 0

Collected by Miss Jay.

Mr. E. Jay	0 10 0
Mr. A. Allen	0 10 0
Mrs. Gardner	0 10 0
Mr. J. A. Page	0 10 0
Mr. Salisbury	0 10 0
Mr. R. Gardner	0 0 0
Mr. Bush	0 0 0
A Friend	0 0 0
Miss Jay's Box	0 1 0

Collected by—

Miss Penn	1 0 0
Miss Parker	0 4 10
Miss Blake	0 0 0
Miss Smith	0 1 0
Miss Wildman	0 0 0
241. 6s. 1d.	

Public Meeting Col-	
lections	31 7 0
Additional, per Rev.	
Mr. Scott	2 0 0
Ditto, F. Kent	0 0 0
241. 10s. 5d.	

Sacramental, for Widows and Orphans.

Pitt Street Congre-	
gational Church	20 14 1
Woolhara ditto	4 4 0
Maitland ditto	1 0 0
Bourke Street ditto	2 10 11
Ebenezer Church,	
Riley Street	1 0 7
231. 13s. 1d.	

For Relief of Native and Native Teachers at the Loyalty Islands.

Pitt Street Congre-	
gational Church	31 1 1
Ditto, per J. T. Risk	1 1 0
Ditto, Private	0 0 0
Do, Sabbath School	10 0 0
Ditto, Donations,	
per Rev. J. Graham	5 0 0
231. 10s. 1d.	

Waterloo Sabbath	
School	4 0 0
Ditto, Miss Green	
Jenkins	1 0 0
21.	

For Identification of the Shipwrecked Missionaries, per "John Williams."

Free Church, Mac-	
quarie Street	19 0 0
Woolhara Congre-	
gational Church	7 17 0
Ladies of ditto	0 0 0
Riley Street Con-	
gregational Church	10 0 0
Pitt Street, Colles-	
tions	26 4 0
Ditto, Juveniles	10 0 0
Ditto, per J. Fairfax	10 0 0
Croble, Esq.	
Tasmania	10 0 0
J. Weibach	0 0 0
Burwood Congrega-	
tional Church	0 10 0
Balmain ditto	11 0 0
Redfern ditto	20 0 0
Bourke Street, by	
Mr. Rostrum	27 0 7
Lecture	
Ditto, per Rev.	0 10 0
McGibbon	0 10 0
Ditto, per Rev.	0 10 0
McBlair	1 0 0
Private Subscrip-	
tions	10 1 0
216s. 10s. 5d.	

Special.

Brisbane, Queensland.

Per Rev. E. Griffiths,	
for Support of	
Children in Mrs.	
Oreath's School;	
via, Edward Bris-	
bane, Lucy Bris-	
bane, John Mil-	
ton, Mary Deban	
Cribb	1 0 0
Sabbath School, do.	0 0 0
Melton Sabbath	
School, do.	1 0 0
Miss Cribb, do.	1 0 0
21.	

Garrigong Church,	
per Rev. R. Wil-	
son, for Native	
Teacher Teama-	
roo	0 0 0

Woolhara Congrega-	
tional Church Ju-	
venile Missionary	
Society, for the	
purchase of Books	
for the Rev. S.	
Kila	25 0 0
Estate of the late	
A. Foss, Esq.	5 5 0
Annual Subscriptions and	
Donations.	
Thomas Holle, Esq.	20 0 0
J. D. Jones	0 0 0
Leamouth and	
Dickinson	1 1 0
T. C. Briffett, Esq.	1 1 0
Str W. W. Manning	1 1 0
E. T. Ford	0 10 0
Professor Smith	1 1 0

Lady Collectors.

Mrs. Coorice, for	
Mrs. Jones, Maid	1 10 0
Mrs. Hodgeson	1 0 0
Miss Edith Mullens	
Balmain	0 0 0
Miss Batery, Riley	
Street, Missionary	
Box	2 4 0
Collections for New	
Ship, to replace	
the "John Wil-	
liams" (see "Jure-	
nile Missionary	
Magazine")	204 1 0
204s. 7s. 2d.	

MISSIONARY CONTRIBUTIONS.

From February 22nd to March 19th, 1866.

Dr. W. Cooke, for Madagascar Churches 10 0 0	Craven Chapel. Young Men's Asso- ciation 20 10 1	St. Thomas's Square Chapel. Rev. W. Kirkus, LL.B. Isaac Sheffield, Esq., Treas. Collection 15 3 0 School Pence 0 14 3 G. Powell, Esq. (A.) 2 3 0 Mr. Jas. Thompson 1 1 0 Mrs. Drew 2 5 0 Mr. Gibson 0 5 0 Mr. Volckman 1 1 0 Mr. Howard 0 10 0 Mr. J. Tait 1 1 0 Mr. T. Tait 1 1 0 Mr. I. Sheffield 2 2 0 221, 2s. 6d.	Wendray 0 25 5 Wendray 0 5 10 Expenses for two years 2 11 0 77 9 10
Messrs. Parson and Woodhouse 10 10 0	Edenham Chapel, Shadwell. Sunday School 0 10 0	Including 12 17s. 6d. pre- viously acknowledged.	Of the above, 10s. for the Native Teacher Emily Fer- mer, and 10s. for Thos. Or- phans, Sarah Dryland, Car- oline March, Emily Stair,
Mark Mills, Esq., for India 5 0 0	Holloway Congregational Church. Auxiliary, on Ac- count 0 10 0	Spicer Street, Spitalfields. Domestic Mission Sunday School 1 0 0	Windsor and Eton Auxiliary. R. C. Durant, Esq., Treas. On Account 00 1 0
A Friend 5 0 0	Herbert Chapel. Rev. W. Roberts. Mr. Monkhouse, Secretary. Mrs. Roberts, Treasurer. Collected by Miss Battie.	John Street, Midway Road. Trinity Chapel. Sunday School 15 0 0	BUCKINGHAMSHIRE. Blough. A. Mirrieles, Esq., Treas. Rev. George Robbins, Sec.
Mrs. Fowler and Mrs. Williams, for Native Teacher Edward Cook 10 0 0	Abney Chapel. A New Little Girls, by Miss Gibbs 0 5 0	Mr. J. H. Batten 1 1 0 Mrs. Nash 0 10 0 Mrs. Pimley 1 0 0 Mr. Walton 2 10 0 Mrs. Walton 2 10 0 Mr. Urquhart 1 0 0 Suma under 100 2 2 0	Mr. Jas. Atkins (A.) 0 20 0 Mr. Calcutt (A.) 0 0 0 Collection at Annual Meeting 2 0 0 Miss Elderton 0 5 0 Mr. W. Gamble (A.) 0 5 0 Mr. Gizard 0 10 0 Mr. Griffith (A.) 0 10 0 Mr. Jarvis (A.) 0 10 0 Mr. Jude (A.) 0 5 0 Juvenile Missionary Box 0 20 0
Legacy of the late Mrs. Mary Bailey, of Kentish Town Road, less Legacy Duty 45 0 0	Albany Chapel. (Chamberwall). Sunday School 2 15 0	Coll. by Frances Kidman. Mrs. Rogers 1 1 0 Mrs. Gillingford 1 1 0 Suma under 100 1 11 0	Mr. Kershaw (A.) 0 5 0 Mr. Main (A.) 0 5 0 Mr. Mirrieles (A.) 10 10 0 Misses Penny (A.) 1 0 0 Rev. G. Robbins (A.) 0 10 0 Mr. Tilly (A.) 1 0 0 Miss Tilly 0 5 0 A Friend, for Mad- agascar 1 0 0 For Widows' Fund 5 0 0 Blough, Chalmers, and Langley Sun- day Schools, for New Ship 6 0 10 Ers. 6s., 21d. 6s. 10d. Including 11s. 6s. 10d. pre- viously remitted.
Special Sabbath Services. Collection 25 10 0 Mr. Bishop 2 10 0 Mr. B. Smith 5 0 0 Mr. Wilkinson 0 0 0 Rev. A. Good 2 3 0 Mr. Hodges 2 0 0 Mr. Joddy, Jun. 1 0 0 44d. 12s.	St. Nicholas Chapel. Special Sabbath Services. Collection 25 10 0 Mr. Bishop 2 10 0 Mr. B. Smith 5 0 0 Mr. Wilkinson 0 0 0 Rev. A. Good 2 3 0 Mr. Hodges 2 0 0 Mr. Joddy, Jun. 1 0 0 44d. 12s.	Coll. by Miss Monkhouse. Mrs. Atkinson 0 10 0 Miss Atkinson 0 10 0 Miss Wright Ander- son 2 0 0 Mr. and Mrs. Combs 1 0 0 Mrs. Gardner 0 10 0 Mrs. Holt 0 10 0 Mr. J. Holt 0 10 0 Miss Longstaff 0 10 0 Miss M. Longstaff 0 10 0 Mrs. Monkhouse 0 10 0 Mr. Monkhouse 0 10 0 Mrs. Monkhouse 0 10 0 Rev. W. Roberts 0 10 0 Mr. & Mrs. Satchell 2 2 0 Mr. and Mrs. T. Satchell 1 0 0 Mr. J. Satchell 1 0 0 Mr. & Mrs. Starkey 2 3 0 Mr. H. Starkey 1 1 0 Suma under 100 0 15 0 Sunday School 0 15 0 Missionary Boxes 1 7 7 For Madagascor 0 10 0 Collections 10 0 0 For Widows' Fund 2 11 10 Ers. 10s.; 6d. 12s. 6d. Including 10s. 11s. 10d. pre- viously acknowledged.	REDFORDSHIRE. Redford. Howard Chapel. Rev. W. Allott. Collections 0 7 11 Quarterly Subs. 1 10 0 Subscriptions by Missionary Stu- dents 1 0 7 Sabbath School Chil- dren's Missionary Boxes 2 17 2 W. Casson, Esq. 1 0 0 12d. 12s. 2d.
City Road Chapel. City Road Congregational Auxiliary. Rev. A. Hannay. J. Dean, Esq., Treasurer. Collected by Mrs. Keen. Mr. Joseph Barnes 1 0 0 Mr. William Keen 0 10 0 Mr. Wm. Cheseam 0 10 0	City Road Chapel. City Road Congregational Auxiliary. Rev. A. Hannay. J. Dean, Esq., Treasurer. Collected by Mrs. Keen. Mr. Joseph Barnes 1 0 0 Mr. William Keen 0 10 0 Mr. Wm. Cheseam 0 10 0	Coll. by Miss Collins. Mr. Bird 0 10 0 Mr. Tate 0 2 0 Mr. Chapman 1 1 0 Mr. Long 1 0 0 Mr. Tate 0 5 0	BERKSHIRE. Newbury. Rev. B. Waugh. Mr. Row, Treasurer. Mr. Fielder, Secretary. Sabbath Collections 11 10 0 Public Meeting 0 17 0 For Widows' Fund 4 10 0
Collected by Miss Lathew. Mr. & Mrs. Ladlow 0 10 0 Mr. & Mrs. Gowan 0 0 0 Mr. & Mrs. Gowan, Jun. 2 10 0 Mr. and Mrs. Mort- lock 0 10 0 Mr. & Mrs. Craig 0 10 0 Mr. and Mrs. Gyles 0 10 0 Mr. & Mrs. Ansting 1 0 0	Collected by Miss Lathew. Mr. & Mrs. Ladlow 0 10 0 Mr. & Mrs. Gowan 0 0 0 Mr. & Mrs. Gowan, Jun. 2 10 0 Mr. and Mrs. Mort- lock 0 10 0 Mr. & Mrs. Craig 0 10 0 Mr. and Mrs. Gyles 0 10 0 Mr. & Mrs. Ansting 1 0 0	Collected by Miss Heskney. Mrs. Nicholl 0 0 0 Miss Nicholl 0 0 0 Mrs. Heskney 0 0 0 S. M. Coll, Esq. 1 0 0 Mr. Dean 0 10 0	Subscribers. Mr. Adams 0 10 0 Mr. Row 0 10 0 Mr. Blacket 2 0 0 Mr. Fielder 0 10 0 Mr. Graft 0 10 0 Miss Hawken 0 10 0 Mrs. A. Kimber 0 10 0 Mr. Pratt 0 10 0 Mr. Toomer 0 10 0 Mr. J. Walla 1 11 0
Collected by Mrs. Thompson. Mr. & Mrs. Carter 0 10 0 For Widows' Fund 11 7 1 22d. 12s. 1d.	Collected by Mrs. Thompson. Mr. & Mrs. Carter 0 10 0 For Widows' Fund 11 7 1 22d. 12s. 1d.	Collected by Mrs. Thompson. Mr. & Mrs. Carter 0 10 0 For Widows' Fund 11 7 1 22d. 12s. 1d.	Ladies' Association. Quarterly Subs. 12 10 0 Sunday School 11 2 2 Mrs. Blacket's Bible Class 1 11 0 Mrs. Jennings' Mis- sionary Box 0 15 0 Proceeds from the Juvenile Mission- ary Bazaar 2 15 7
Clarendon Chapel. Sunday School, per Mr. Manning 0 0 0	Clarendon Chapel. Sunday School, per Mr. Manning 0 0 0	Collected by Mrs. Thompson. Mr. & Mrs. Carter 0 10 0 For Widows' Fund 11 7 1 22d. 12s. 1d.	Village Collections. Rushbury, 1865 2 0 0 Rushbury, 1866 2 11 0 Rushbury, 1867 1 10 0
			Collection 4 17 3 For Widows' Fund 2 0 0 Ers. 22d. 12s. 1d.

Cambridge.		Middlewich.		Miss Brown		£ 10 0
R. Barrett, Esq., Treasurer.		Per Mr. R. Dutton.		Mrs. Cornish (Park House)		£ 10 0
Collections		Collected by Miss M. A. Dutton		Mrs. Pope		£ 10 0
Public Meeting		Miss Moss's Missionary Work-basket		A Friend		£ 10 0
Collected by—		Mrs. Dean's Missionary Box		Boxes & Collection at Public Meeting		£ 10 0
Miss Copping		Collected in Sunday School		Ex. 2s. 6d., 4s. 10s.		
Miss Phipps		Collections		Tarstock.		
Miss Bonds		For Widows' Fund		A Friend		£ 10 0
Subscribers.		Ex. 2s. 6d., 4s. 10s.		DORSETSHIRE.		
G. Foster, Esq.		Collected in same under 10s.		Shaftesbury.		
S. Clear, Esq.		Mrs. Gough		Mission Boxes and Sabbath School		£ 10 0
Mrs. N. Goodman		Mrs. Marsh		Congregational Collection		£ 11 0
Mrs. Newman		Mrs. J. E. Edwards		For Widows' Fund		£ 12 0
Mr. H. Barrett		Miss S. Vaughan		Subscriptions.		
Collected by Mrs. Bond, for a Native Teacher at Madras, under the Rev. A. Corbould		Miss Ingram		Mr. Babbata		£ 1 0
10 0 0		Miss Morris		Mr. Soul		£ 1 0
Sunday School, for the board and education of a Girl under Mrs. Corbould		Mrs. Davies		St. M. 10s.		
5 0 0		Miss Bridgman		DURHAM.		
Ex. 10s. 6d., 3s. 10s. 6d.		Mrs. James Smith		Chatter-le-Street.		
Mrs. Marshall		Boxes.		Collection		£ 12 0
1 0 0		Master Bullen		For Widows' Fund		£ 12 0
Ex. 10s. 6d., 3s. 10s. 6d.		Emily Winstanley		Ex. 7s. 1d., 10s.		
Mrs. Marshall		Master and Miss Edwards		Durham.		
1 0 0		Miss Vaughan		Rev. S. Goodall.		
Mrs. Carley		Miss Hope		Collected by—		
2 0 0		Mrs. Birch		Miss Foster		£ 14 0
2 0 0		Sunday School Classes.		Misses Shadforth and Thimble		£ 2 0
Rev. A. F. Bennett.		Miss Hodges		Miss Wallace		£ 12 0
Collections		Miss Marsh		Subscribers.		
Missionary Boxes		Miss Hope		Mr. Anderson		£ 0 0
Ex. 7s. 6d., 1s. 4s. 6d.		Miss Cahill		Mrs. Day		£ 0 0
CHESHIRE.		For Female Education in India, Mrs. Ed. Porter, Cochin.		Mrs. Foster		£ 0 0
Alderley Edge.		Mrs. Marsh		Rev. G. T. Fox		£ 1 0
Mrs. Ashton		Miss Woolley		Mrs. Gibson		£ 0 0
1 0 0		Mrs. Davies		Rev. S. Goodall		£ 0 0
Mrs. Hurton		Miss H. Roberts		Mr. Graddon		£ 0 0
Mrs. E. Davies		Mrs. James Smith		Miss Green		£ 0 0
15s. 6d.		11s. 6d., 2s. 2d.		Mr. Greenwall		£ 0 0
Birkenhead and Wirral Auxiliary.		Maiden.		Mr. Hall		£ 0 0
Alfred H. Cowie, Esq., Treas.		Missionary Boxes.		Mr. H. Henry		£ 0 0
Congregational Church, Oxton Road.		Henry Lane		Miss Huggitt		£ 0 0
Rev. Frederick Barnes, B.A.		John Wycherley		Mrs. Hutton (D.)		£ 0 0
Ladies' Auxiliary, on Account.		Elizabeth Lancelotti		Mrs. Nelson		£ 0 0
Collected by Mrs. A. Cowie and Miss Janet Craven		George Bailey		Miss Smiles		£ 0 0
17 0 0		Collections		John Sheldons, Esq.		£ 0 0
Collected by Miss McNay and Miss Woodman		Public Meeting		Juvenile Society (2s. to be devoted to a Girl called Jessie Matheson in Mrs. Corbould's School, Madras)		£ 1 7
1 10 0		10s. 10s. 6d.		Sabbath Collections		£ 14 0
10s. 10s.		Truro and Larkspur.		Public Meeting		£ 4 0
Collection		Collection		For Widows' Fund		£ 12 0
Mrs. Watkins' Box		Mrs. Watkins' Box		Ex. 10s. 6d., 2s. 10s. 6d.		
Miss Owens		Miss Owens		Including 2s. previously acknowledged.		
Miss Lushington		Miss Lushington		Sunderland.		
Ex. 10s. 6d., 2s. 10s. 6d.		Ex. 10s. 6d., 2s. 10s. 6d.		Fawcett Street Chapel.		
Tattenhall.		Subscribers.		Rev. W. Shillito.		
Robt. Barrow, Esq.		Robt. Barrow, Esq.		Mr. E. Atkinson		£ 1 0
1 0 0		Mrs. Bayne		Mrs. Atkinson		£ 0 0
Mrs. Bayne		Mrs. Rule		Mr. T. Anderson		£ 1 0
2 0 0		A Friend		Mrs. Anderson		£ 0 0
Rev. J. Morris		Rev. J. Morris		Mr. A. Common		£ 1 0
Mrs. Morris		Mrs. Morris		Mrs. Common		£ 1 0
4 10 0		Mr. D. Kuscoe		Mr. E. Oulton		£ 0 0
Dr. Proudlove		Dr. Proudlove		Mr. J. Davison		£ 1 0
8 10 0		W. Meredith, Esq.		Mr. D. Davison		£ 0 0
Josh. Powell, Esq.		Josh. Powell, Esq.		Mr. M. Douglas		£ 0 0
8 10 0		Mr. Thos. Hill		Mr. L. Douglas		£ 1 0
Mr. Fred. Hudson		Mr. Fred. Hudson		Mr. W. Foster		£ 0 0
8 10 0		Miss Rule		Mr. J. Y. Gourley		£ 1 0
A Friend		A Friend		Mrs. Gourley		£ 0 0
8 10 0		Collected by—		Mr. J. Huntley		£ 0 0
Rev. J. Morris		Rev. J. Morris		Miss J. Lamson		£ 0 0
7 1 0		Mrs. Morris & Miss Harris		Mr. W. Miller		£ 0 0
2 14 7		Miss Hodsdon		Rev. H. Pope.		
8 10 0		At Barton Chapel		Collected by Miss Brown.		
8 10 0		Collections		J. L. Brown, Esq.		£ 1 0
Public Meeting		Public Meeting		John Badcock, Esq.		£ 0 0
8 10 0		8s. 10s. 6d.		163 3 7		
Less Expenses		Less Expenses		164 10 7		

Mr. W. T. Moore	1 0 0
Mr. G. Moore	0 10 0
Misses Oram	0 10 0
Mrs. Prattman	1 0 0
Mr. G. Rander	0 10 0
Mr. G. Rader	0 10 0
Rev. W. Shillito	0 10 0
Miss Payne (Box)	0 10 0
Mrs. Taylor	0 10 0
Mr. W. Thatcher	0 10 0

Sums under Mr. collected by—

Mrs. Gains	1 10 0
Mrs. Crompton	2 0 0
Mrs. M. Douglas	0 0 0

For Schools.

The Mayor, for education of Native Girl at Pary-shaley	1 10 0
R. Backhouse, Esq.	1 0 0
Mrs. Backhouse	0 10 0
Mrs. T. J. Backhouse	0 10 0
Messrs. Wilson Bros.	2 0 0

Sunday School.

For New Ship	10 0 0
For General Purposes	11 0 0

Classes.

Mrs. McQueen	1 10 0
Miss Tremlett	0 0 0
Mrs. Gray	0 11 0
Miss Finlay	0 0 0
Mr. Wright	2 0 0
Mr. Foster	0 10 0
Mr. Nicholson	0 0 0
Mr. Wright (Infant)	0 10 0
Mrs. Shillito	0 10 0

Boxes.

Miss Clarke	0 10 0
Miss Elliott	0 10 0
Miss Huntley	0 10 0
Miss Nash	0 11 0
Leicester Robinson	0 0 0
General Collections in School	0 10 0
Vine Street Mission School	1 10 0
Waterworks Road Mission School	1 0 0
Mr. Moore's Young Men's Class	0 10 0
Annual Collections	10 10 0
For Widows' Fund	0 0 0

East Boldon.

Mr. Thubson	1 0 0
Collected by Miss Coding	1 10 0
Sunday School	0 10 0
Collection	0 10 0

Including 22l. 17s. 10d. previously acknowledged.

ESSEX.

Auxiliary Society.

T. Daniel, Esq. Treasurer.	
On Account	70 0 0

Chigwall Row.

Rev. F. Neller	
Collection	1 10 0
Missionary Box	0 0 0
Mr. Cookshot	1 0 0
Mr. Hallam	0 10 0
Mr. W. Nathan	1 1 0
Rev. F. Neller	1 1 0
	5 17 0

Upminster.

Rev. H. Madga	
Collection	0 1 0

GLOUCESTERSHIRE.

Cum.

Collected by Mrs. Nicholls.

Mrs. Nicholls	1 0 0
Mrs. Joyner	0 0 0
Mr. Randall	0 0 0
Dr. Box	0 1 0
Mrs. Hathaway's Box	0 10 0
	1s. 1s. 2d.

Cheltenham.

Mrs. Alfred Currie	1 1 0
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Nailsworth.

Forest Green Chapel.	
Contributions, per Miss Norton	4 7 0

Wotton-under-Edge.

Old Town Chapel.	
Rev. G. S. Spencer.	
Contributions	1 5 0

HAMPSHIRE.

Gosport.

Independent Chapel.	
Rev. W. T. Matson.	
Mrs. R. Smith, Treasurer.	
Miss E. Garrett, Secretary	

Collections	1 17 0
Public Meeting	1 10 0
Collected by Miss E. Garrett	2 2 0
Call by Mrs. E. Laphorn	
Mr. A. Hyde	1 0 0
Smaller Sums	0 10 0
Collected by Miss Garrett	
Mr. Garrett	0 10 0
Smaller Sums	1 1 0

Collected by—	
Miss Morgan, Sabbath School	0 10 0
Mrs. Ewens	0 10 0
Collected by Mrs. E. Smith.	
Rev. W. T. Matson	0 10 0
Smaller Sums	1 10 0
Interest	0 0 0
	14l. 10s. 6d.

Southampton.

The Misses Randall	0 0 0
Mr. E. M. Randall	0 0 0
	4s. 4s.

ISLE OF WIGHT.

Ventnor.

Mr. & Mrs. Hughes, for Mrs. Bradbury's School, Bournemouth	0 0 0
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Whitchurch.

Legacy of the late Miss Bailey of Basingstoke	1 0 0
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HERTFORDSHIRE.

Buckley.

Rev. J. Bailey.	
Monthly Subscriptions	1 14 0
Catch Vines, Esq.	1 1 0
Mrs. Riggs	0 10 0

Mrs. Rames, Westons	1 0 0
Sabbath School	0 10 0
Collections	0 0 0
Public Meeting	4 10 0
For Widows' Fund	1 10 0
Exalls, 9d.; 14s. 2d.	

Steevinge.

Miss Nook	10 0 0
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KENT.

Ash-nerf-Sandwich.

Rev. J. B. Dadd.

Public Meeting	1 10 0
Missionary Boxes	11 11 1
Widows' Fund	2 4 0
Two Friends	0 0 0
Miss Mary Chandler	0 0 0
Mrs. Cornes, sen.	0 0 0
Sunday School Box	1 10 0
Barnwell do.	0 0 0
	10s. 2s.; 10s. 4s. 2d.

Ashford.

Congregational Sunday School Juvenile Auxiliary	0 0 0
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Margate.

Congregational Church.	
Rev. H. W. Butcher.	
Annual Sermons	0 0 0
Annual Meeting	0 0 0
For Widows' Fund	0 0 0
Sunday School	0 11 0

Subscribers.

Mrs. Dove	0 10 0
Mrs. Haydon	0 10 0
Mr. Hitchin	0 10 0
Mr. Chas. Woodruff	1 0 0
Collected by Mrs. Fells	0 10 0
Chapel Box	0 0 0
Miss Friend's Box	0 0 0
Young Ladies' Box at Northumberland House	0 10 0
	10s. 10s.; 10s. 10s. 2d.

Eton Chapel.

Rev. O. Bird.

For Widows' Fund	1 1 0
Monthly Prayer Meetings	0 0 0
	2l. 10s. 7d.

Mr. Dentry's School.

Union Crescent.

Missionary Box	1 10 0
For the Native Boy William Dentry, at Paraphaley	0 0 0
	4l. 12s. 7d.

Orrington.

Independent Sunday School	1 0 0
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LANCASHIRE.

Bolton.

Share of Rostons of the Battle of the late Mrs. Hannah Hill, per Mr. W. Brown	0 10 0
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Furness.

T. Barnes, Esq. M.P., and Alfred Barnes, Esq.	100 0 0
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Knowle Green.

Rev. G. Scott.

Mr. W. Bourne	0 10 0
For Widows' Fund	0 0 0
	10s. 4d.

Little Lever.

Independent Sunday School	0 2 0
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Manchester.

J. Sidebottom, Esq. for Memorial Churches, Manchester	100 0 0
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Rusholme Road.

Sunday School, 6th Class Girls, for Annie Thompson, at Bangalore	1 0 0
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Eton Chapel.

Rev. J. Gwyther.

Mr. E. Brydon, Secretary.	
Sunday School, for New Ship	00 10 7

Collected by Miss Devonport.

Miss Roberts	1 0 0
Mrs. Sharp	1 0 0
Miss Symes	0 10 0
Miss Dickens	0 10 0
Mr. Moore	0 10 0
Miss Miller	0 0 0
Mr. Ashton	0 0 0
Miss Devonport	0 0 0

Young Men's Association

Anniversary Collection, including Mr. Callender, M., and Mr. Almswood, M.	00 10 1
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Collected by Miss Maria Sherman.

Mr. Bayler	0 0 0
Mr. H. binson	0 0 0
Mr. Smith	0 0 0
Mr. Durand	0 0 0
Miss M. Sherman	0 0 0
Mrs. Chadwick	0 0 0

Collected by Miss Percival.

Rev. E. Edwards	0 0 0
Mr. Percival	0 10 0
Mr. Brydon	0 10 0
Mr. Owell	0 10 0
Mr. Mellor	0 0 0
Mrs. Ibbotson	0 0 0
S. O.	0 1 0

Collected by Mr. Coppont.

Mr. Rigg	0 0 0
Mr. Thompson	0 1 0
Mrs. Thomas	0 0 0
Mr. Nutt	0 0 0
Sunday Schools	0 0 0
For Widows' Fund	0 10 0
	10s. 10s. 6d.

Reckdale District.

Hamford Chapel.

Rev. J. Brown.

Mrs. Fenton, for Crombie School	12 0 0
Miss Fenton, for Naomi Edmunds, in ditto	0 0 0
Albert Fenton, Esq.	0 0 0
Rev. James Browne	0 10 0
Mrs. J. Tattersall	1 0 0
Mrs. Ramsbottom	0 10 0
Miss Jackson	0 0 0
Miss M. Jackson & others	1 0 0
Collection	7 10 0
Public Meeting	0 10 0
For Widows' Fund	1 10 0
	20l. 10s. 7d.

West Lancashire Auxiliary.
Per T. B. Job, Esq.

Crescent and Norwood
Chapels.
Grant from Weekly
Contributions' Fund..... 40 0 0

Wavertree Chapel.
Collection by Ladies 15 12 2
For Widows' Fund 5 10 0

Newington Chapel.
For Widows' Fund 1 5 5
27th. 12. 12.

LEICESTERSHIRE.**Brigg.**

Ladies' Working
Society, for the
Native Teacher
William Martin 5 0 0

MIDDLESEX.**Brentford.**

Collected by—
Miss Wheeler 1 1 0

ROSMOUTHSHIRE.**Raglan.****Per Mr. C. Forward.**

Collection 1 3 0
Missionary Box 2 10 0
Sabbath School 2 4 0
21.

Usk.**Rev. G. Thomas.**

Collection 2 4 0
Mr. Agg 0 5 0
Miss Park's Box 0 4 10
Miss Elizabeth Mor-
gan's Box 0 7 0
Miss M. Jane Davies 0 0 0
Mrs. Williams 0 7 10
Mrs. Parsons 0 5 0
Miss Phillips 0 10 7
Miss Polly Agg 0 5 0
24. 12. 12.

NORTHAMPTONSHIRE.**Northampton.****Doddridge Chapel.****Per Mr. J. Robinson.**

Annual Collections 15 11 0

Subscriptions.

Mr. Perry 5 0 0
Mr. P. Perry 1 1 0
Miss Wilkinson 1 1 0
Miss Hawkes 1 1 0
Mrs. Brice 1 1 0
Mrs. Clarke 1 1 0
Mr. Edens 1 1 0
Mr. Robinson 1 1 0
Miss Bradley 1 0 0
Mr. Jeffery 0 10 0
Mr. Chapman 0 10 0
Mr. Mayger 0 10 0
Mrs. Jeffery 0 5 0
Mrs. Boyson 0 5 0
Mrs. How 0 4 0
Mrs. W. Marshall 0 4 0
Mrs. Ferguson 0 4 0

Missionary Boxes.

Miss Elard 1 11 0
Mrs. Harvey 0 10 0
Mrs. C. Morgan 0 5 10

Juvenile Missionary Society.

Female Senior Class,
for Support of Or-
phan Boy Philip
Doddridge in Rev.
B. R. Krause's
School, Karlsruhe 2 0 0

School Boxes 2 17 10
Collection at the Ge-
neral and United
Public Meeting,
less expenses 2s. 4 13 0
United Collection of
three Congrega-
tional Churches
for Widows' Fund 5 7 2
22. 12. 12.

Peterborough.**Rev. A. Murray.**

Collection 7 0 0
Sunday School 2 5 1
Mr. Thos. Howell's
Box 0 7 0
Mr. Castor (A.) 1 0 0
A Friend (A.) 1 0 0
Rev. A. Murray 0 10 0
Mr. Lloyd 12 0 0
For Widows' Fund 5 0 0
Exp. 2s. 27s. 17s. 12.

Retell.

C. Hafford, Esq., Treasurer.
Contributions, 1844 11 8 0
Ditto, 1845 16 1 0
For Widows' Fund 1 0 0
27s. 12s. 12.

SHROPSHIRE.**Ladlow.****Rev. R. G. Soper.**

Subscriptions 6 11 0
Boxes 10 0 0
Public Meeting 4 8 0
Exp. 12s. 26s. 12s. 12.

Minshall Vernon.**Cross Lane Chapel.**

Mistery of Collec-
tions 5 10 0

Shrewsbury.**Swan Hall Chapel.****Rev. George Kettle.****Mr. Lewis, Treasurer.**

For Widows' Fund 4 12 0

Subscribers.

Mrs. Bartlett, Mar-
wood 1 0 0
William Neale,
Esq., Town Walls 1 0 0

Collected by Mrs. Lewin.

Mr. George Davies,
Sutton 0 10 0
Miss E. B. Evans 0 10 0
A Friend 1 0 0
Miss Hilditch 1 0 0
Mrs. Johnson 0 10 0
Mr. Lewis 0 10 0
Mr. Marks 0 10 0
Thos. Piddock, Esq. 0 10 0
Sam. Smith, Esq. 1 0 0
Miss Weaver, Town
Walls 1 10 0
Smaller Sums 0 14 10

Collected by Mrs. Nicholls.

Thomas Bodenham,
Esq. 1 1 0
G. J. Francis, Esq. 1 1 0
Mr. C. B. Nicholls 1 1 0
Smaller Sums 0 15 0

Collected by Miss Franklin.

Mr. Franklin, Castle
Street 1 1 0
Mr. Gay 0 10 0
Mr. Humphreys 0 10 0
Mr. H. H. Robinson 0 10 0
Mr. James Robinson 0 10 0
Smaller Sums 1 16 7

Collected by Mrs. E. Evans.

Sums under 12s. 1 10 4

Missionary Boxes.

Misses Gittins 0 6 0
Rev. G. Kettle's
Children 0 6 0
Mrs. Maddox 0 6 10

Sabbath Schools.

Girls 2 19 5
Boys 0 14 7
Collections 10 7 2
Exp. 12s. 42s. 10s. 12.

Shrewsbury.**The Tabernacle, Duggals.****Mr. Samuel Evans, Treas.**

Annual Collection .. 2 0 0

Missionary Boxes.

Miss M. A. Evans .. 0 17 1
Miss E. Jones 0 12 0
Miss J. Jones, Smethcote 0 6 4
Miss M. J. Jones 0 7 7
Miss Owen, Hinton 0 8 1
Miss M. A. Watkins 0 8 1
Master J. E. Watkins 0 1 4
Exp. 1s. 12s. 12.

Abbey Foregate New Church.

Collection, including
Mrs. Maddox's Box,
11. 12. 12. 5 0 0

STAFFORDSHIRE.**Burslem.**

G. W. Garlick, Esq. 1 1 0

SUFFOLK.**Auxiliary.**

L. Webb, Esq., Treasurer,
Houghley.

Miss Hammond 1 10 0
Mr. R. Hammond 0 10 0
Mr. H. Hammond 1 10 0
Mr. Kerry Ham-
mond 1 0 0
Mr. Wm. Prentiss 3 8 0
Mr. John Syrett 0 7 0
Donations under 12s.
by M. A. Plummer 1 14 3
Collection 1 0 1
For Widows' Fund 1 8 2
11s. 9s. 12.

Northam Market.**Rev. J. Jenkins.****Boxes.**

Mrs. Salmon 1 7 2
Miss Godfrey 0 7 1
Miss Howell 0 2 10
Miss Southgate 0 2 2
Miss Blomfield 0 2 2
Mrs. Ballinger 0 7 3
Miss Vincent 0 1 0
Collection after Ser-
mon 4 0 0
Sunday School 0 9 7
For Widows' Fund 2 0 0

Donations.

J. A. Shaw, Esq. 2 0 0
Mr. Southgate 0 10 0
Mr. Geo. Steward 0 10 0
Mr. J. T. Hagley 0 10 0

For New Ship 4 5 2
Sunday School 1 8 0
16s. 12s. 12.

Including 6s. 2s. 12d. pre-
viously acknowledged.

SURREY.**Farncomb, near Godalming.**

Thos. Simpson, Esq. 10 0 0

Red Hill.**Rev. W. P. Dethle.****Mr. J. S. Houghton, Treas.**

Collection 2 17 0
For Widows' Fund 2 11 0

Subscribers.

Mr. Richardson 1 1 0
Mrs. Richardson 1 1 0
Mrs. Milburn 0 10 0
Mr. Reuben 1 0 0
W. W. 1 0 0
Rev. P. Prout 5 0 0
Rev. W. P. Dethle 1 1 0
Mr. Sumner 1 1 0
Mrs. Bennett 1 1 0

Collected by—

G. Collins 3 1 2
E. Chesterton 0 5 0
E. Chapman 1 17 0
Miss Jack 1 1 0
Miss Bennett 0 10 0

Boxes.

G. Collins 0 7 0
E. Brandt 0 1 0
Mrs. J. Carman 0 7 1
Miss Simmons 1 4 7
Sunday School 0 2 1
Collection 2 10 2
12.

Sutton.

Mrs. Eliza Hill 0 10 0

Westbridge.

Alfred Wilson, Esq. 20 0 0

WARWICKSHIRE.**Birmingham.**

T. Crowley, Esq.,
for Memorial
Churches, Madaga-
ascar 25 0 0

Cocentry.**Well Street Chapel.**

Mrs. Richardson 1 0 0
Mrs. Smith 1 0 0
Rev. J. W. Kiddle 0 10 0
Mr. Randall 0 10 0
Mr. Weston 0 10 0
Mrs. Thompson 0 10 0
Sums under 12s. 1 0 0

Collected by—

Mrs. Wood 0 10 0
Miss Good 0 8 0

Boxes.

Miss Thompson 0 11 0
Miss Allen 0 10 0
Miss Turner 0 10 0
Miss Reed 0 5 0
Miss Connop 0 5 0
Master Reed 0 5 1
Master Bonham 0 5 10
Sunday School 0 10 0
Annual Collection 4 0 0
For Widows' Fund 1 1 0
Exp. 1s. 6s. 14s. 12.

Foleshill.**Rev. G. L. Withers.**

Collection 1 0 0
Mrs. J. Allen 1 1 0
Mrs. Stutling 0 7 0

<p>Mr. Hollick 6 12 8 Sarah Arnold 0 5 7 Phoebe Groves 0 8 8 Mr. James Edwards 0 5 1 J. Marston 0 3 8 David Handie 0 1 1 Reece 4 0 8 Chapel House 0 4 8 Rev. G. L. Withers 0 9 8</p> <p>WILTSHIRE.</p> <p>Per Rev. T. Mann. Hewbridge. Contributions 0 12 8</p> <p>Melkham. Contributions 4 19 7</p> <p>Castle Combe. Rev. G. Bailey. Collections. Castle Combe 1 3 8 Ford 0 19 8 North Winkell 1 18 8 Colston 0 7 8</p> <p>Boxes. Miss Holborow 1 1 1 Master A. Bailey 0 15 0 Mrs. Taylor 0 6 8 Mrs. Weeks 0 6 8 Mrs. Jeffries 0 5 8 Mrs. Hillier 0 1 11 North Winkell Sabbath School 0 8 8</p> <p>Westbury. Lower Meeting. Rev. T. Hind. Collections 8 14 8</p> <p>Collected by— Mrs. Francis 1 10 8 Mrs. Withers 0 11 8 Mrs. Keel 0 10 8</p> <p>Sunday School. Classes. Mr. Withers 0 14 8 Mrs. Hopkins 0 4 8 Miss Michael 0 7 1 Miss Taylor 0 7 11 Miss M. Taylor 0 8 8 Miss Sexton 0 8 8 Mr. Keel 0 2 8 Mr. Cousins 0 8 8 Mr. Watts 0 8 7 General Box 0 1 8 Master S. Taylor's Box 0 8 1 For Widows' Fund 2 10 0 Exa. Ac., 171. 11s. 3d.</p> <p>YORKSHIRE.</p> <p>Bradford. G. Knowles, Esq. 10 8 0</p> <p>Sheffield. Auxiliary Society. W. Brown, Esq., Treasurer. On Account 48 8 10 For Widows' Fund 1 19 8 Id.</p> <p>WALDO.</p> <p>BRIDGEMANTON. Per Mr. John Jones. Bradford 1 16 8 Opel of Abos 0 18 8 Oliver 1 18 8 Frederick 8 2 11 74. 11s. 3d.</p>	<p>GLAMORGANSHIRE.</p> <p>Cardiff. Mount Stuart Chapel. Rev. Jno. Davies. Mr. T. B. Evans, Treasurer. Contributions 7 1 0</p> <p>PENBROKSHIRE.</p> <p>Cardif. Rev. W. Thomas. Contributions 1 4 0</p> <p>SCOTLAND.</p> <p>Stairgowrie. Rev. J. Tait. Contributions 6 0 0</p> <p>Dundee. For the Memorial Churches, Madagascar. Edw. Baxter, Esq. 100 0 0 A Friend, per ditto 10 0 0</p> <p>Edinburgh. Auxiliary Society. J. A. Mack, Esq., Treasurer. H. B. Dewar, Esq., for Native Teacher in Southern India, called James Duncan 10 0 0 Dr. R. H. Edinburgh 1 0 0 Adam Ferguson, Esq., ditto 18 0 0 Mrs. Swan and Friends, for Rev. Joseph Perkins 10 0 0 Peking 10 0 0</p> <p>Albany Street Chapel. Rev. John Cranbrook. For Support of Native Teachers at Travancore and Madagascar. Mrs. Adamson 0 12 8 Mr. Robt. Allan 0 8 8 Mrs. Wm. Anderson 0 10 0 Mr. J. Anderson 0 10 0 Miss M. Andrew 0 2 8 Mrs. Angus 0 4 0 Mr. J. Brown 0 8 8 Mrs. Caldwell 0 8 8 Mr. Callam 1 8 8 Miss J. Clapperton 0 3 0 Mrs. B. B. Coughman 0 2 8 Mr. Cowan 0 8 0 Mr. & Mrs. Craig 0 8 0 Mr. James Craig 0 4 8 Miss Culan 1 10 0 Mr. & Mrs. Fenton 0 8 8 Miss Finlay 0 8 8 Mr. & Mrs. Fullerton 1 1 8 Mr. & Mrs. Fulton 0 12 8 Mrs. Ferguson 0 4 0 Mrs. Hartley 0 8 0 Mrs. B. Henderson 1 0 0 Mrs. Henderson 0 8 8 Mrs. Andrew Jack 0 4 0 Miss Mackenzie 0 8 8 Mr. & Mrs. J. Miller 0 8 8 Mr. & Mrs. G. Mitchell 0 3 8 Mr. Mitchell 0 8 8 Mr. Eben Murray 1 12 8 Mrs. Andrew Murray 0 8 8 Mr. James M. Allen 0 10 8 Mr. & Miss Piender 0 8 8 Mr. & Mrs. Pryde 0 4 8 Mrs. Roberts 0 10 8 Mr. T. Sanderson 0 4 0 Mr. & Mrs. Slight 0 8 8 Mrs. Smith 0 8 8 Mr. & Mrs. Somerville 1 0 0 Mr. & W. Somerville 0 8 8 Mr. & Mrs. Spence 0 8 8 Ditto 0 8 8</p> <p>Mr. M. Spence 0 8 8 Mr. Geo. Spence 0 8 8 Mr. & Mrs. Stephen 0 8 8 Mr. Story 0 8 8 Mr. & Mrs. Sturrock 0 7 8 Mr. & Mrs. Taylor 0 8 8 Mr. & Mrs. Tennant 1 0 8 Mr. & Mrs. Thorne 1 1 0 Mr. & Mrs. H. M. Tod 0 10 0 Mr. & Mrs. Turnbull 0 10 8 Mr. James Watt 0 8 8 Mrs. Wemyss 0 4 0 Mr. Wemyss 0 8 8 Mr. & Mrs. Wightman 0 8 8 Miss Wightman 0 3 8 Mr. D. Wightman 0 8 8 Collection at Church-door 3 0 0 From ordinary Church funds 1 17 8 Smaller Sums 2 8 10 Exa. 84s. 11d., 3d.</p> <p>Richmond Place Congregational Church. Collection 8 12 8 Collected by Mrs. Bell. Mr. Robert Murray 1 10 0 Mr. W. Turnbull 1 0 0 Smaller Sums 0 8 0</p> <p>Collected by Mrs. Jackson. Mrs. Wight 3 0 8 Sums under 10s. 1 2 8</p> <p>Collected by Miss Johnston. Sums under 10s. 0 10 8</p> <p>Collected by Miss Robson. Small Sums 0 0 0</p> <p>Collected by Miss Brown. Mr. Hugh Brown 8 0 8 Small Sums 0 7 8</p> <p>Collected by Miss Wilkie. Mr. H. Bruce 6 0 0 Ditto, for Native Teacher 8 0 0 Small Sums 0 2 8</p> <p>Sabbath Sch. Boxes 1 15 8 Small Sums 0 8 8 Exa. 1s. 7d., 3d. 7d. 3d.</p> <p>Augustine Church. Rev. Dr. W. L. Alexander. For Widows' Fund 8 2 8</p> <p>Dalkeith Auxiliary. Collection per Deputation (in Free Church) 12 6 8 Ditto Congregational Church for Widows' Fund 2 0 0 George Gray (D.) 20 0 0</p> <p>Subscribers. Rev. Dr. Gowan 0 10 8 George Gray 2 0 0 James Gray 1 0 0 George Gray, jun. 0 10 8 A. W. Arkenhead 0 2 8 J. S. Mack 0 0 0 J. N. Morrison 0 1 10 Robert Somerville 0 10 0 Andrew Somerville 0 8 0 Andrew Taylor 0 8 8 Robert Taylor 0 8 8 H. F. Taylor 0 4 0 William Stewart 0 8 8 Thomas Taylor 0 10 8 Mrs. Todd 0 8 8</p> <p>Congregational Church Bible Class, per Mr. Mack, for New School House at Pailachy 2 12 8</p> <p>Dumfries. Mr. Robert Inglis. 1880 and 1881 2 0 8</p>	<p>Maybole. United Presbyterian Church, for Madagascar 1 8 8</p> <p>Auchtermuchty. North United Presbyterian Church, for Madagascar 0 8 8 Ditto, Bible School, for ditto 1 8 8</p> <p>Leith. North Leith Mission Sabbath School, for Bay, James Fairbairn, in Rev. Dr. Lowe's School, Travancore</p>
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W. J. L. B. E. KENNEDY, M. A.

IN N. A. INDIA

PRINTED BY J. W. L. B. E. KENNEDY

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE

MAY, 1866.

“Come up Hither.”

BY THE REV. EDWARD MANNERING.

THIS call was addressed to the apostle John for prophetic purposes,—
“And immediately he was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.” (Rev. iv. 2, 3.) And “Come up hither” is the Saviour’s call to his people in general. Prisoners of hope have light in their cells; liberated captives, wending their homeward way, have light upon their path; but for the children of God to “rejoice with joy unspeakable and full of glory,” they must rise up at the Divine bidding to the revealed elevations of faith.

There are times when the call, “Come up hither,” is obeyed. We have our ascending seasons; “the moon is under our feet;” our pathway is among stars and suns; we gravitate to our celestial centre; “our conversation is in heaven.” “My meditation of Him shall be sweet: I will be glad in the Lord.” “We have thought of Thy loving-kindness, O God, in the midst of Thy temple.” But, alas! we often “grovel here below,” and have to confess with the psalmist, “My soul cleaveth to the dust: quicken Thou me according to Thy word.” Our musings are more in shade than in sunshine. Being flesh, as well as spirit, we must of very necessity attend to things temporal as well as things spiritual. But the heavenly are often sacrificed to the earthly. We think more intently about the body than the soul. Instead of moving upwards, and communing with spiritual things in their own bright region, we wait for them to be brought down to us by adventitious circumstances, and then take them into some of the dark subterranean passages of a low religious life; and fellowship with them there is neither refreshing nor strengthening. Our morning and evening closet

thoughts, our Sabbath thoughts of God and His love, of Christ and His salvation, are often indistinct and unsettled.

Then, we are too low in feeling. Our emotional nature is out of health; it is crippled and enfeebled; it more resembles the cold atmosphere of a dark, damp night, than the fresh, rarefied air of a bright sunny day. Religious feeling, how uncertain it is! more so than animal feeling, and this is changeable enough. The body has sometimes an influence upon the mind to the mind's damage; but it is not chargeable with all the mind's vacillations, for many of its faults, as well as its weaknesses, are its own. But if religious thought be low, religious feeling cannot be lofty. "O my God, my soul is cast down within me." As a matter of feeling, are we not sometimes rather the condemned, than the justified,—the forgotten, than the remembered,—the lost, than the saved? Feeling takes its type from dark providences and ponderous trials, not from bright promises and buoyant mercies, and is governed more by unbelief than by faith. We feel, as well as think, in the deep; and the depths into which we have wandered give tone and complexion to our sensibilities. How low are we in love, in desire, in joy, in peace! For some of these valley emotional experiences we can account; others of them are unaccountable. We are down, and in consciousness we get lower and lower; so that if we cry to God at all, it must be, not as floating on waters we are too weak to stem, but, out of the "horrible pit and miry clay." (Ps. xl. 2.)

Is it not true, also, that we are low in purpose, object, and aim? Are we not content with rudimental attainments in Christian knowledge, and are "such as have need of milk, and not of strong meat: for every one that useth milk is unskilful in the word of righteousness?" Have we not at times persuaded ourselves that lofty piety is not within our reach? If it be our privilege, is it, we have asked, our *duty* "to know that we have eternal life," to "draw near to God with a true heart, in full assurance of faith," and to be less affected by worldly circumstances and trials than by the promises of the Gospel and the prospects of a glorious immortality? The apostle Paul said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." But should our purposes and aspirations be as lofty as his? Yes, this is the will of God in Christ concerning us, as the New Testament everywhere declares. But how seldom, we fear, do we manifest the holy ambition, the self-sacrificing zeal, the resolute determination involved in a course of conduct so holy and heavenly as this!

That boy at school, how is it that he has made such little way in his studies? That apprentice, how is it that at the close of his term he is so ill acquainted with his business? Has the teacher neglected his

scholar? Has the master failed to initiate the lad in the peculiarities of his trade? If there be discrepancy between outlays and returns, cherished hopes and realized expectations, how is it? Where lies the cause? And taking into account the religious advantages we have had, what has been our spiritual progress? Christianity, with its revelations, agencies, influences, social and other appliances, is a power in the hands of God for lifting up mankind from death and bondage into life and liberty. And this power has long been at work for our benefit. The Bible has been in some of our hands from our childhood. We were early instructed in the truths of the Gospel. Public worship, the ministry of reconciliation, the ordinances of God's house, have often and often brought us into connection with the redeeming Saviour, and through Him, by one Spirit, into fellowship with the Father. With the devout and the godly we have kept holy day. Parents, pastors, teachers, friends, have prayed for us and with us, and have striven to lead us on in the way of God's commands. And the question is, Have we proportionally profited by these gracious visitations and helps? Appealing to the inhabitants of Jerusalem respecting the condition of the Jewish people, Jehovah said, "What could have been done more to my vineyard that I have not done in it?" Our Christian privileges have been abundant and constant. But have we "increased with the increase of God?"—the blessedness to which our advantages have all been adaptedly subservient.

And are we not too low in godliness for the professions we have made? If Christianity be true, and true it is, then in importance and power there is no truth in the world equal to it. And this being the case, there are no persons upon earth that ought to be so influenced by their principles as Christians. Of all powers, thought is the greatest and most potent. Of all thought, Christian thought is the mightiest. It therefore follows, logically enough, that those who have received Christ, instead of being, as His disciples, behind other men in zeal, attainment, and progress, ought to be in the advance of all others. Where Christianity is only in her apparatus of outward means, there is at work an emancipating, a purifying, an elevating power; but where she is in her quickening grace, in the plenitude of her enriching benedictions, and in the exercise of her authoritative rule, there, even in the renewed and sanctified heart, that power has become a life, and is, therefore, greatly intensified. "What manner of persons ought ye to be in all holy conversation and godliness," who profess to be interested in the "great salvation," and to be "looking for the mercy of our Lord Jesus unto eternal life!" An individual who goes regularly to the house of God, and devoutly engages in its ordinary services, may be regarded as involved in the obligations and as using the privileges of the fellowship with which

he is identified. But others go much further than this in deed and intention: they join a particular church, give their assent and consent to "those things which are most surely believed amongst us," and they commemorate the Lord's death at His table, in token of their faith in and as a pledge of their love to Him, and as a seal of the covenant into which they have entered with their fellow believers. And such protestations, connected as they are with "a lively hope of an inheritance incorruptible, and undefiled, and that fadeth not away," ought surely to have a corresponding influence upon their hearts and lives! What of honour, of glory, of satisfaction, of delight, is there not involved in the fact of being redeemed sinners and justified believers, "heirs of God, and joint-heirs with Christ!" How loving and obedient ought the children of God to be! How devoted and loyal ought the subjects of the King of kings to be! How spiritual and heavenly ought they to be whose hearts the Holy Ghost has renewed, and whose bodies are His temple! What an understanding of the sacred Scriptures ought they to have to whom the Bible has for years and years been a daily book! What a knowledge of the Gospel ought they to possess to whom it has long been faithfully and affectionately preached! What lofty conceptions of Christ ought they to entertain unto whom He is "made wisdom and righteousness, sanctification and redemption," and who declare their conviction that "Christ and Him crucified" ought to be the burden of every church song, and the theme of every church homily! A good man the other day was heard to say, "If I had attended lectures on astronomy two or three times a week for several years, I think I should have known more about it, than some persons seem to know of the simplest truths of the Gospel, although they have heard and read of them almost all their life long." Considering the professions that some of us have made of attachment to Christ, is not our personal and practical piety much too feeble?

Such is the nature of the life of God in the soul, that for it to prosper and be in health, those who have it must obey the call, "Come up hither." The damps and carnalities of the world are not favourable to the growth of the heart in holy love. Habitual attention to secular things, though in themselves right, tends to secularize spiritual thought and feeling. A worldly atmosphere to a renewed and sanctified mind, is like an injurious climate to the body. Some of Nature's plants are so hardy, that they grow and flourish in almost any soil. And some religious souls are so robust, that they suffer but little, if anything, from the world around. "Begotten of God, they keep themselves, and that wicked one toucheth them not." (1 John v. 18.)

"Through burning climes they pass unhurt,
And breathe in tainted air."

For their spiritual welfare they are conscientiously concerned. Studying

admonitory symptoms, as well as the fixed laws of religious declension, and giving timely and wise attention to their spiritual wants, they are enabled to resist the encroachments of evil, and to ward off the attacks of their adversary, the devil. They not only think of eternity, they live for it. With more temptations to wrong doing, and with worse influences about them than some of their more favoured brethren in the faith are troubled with, their piety, nevertheless, is of a more manly character, and just because they are more watchful and more prayerful, and have a better understanding of the truth, and are more skilful in the use of it. Personal godliness cannot flourish but in its own element, and with the helps ordained of God to assist its development. And as spiritual life is life of a high order,—higher than mere intellectual life, much loftier even than the soul can be carried by moral culture alone, apart from the teaching and discipline of God's Word and Spirit,—the low, grovelling Christian can never be a prosperous one. There are localities in which medical men say certain physical constitutions cannot thrive, and in addition to medicine, as a help to Nature's functional powers, they prescribe for their patients another atmosphere. To use an Indian phrase, they say, "You must go to the hills." And speaking after a godly sort, we need the air and sunshine that are to be had only on the heights of Zion. We want more freedom from worldly care and worldly influences, in order that we may breathe more freely, take wing more readily, and drink in the pure "joys of God's salvation" more abundantly. So long as we cleave to the dust, the dust will cleave to us, and it will both defile and hinder us. May the Holy Spirit renew and lift us up! May our private and public devotional exercises promote our elevation in faith, holiness, and love! "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." "It is God that worketh in you to will and to do of his good pleasure; but you must work out your own salvation with fear and trembling."

"Come up hither," is the invitation, as well as the command, of our Lord Jesus Christ. Shall we not thankfully and promptly accept it? "Leaving the principles of the doctrine of Christ, let us go on to perfection," and become more and more familiar with things that have come down from heaven to bear us above. Whatever we have, and that is about us, of a spiritual kind, is from above: nothing of it is earth-born. Heaven has been, and still is, very gracious to earth. Divine beneficence has expended its most costly treasures upon human beings. The Lord Jesus, in the fulness of times, came down from heaven. The Holy Ghost is sent down from heaven. The Bible is a revelation from heaven of the character and will of God. The new life, in every regenerate human soul that has it, is from heaven. The

glorious Gospel, and "the unction of the Holy One" that makes it so precious to the believing heart, is from heaven. The power that destroys the kingdom of Satan, and establishes the kingdom of righteousness and peace, is from heaven. The consolations, which in seasons of deep agonizing sorrow are more precious than gold, are from heaven. The bread and the water, the balm and the succour, that satisfies and refreshes, soothes and invigorates, is from heaven. The armour of the Christian warrior, the telescope of the Christian observer, and the staff of the Christian pilgrim, is from heaven. The harp of the Christian musician, and the theme that best suits it, and, indeed, the only theme to which its chords will respond, is from heaven. Heaven has, in very deed, come down to earth. Heaven is here by revelations, by creations, by influences. Lessons, laws, treasures, sympathies, and fruits from heaven, are making many hearts and homes holy and glad in this world of care and strife. And the more familiar we are with things that have *come down* from above,—the more intently we look at them, and the more earnestly we commune with them, the more effectually shall we be raised by them into a loftier, purer, calmer life; and we shall then be in more cordial sympathy with things that *are* above. If we respond to the call, and yield to the attractions presented to us in the words of our risen and ascended Lord, "Come up hither," we shall be in the best possible state of mind for discharging the duties and bearing the trials of "the life that now is;" and of "that which is to come" we shall have brighter and yet brighter anticipations.

"Descend from heaven, immortal Dove,
Stoop down and take us on Thy wings."

"Rise, my soul, and stretch thy wings;
Thy better portion trace;
Rise from transitory things
Towards heaven, thy native place.
Sun, and moon, and stars decay;
Time shall soon this earth remove:
Rise, my soul, and haste away
To seats prepared above."

Aimless Living.

BY THE REV. G. W. CONDER.

As a man's aim is, so will his life be. Every existence has its own true and proper goal, and its own natural course of development towards that goal. The plant that unfolds itself from a little noteless germ into a thing of beauty and of fragrance, reaches continually up from the first moment of its germination to the hour when it shall spread its perfected beauty to the sky: it fulfils its course.

The little insect that sports his little life out in a day, and seems to have no other end of his existence but that little day of sunny pastime, fulfils his course ; lies his appointed time a dormant germ without a sign of life ; then crawls his little infancy among the grass roots and the clods ; then bursts forth suddenly into beauteous life, and lends the world his charms his little hour ; and then, is either taken up into some higher life or dies and leaves behind him a thousand germs of similar beauty in his place.

In the realm of Nature all things fulfil their course, they never swerve from their appointed end ; their progress may be arrested at any stage of it, but it cannot be turned aside : the end itself cannot be altered nor changed. It cannot be tempted towards anything higher than its own true issue and perfection : it cannot be warped or corrupted into anything lower. Unhindered, it will fulfil its own proper course and no other, and nothing but some untoward accident can prevent that fulfilment. Nature neither sins nor fails.

But the moment we begin to speak of man how different must be our language. Can it be said of the world of men as a whole—of humanity—that it fulfils its course ? There is a heavenly calling for every man, and a true and natural course of development for his life, measured in its every stage by Divine wisdom and love. But does every man pursue this course, and reach this end ? Does it look like a heaven-ordained thing, this little history of seventy years of mingled pleasure and pain, with death to round it all into a whole ? The man *not* doing what even the insects do, reaching up into some higher life :—not even what the plants do, lending the world the use or beauty of his life.

If man be what all confess him to be, the noblest fact of creation, its crown and head, the being up to whom all others reach, and for whom all other earthly lives are lived, into whose being they all fit, and round whom they all group themselves as their natural centre, then surely we may expect the true end and issue of his life to be as much greater than theirs as his life itself is greater, and the fulfilment of his course may be expected to be, and ought to be, by far the greatest and most glorious thing under the sun. But is it so in all, or even in the majority of cases ? Is it not rather the truth that the life of a vast multitude of men about us here in Christian England, is just the opposite of all this ? And that it is only the few who do fulfil the true course, and reach the true end of man ?

What, then, can be the cause of so sad and singular a phenomenon ? I do not pretend here to give a full answer to this question, but only to point out one part of this manifold cause ; the one that is hinted at in the title and first sentence of this paper, Living without an aim.

There is not much need to define what we mean by this sentence. It

is the living without any thought of the great end in which existence should culminate, and without any conscious definite end at which a man aims in all that he does. A life which is as a circle without a centre : a ship without chart or rudder : a voyage to anywhere, as circumstances may determine ; on to nowhere ; a ceaseless drifting hither and thither at the mercy of the currents and the winds. There are many such lives. To how many might you go up any day and completely puzzle them by asking them the simplest of all questions—Friend, what are you living for ? What answer could they make, if they spoke truly, but this—“Why, I suppose I am living to live.” Life is its own end with them. They live because they must ; and they try to make that necessity as agreeable as they may.

There are many who (whether happily or unhappily for themselves, I will not undertake to say) are under no necessity to choose any specific calling, or profession, or work. They are Fortune's favourites, and may lie and be dandled in her lap all their lives, if so they list. They are free to choose amid all human things for an aim, an end, a calling, a mark, a prize, but they have never dreamed of such a thing. To them the highest of all aims is splendidly possible if they could but desire it. But no ! they linger, wander, saunter through existence, dreaming, and singing, and sighing their life away ; now and then thinking what a splendid thing it is to live and be happy, and sometimes what a wretched thing it is to have to live and be so miserable ; but weaving no fabric, leaving no life-track, building neither mansion nor monument, daily writing their little names on the sand, to be daily washed away ; blessing none and blessed by none, travesties of humanity, and puppets of life.

Spite of the outward gaiety and beauty of many of these lives, the sight of them is one of the saddest things I know. Within them, as within all, are slumbering all the glorious human faculties and powers ; around them, appealing to them, as to all, is the great Divine universe with its infinity of splendid employ ; within reach of their arm, and hand, and heart, and brain is the great human world, with its huge manifold sorrow, its darkness, its poverty, its helplessness, its sin ; its children by myriads asking for the light and the loving teacher ; its women by thousands, over-tasked and under-strengthened, crying out for sisterly, charitable help ; and yet these favourites of Fortune, whose life wants nothing but an aim, a worthy end and guiding purpose to make it the greatest and loveliest thing in the world, can find nothing to live for but their own selfish pleasure and delight.

Now that, to me, is the lowest of all lives. I care not where you find it ; how high up on the social tiers ; how lovely its exterior, or how accomplished and fitted to charm ; from what fountain of manly force or womanly grace that life flows, it is, in truth, a low, base, mean thing ;

it is doing what the sot does, only in a more refined way ; it is on the same level with all sorts of sensual and sordid living ; it has no higher end than these, and therefore is as base as they.

But this "aimless living" is by no means confined to the class of people who have no necessity to find anything to do. There are vast multitudes of very busy folk who are just as much living aimless lives. The *mode* of their existence is just as much an accident or a necessity with them as the *fact*. They did not will their own existence, and they did not choose its course. They drifted into the best thing they could find to make a living by, and that is what they are living for, "to make a living." They live to live, and that is all. They never think of anything into which life is to resolve itself, to issue, to find its culmination and completion by and by—it is a thing to be got through somehow, it is to be hoped pleasantly, if not, to be endured, and then to end, and then ! Well, as that is not a pleasant thing to think of, they defer it till it must be thought of, when, mostly, it is quite too late to think of it with any result.

And this, too, is a wholly ignoble way of living for a *man*. I care not how busy a man may be in life, not what the quality of the things he handles, be he mechanic or mathematician, bricksetter or banker, artist, poet, lawyer, statesman, if he be just merely following "a bent," and living to live. It is still a prostitution of noble faculties to mean ends, and is therefore what I said the other was, a low, and a base, and a pitiable thing. How pitiable will best appear, perhaps, if we throw it into a picture and let you gaze on its results.

Take your stand on the banks of the broad, glassy, swift-flowing river of human life, and note the craft as they sail incessantly past. They are of all possible shape, and size, and hue. Some fairy built, bright-hued, giant butterflies of the sea ; some cumbrous, ponderous, and dark, like the behemoths of its depths. Note this dazzling argosy that comes gliding past you in easy splendour ; beneath a golden canopy, on velvet couches, is reclining a group of the children of men, in gorgeous attire, and at luxurious ease ; the helm swings idly to and fro as it will ; they ply no oar and spread no sail, for they are in no haste, and the force of the current is all the speed they wish ; they may not cast anchor in the roads of youth, or they would gladly stay and end their voyage there ; their heaviest occupation is to frame new pleasures for each passing hour ; they eat, they drink, they sing, they laugh, they dance, they play, they catch the passing glories of the scene, and quaff the nectar of many a cup that circumstance puts into their hands, and so they drift along, —*whither*—they know, and think, and care not. Sometimes one takes the helm a moment and guides the barque to some fair opening in the shore, some luxurious, deeply-wooded, tangled, shady cove ; and then, after a brief, delicious resting there, they drift along again, day after

day, ever on, never allowed to rest, and never thinking whither their course may lead them, or when and how it may end.

A pleasant picture, is it not? Oh, who would not live if that be life! Delicious, to drift sunnily through existence, and then lie down and "sleep the last long sleep!"

Ah! friends, once that might have been—life as earnest as it is now, and as pleasant as that picture. And it may be, and shall be again—for *some*. But for a while none of us may dream that dream, or wish that wish.

There are many whose course is faithfully imaged in that picture. They drift, drift, drift for ever on, smiling in sunshine and weeping in storms; but there are the rapids of death ahead, and when the roar and the splash of that begins to be heard, and the force of the current to be increased, and the speed of their pace to be quickened, and it is needful to take the helm in hand and spread all sail, and ply vigorously their oars that they may shoot safely down the one only rockless channel, lo, all is rusty with disuse; their powers are enfeebled by inaction; they are bewildered by the danger; they know not the track; they began not to steer in time, and so they go over, and are dashed to pieces, wildly shrieking for the help that has been near them all their lives, but may not come to them now.

But note now another craft. The man who is seated there is no mere idler; his hand is never from the helm, nor his eye from the chart; a settled serious purpose is in his face and his whole bearing; he watches the favouring currents, and steers for them; he sees the dangerous delaying eddies, and avoids them with care; when adverse winds blow, he plies his oars with all his might; when they favour him, he spreads his every inch of sail. He has a goal to reach, and strives to reach it as speedily as he may; he wastes no precious hour, and yet he is intensely happy; his labours occupy him pleasantly and fully, and as the hours fly past he knows no weariness; when the sun shines he revels in the light, and when the storms come, he nerves himself to cut them through; and so he goes on, on, on, not drifting, but steering, until at length he, too, nears the rapids, steers straightly for the channel of safety, and with a shout of joy and victory, glides peacefully into his haven of eternal rest.

Is not this, too, a pleasant picture? Who would not wish that his life should at least *end* so?

Ah! if that is to be, one must live for it, aim at it. As a man's aim is, so will his life be. I would fain suggest to my reader, if, indeed, there should be one who still needs the lesson, the immense importance of the duty of reflecting upon the purpose of existence, and what its issue may be. Cease to drift, and begin to live. Go shut yourself up in yourself, and with yourself, and ponder, meditate, reflect, force yourself to think upon this great matter; constrain your mind and heart, if

constraint be needful, to listen to what the truth will come and silently say to you—"Why am I here, in the midst of God's universe, with these powers? And what will come of it?"

Let these words of one of our most original thinkers and writers help you:—"Here we are on a little spinning, askew-axised thing we call a planet. A round, rough, rusty, little metallic ball, very hard to live upon, most of it much too hot or too cold; a couple of narrow, habitable belts about it. . . . Explosive gases seemingly inside it, and possibility of very sudden dispersion. This is where we are. And round about us seem to be other such balls, variously heated and chilled, ringed and mooned, moved and comforted; all the giddy group of us forming an atom in a milky mist, itself another atom in a shoreless phosphorescent sea of such animalcules. Whereupon, I presume, one would first ask, 'Have we any chance of getting off this ball of ours and getting on to one of these finer ones?' . . . And even on this rusty, mouldy earth, there appears to be thing which may be seen with pleasure, and things which might be done to great advantage. The stones of it have strange shapes; the plants and the beasts of it have strange ways; its air may be coined into wonderful sounds, its light into manifold colours. . . . One would like to know something of all this, I suppose: to divide one's score of a thousand hours as shrewdly as might be. . . . And if there should be fighting to do also, and weeping, and much burying, truly, we had better make haste."*

Aye, and there is much more and higher work than all this to be done in life. There is a prize to be won worth the winning—worth all effort and all sacrifice that it may demand for its winning. There is a harvest to be reaped, worth all that the seed-time may cost, even though we sow it all "in tears." There is a crown to be fought for, worth a life-long strife. There is an inheritance to be possessed worth the exchange, if we must give the whole world to get it. There is a rest to be enjoyed worth a long, long day of hot and never-failing toil. And there are fallen brothers and fainting sisters to be ministered unto, and wild, wandering little children to be gathered in and tended, and more wildly wandering men and women to be recovered, and regenerated, and humanized, and pits of danger to be covered in, and lighthouses built on hidden rocks of death, and a devil to fight off God's Paradise, and man's manifold wrongs to be turned into rights, and statute-books to be written anew, and loaves to be broken into starving mouths, and pestilences to be warned off from great cities, and a Temple to build, whose floor must be laid in all the lands, and whose topstone the angels must bring. Who needs then, and who *can*, without nameless shame and guilt, lead an aimless life?

* "The Cestus of Aglain," by John Ruskin. *Art Journal*, May, 1865.

Religious Aspects of London.—No. 1.

PROBABLY most of the readers of this magazine have, like the writer of these lines, spent years of orderly religious life in frequenting the services of one, or at most two or three, sanctuaries, and in attaching themselves to the pastorate of one or two ministers. Unless some change of circumstances or residence have thrown them into a wider and more varied circle, they know nothing more of the religion or irreligion of the great Metropolis than they have gathered from rumour or the narratives of others. They commonly form conjectures of the modes and forms of worship adopted by their fellow citizens, or at best can only presume that the occasional brief and passing notices of the more conspicuous ritualists, or rationalists, or papists, which meet their eyes in the journals of the day, are fair representations of the actual condition of things in particular places of worship. Certainly this was the case with ourselves until within the last year or two. We had sat at the feet of an eminently useful servant of Christ, and while learning year after year, from his lips, much of the deep things of God, were sufficiently nourished, and did not care to wander to other folds. Subsequently, active duties of our own confined us to one sphere, until circumstances induced us to reside in the Metropolis, and to devote some time to acquiring a thorough personal acquaintance with all the principal forms and phases of Christian worship, as carried on amongst the three millions of human beings around us.

The accomplishment of this purpose has caused some loss of the advantages connected with settled exercises and attendance; but it may be partially compensated by the enlarged knowledge of the actual spiritual wants, worship, indifference, and unbelief, which characterise the largest agglomeration of living beings which the modern world has seen. It has likewise been suggested that some descriptive sketches, drawn from our now well-filled portfolio, may be interesting to the great majority of Christians, who cannot go abroad to see for themselves, and who, therefore, would be glad to know something of what a far-wanderer, and a diligent observer, has seen and noted, setting down nought in malice, but, nevertheless, looking at all things from an evangelical stand-point.

It will not be necessary to adopt any particular order in reproducing our notes, and it will be enough to take them as they occur. It may, however, be as well to begin with a set of gentlemen who have recently made a strenuous effort to inaugurate a novel kind of Sunday Evening Service; a composite order of mental architecture; a combination of music and science, of singing and lecturing, which we believe was designed to establish a reign of reason, and a sabbath of science, garlanded with the flowers of rhetoric, and glorified with the strains of music.

When Professor Huxley was announced, by large placards, as the first lecturer at St. Martin's Hall, Long Acre, on a recent Sunday evening, and when a "glorious company of the apostles" of science, added their names to that of the well-known naturalist, the great world of London was taken by surprise, though the little world of the *illuminati* had for some time anticipated the announcement. Proceeding to the hall at the appointed hour, a visitor would have found a great and eager throng pressing for admission, and would have been reminded rather of a concert night than a Sunday service of any kind. The hall was speedily crowded, and almost equally crowded was it on the subsequent evenings. Without entering into any criticism of the lectures, it may be noted that the auditors did not appear to be composed of the miscellaneous mass of common people to be found at St. James's Hall, or other public buildings, where really religious services are now held on Sunday nights; but rather of an ingathering of the particular people who favoured the doctrines of the lecturers, and of open opponents of Evangelical Christianity, as commonly received.

The conversation which preceded the public entertainment made this manifest to any cautious listener. These people came from all parts of London and its vicinity. There were, we should imagine, the wealthy or well-to-do Rationalists and Unitarians of the West End, Tyburnia, and Kensingtonia. There were the patrons and the public of Bishop Colenso, his friends and his readers. There were the sons and daughters of science, who had something to spare, and something to learn from the professed rival of Richard Owen, and the profound admirers and approvers of Colenso. There were the fashionable folks who occupied the costlier seats, while a multitude of humbler-conditioned, yet high-minded folk, came in from Shoreditch and Hackney, and Dalston and Kingsland, to make up the mass and the *materiel* of the meeting.

Nothing really novel or important was advanced by Professor Huxley, or Dr. Carpenter, or Dr. Bowring. Their object was plain, and plainly approved of by the audience, who were approvers before they came. It was, however, affecting to listen to the aged Dr. Bowring while he was attempting to depreciate Christianity by elevating Buddhism, and by aiming to establish the excellence as well as the antiquity of what we well know to be idolatry and wickedness. It was, indeed, affecting to a believer in Christ to listen to that old man, who cannot be far from another world, and to feel that he was doing his best to dethrone Christ from the hearts of his sincere followers. True, there might not be half a dozen such present; but had the aged speaker been addressing a thousand believers, he could not have been a more earnest opponent of the Son of God than he then was. Yes, it was sad to reflect, that as an accomplished linguist, an experienced man of the world, a traveller and an author, he was summing up all his life and

summoning all his powers to make, as it were, a last great effort, to do despite to the only Mediator between God and man ! There he stood as a kind of revived Voltaire (and we thought him a fair representative of what the French *savant* may have been in his old age), almost screeching at times in his earnestness against what we know to be the only truth. That is, perhaps, the last public display the Doctor will ever make against the Anointed One. Good phraseology and polished speech may sheath the dagger at first, but we soon discover its sharpness, and the malice of him who wields it.

Whether it was advisable to terminate those assemblies as they were terminated, by a legal notice of impediment, is a moot point, on which we will not pronounce. So, however, they were terminated, and the aid of law was invoked. This of course gave occasion for an appeal to the audience for a subscription to meet the law costs. It was plainly stated that there would be considerable outlay ; that this was an attempt to crush freedom of thought and liberty of expression. Would the intelligent men of London, it was asked, submit to that ? If not, they must put their hands in their pockets—men and women—they must give liberally to defend liberty and right. Now to evoke this kind of feeling is not prudent ; it may cause a coherence of otherwise loose materials ; and it suggested to us the mode by which Todleben defended Sevastopol—not by granite forts, not by chiselled and massed stone forts—but by a simple heaping up of loose earth. Earthworks kept the Russian strongholds long untaken. Out of the merest incoherent lumps of mould did the Russian engineer raise a system of long prevailing defence. As in the case before us, the common material, having in itself no principle of adhesion, may by compression be raised into a stronger or more effectual bulwark than stone forts.

Persuade any set of men that they are shamefully persecuted, and we all know how they will pay to become public and pitied martyrs. Still we will not venture to decide upon the ultimate propriety of the interdict. We will only add, that all previous secular attempts of this character (and there have been none so well got up) have failed to endure. Mr. Newman has given Sabbath Evening Discourses, as did the late eloquent Mr. Fox, and so do many minor speakers ; but they find in the long run, either that they get no sufficient audience, or get no recompense. We believe they will always fail, if allowed to die a natural death. London has yet to see one or two thousand persons held together for a series of years by any secularists, however accomplished.

Do these men ever ponder upon the obvious difference of cohesiveness between their auditors and Christian worshippers ? Whether they do or not, it is well that our younger friends should observe this. Here in London we have had, and still have ministers, who have kept together devout congregations, numbering from five to six, or eight hundred, or a

thousand persons, and more, for twenty or more years. We ourselves profited by the ministry of a man who kept a large congregation together for nearly twenty-five years, in the very heart of the most fashionable part of London, a man who did this simply by preaching Christ, with all his ability and all his heart, and nothing but Christ and his cross.

This may be despised by the scientific secularists. Well, let any one of them do the same with all his science. Let him gather together, and address, and instruct, and visit, and advise, a thousand Londoners twice every Sunday, for only ten years. Let him be responsible for their consistent conduct, for their purity of life, for their mutual helpfulness. Let him induce them to contribute liberally to his livelihood, to subscribe to other like fraternities, to give unitedly such sums as two or three thousand a year, for ten or more successive years; and if he succeeds in his efforts, he will be the first of his class who has ever succeeded; and even then he will only have accomplished what the despised and maligned minister of Christ has done before him!

There *must* be something in such success which is not to be justly attributed to the ignorance or fanatical folly of the congregations. There must be, as we know there is, a spiritual life, an influence from above, a faith, a hope, a charity, which nothing but the gospel of Jesus Christ can bestow, which science cannot kindle, and music cannot evoke. Doubtless this public appearance was the outcome of a branch of the literature of the party; a literature probably seldom seen, or altogether unknown to the readers of this magazine. Having, ourselves, taken some pains to estimate this section of literature, *apart from scientific truths*, let us say that it is thoroughly hostile to our Christianity, and would destroy it. By one of the writers of this community we have been told, that there can be no ground for expecting a revelation of truth from God in the form of a book. Such a written or printed revelation is *à priori* impossible; we have no faculties to comprehend it, as it should be made, and what is now received as such is palpably human. Such and such religious doctrines and tenets, as held by the churches, are irrational, and such and such others are *unthinkable* (a favourite expression, to intimate that no sound logic entertains them). If we endeavour to gather in all the ripest fruits of such literature, we find that we know nothing of a future life. We are here, we know not how; we go hence, we know not whither!

It is breaking no confidence, as he is nameless, to state in brief the results of a personal conference we once had with one of these writers, and the pith of that philosopher's belief.

Querist.—Do I understand you to affirm that we have no kind of written revelations from the Creator?

Philosopher.—None; how can there be any to us, as we are constituted? We could not receive it.

Q.—Do you believe in no Judgment—no future retribution—no reward to the good ?

P.—I know nothing at all about these things. Out of your supposed Revelation where and what are they ?

Q.—You believe in the immortality of the soul, at least.

P.—I presume something of this kind. It is certainly *thinkable*, but there is no proof at all of it. It is *unknown*, and we have no experience of it.

Q.—No proof ? why the spiritual nature of the soul is a proof.

P.—You beg the question. What is spiritual nature ?

Q.—The opposite of material nature, a distinct entity from it.

P.—No, this is your fancy, a result of your theological education and bias. Science shows no real distinction of the kind. We cannot determine anything of the kind. We know nothing at all about spirit as differing from matter, except in form or evolution.

Q.—Well, but we are conscious of it, if we cannot explain it ; we have an instinctive apprehension of spirituality.

P.—Have we ? I think not, apart from our common phraseology and education.

Q.—What then becomes of our individuality after death ? What becomes of our personality ?

P.—Who can possibly explain ?

Q.—Are you content to live and die in this state ?

P.—Assuredly. I am quite content with the world and condition in which I find myself. I learn all I can learn, and fear nothing unknown. You, if you please, can terrify yourself with a set of hobgoblins !

The above is the substance of an actual conversation with one of the leading thinkers and writers of the philosophic community alluded to. They may differ greatly in their creeds and degrees of faith ; but such are the non-beliefs of one of them. Lecturers may not be so explicit in public, but such is the real incredulity of a certain philosopher of well-known name, though we certainly believe him to be an extreme case, and by no means desire to impute equal incredulity to any class.

In a free country no man can fairly object to any public teaching which is not decidedly immoral, and there would be no objection to any lectures which Professor Huxley and his friends might choose to deliver, provided only they would not select the Lord's Day as the time of teaching. It is in the *time* and not the *theme* that they expose themselves to the interdict of law, or certainly to the imputation of impropriety. In truth, they are not persecuted for their tenets or teaching, as they unjustly represent, but they are accused of untimeliness and Sabbath desecration. That day which at all events the nation choose to honour and to hallow, they delight to desecrate. Their wealthier patrons and admirers could easily select any other evening than a Sabbath evening

and assemble when they choose, and lecture as they might please. But they have no right to insult a people's "prejudices" (even if we adopt their own term) and to display a public animosity to their faith on the Sunday. All this, indeed, is apparent and undeniable.

Neither will any cultivated man oppose the spread of a knowledge of Natural History; but rather advocate it quite as zealously as the professor and lecturer. Only Natural History must not be made a vehicle for conveying inferences and animosities which belong not to the science but the teacher. Herein lies the only peril of such proceedings to the uninformed and the young, who are scarcely capable of distinguishing between the truths and the untruths. So dexterously are these mingled that an unguarded listener takes in the one with the other.

It is quite possible, for instance, to find with Dr. Bowring some truth in Indian theosophies, and certain moral excellence in Buddhists. Indeed, Schlegel has shown to all long since that Indian wisdom is abundant; the fact is sufficiently known to educated men, and requires no Doctor to proclaim it to-day. But to make this a medium for a covert attack upon Christianity is unmanly and utterly illogical. Every thoughtful man perceives the *non-sequiturs* involved; but the aim is to allure the unreasoning and the imperfectly educated, and by provoking disingenuous comparisons to draw equally disingenuous conclusions against the Christian faith. The only marvel is that men so acute in other things can deceive themselves in this mental process. But the subtle modes and causes of self-deception are beyond our present province.

So also is that other melancholy topic upon which we shall only passingly touch in the last place: viz., the force to be derived in these attacks from the reputation and knowledge of the assailants. This of course would lead us into a large field of thought and discussion. That there will be such assailants, we are taught in Scripture to expect; and that it will be so, experience compels us to conclude. No human skill can detect the mental causes of the unbelief of many clever and otherwise cultured men. We only see that "knowledge puffeth up," and that a higher influence than that of man is needful for true illumination. We may possibly be led in a future paper to consider the points involved in some branches of Natural Science in connection with an opposition to our common Christian belief; but all we have so far proposed is to give a fair and calm account of the brief reign of an imposing gathering of modern Rationalists and Unitarians, who selected the Sunday evenings as a fitting time, and the heart of London as a fitting arena for the exhibition of their skill and their science, in combination with music. How much was due to the attractiveness of the latter, how much to the former, we shall not attempt to discriminate. Whether the attempt will be permitted by the law to be renewed now remains to be seen.

Old Bunhill Fields.

BY CHARLES REED, ESQ., F.S.A.

LIFT your hat as you pass the gate which admits you within that sacred enclosure, the burial-place of our ancestors, whose treasured remains, through two centuries now past, have been brought hither, and regretfully deposited in their final resting-place. The passer-by, as he hastens on his way, notes your reverent attitude; he respects your feeling, but he cannot understand it. How should he? To him it is but an "old graveyard"—to you, the "Campo Santo" * of your Nonconforming forefathers, many of whom suffering for righteousness sake, have borne aloft the standard of your principles, fought valiantly for the truth, and won, by hard-earned contests, the vantage-ground upon which, in this nineteenth century, you stand.

"Ay, call it holy ground!"

What recks it whether ecclesiastical procession, intoning with solemn voice, beat the bounds of this hallowed enclosure? These are God's acres; the very dust is sacred, the whole ground is separate, consecrated, and sanctified.

It is a cold and uninviting morning; even the churchyard of Stoke Pogis and its ivy-mantled tower would look chill and gloomy on such a day; how much more sombre and desolate this deserted and uncared-for waste—once the pleasantest and most picturesque of all the celebrated Finsbury Fields! Shall no friendly hand clear away those dank weeds which hide the lowly stones?—shall none appear to cleanse the soiled and weather-worn slab, so that its record may be traced?—shall none be found to lift up the headstones fallen slant-wise to the earth, or to renew the masonry of the altar tombs lying now in shapeless and pitiable ruin? Is there none to chisel out the faded inscription, and with pious hand to grave still more deeply the time-honoured memorials? Nonconformists, is there no Old Mortality amongst you, who, out of love for these sainted ones and for love of Christ, would live awhile amongst the tombs, and make it impossible that the names of our illustrious dead—confessors, historians, pastors, poets, and their dying witness to His love, should evermore be hidden from our view?

We think we can assure the reader, whether generally interested in a place of such high historic associations, or personally concerned as to the fate of buried treasure there, that neither the place nor the tombs will ever be allowed to pass out of the safe keeping of those who will be most concerned to preserve and keep bright these honoured memorials.

But while the Corporation of London and the Ecclesiastical Commissioners are settling how this is to be done, and before the people, tired of delay, may, through their supreme power, the Parliament, step in and assume the right of adjusting all differences, it may be interesting to trace the history of the spot which, from being a barren piece of fen land, has become the object of a nation's solicitude and care.

* Southey.

When Robert Winter and Matthew Wilks walked this way, and, as they were wont to do, leaving old Tabernacle House, and crossing City Road, entered together this "garden of the Lord," they were accustomed to look upon an old stone, set up somewhere near this very entrance, which, strange to say, is not now to be found, but which then bore this inscription :

"This churchyard was inclosed with a brick wall, at the sole charge of the City of London, in the Mayoralty of Sir John Lawrence, Kt., A.D. 1665; and afterwards the gates hereof were built and finished in the Mayoralty of Sir Thomas Blendworth, Kt., A.D. 1666."

All this is known, though the memorial stone is not forthcoming; but this record carries us back to a period of no very great antiquity, whereas, if we mistake not, Bon-hill indicates a mound of earth standing out on the broad level of Finsbury Fen, which used to be marked, five centuries since, as the site of a place of Saxon burial. Certain it is that the earliest map and still earlier traditions attribute to this spot the position of a tumulus, which gave to two fields the name of Bon or Bone-hill Fields.

These fields were a portion of the well-known Fen, once a great morass, covering some acres, and adjacent to Moorfields, also a profitless waste. It was a part of the great church property of the Dean and Chapter of St. Paul's; and at this day, though there is no such person as the Prebend de Halliwell et Fensbury, his stall may still be found, ready for occupation in the Cathedral of St. Paul's, the canopy over it bearing an inscription which clearly shows for whom it is supposed to be kept, in perpetual but unavailing readiness. In the fifteenth century, the Corporation agreed to take this church land at the yearly rent of twenty shillings; and the grant of the prebend to the Lord Mayor and the Commonalty is most ample, seeing that for this consideration he gives "for himself and his successors all his right and claim" to the property, which looks very much like a grant of the land in perpetuity. But the cleric churchmen of those days were excessively fond of selling their property over and over again; and thus, as will be seen, the Corporation of London have had to pay more than once for these broad acres.

The archers and bowyers of old London took possession of this ground for their exercises; and where the soldiers of the City assembled, the people, in those days of military devotion, were sure to congregate. Here, then, the whole population were accustomed to seek their pastimes; and much of their life being devoted to this object, the moor was crowded with leisurely citizens. The people were greatly given to jousts and boisterous games; and what with saints'-days, fast-days, and civic feastings, our festive-loving forefathers seem to have had an everlasting celebration. From the Eve of St. John to the Eve of Christmas, what with music and banners, pageants and morris-dancers, the City was kept in constant excitement.

Moorgate, Bishopsgate, and Cripplegate poured out their thousands; and on the spot where the Cressy bowmen had once been trained, the bold apprentices of London, from Aldgate to the Strand, came out daily to practise archery and broadsword, and to show their feats of arms.

Upon this open moorland the skilful marksmen, with bow of Spanish yew and well-twisted silken string, drew forth from admiring multitudes the tokens of applause, and all around the air was filled with their acclaim and the sound of merry voices, advancing from those outlying parts which were then distant and rural suburban villages. There might be seen the priory of Holywell and Sir Thomas Lovell's mansion; the church of St. Leonard; the gloomy circle of gigantic elms which guarded the palace of the bloodthirsty Bonner; the tower of St. John's, in the midst of the fruitful homesteads of Hackney; the spire of St. Mary, Iseldon; and in the west the lordly "commandments" of the Knights of St. John's, and the priory of the nuns of Clerkenwell.

In proper chronological order, it should be noted here that; whatever may have been the causes, the "grant" of 1447 went for nothing; and in 1553, Edward Mowle, then prebend, obtained from the Corporation an annual rental of £39 13s. 4d. for a lease of ninety years.

In eight years afterwards—viz., in 1561—a new right was acquired by the Corporation over the whole of the Finsbury estate, in consideration of a special service rendered to the ecclesiastical authorities. It happened in this year that a terrific storm burst over London, whose people, given up to soothsaying and star-gazing, thought that the end of all things was at hand. In the very height of the tempest the great cathedral was struck by lightning, and a great part of the edifice was consumed in the sight of the affrighted citizens. To repair the loss, and to cover in the roof with lead, was a great undertaking, and while the prebend, John Spendlowe, and his colleagues undertook the one, the Corporation voted the value of twenty fodder of lead—about twenty tons weight—for the other. In consideration of this bestowment, the prebend demised the property to the Corporation in two leases of seventy years each, to commence at the expiration of the lease already existing. By this means the City had the property for 215 years, and it was naturally esteemed by them very little inferior to freehold.

About a century later—namely, in 1650, when the heads of the Commonwealth submitted the lands of the Dean and Chapter for sale, the Corporation bought them, and thus made themselves, absolutely and unconditionally, lords of the manor; and, holding the fee simple, they of course paid no rent. But this ownership only lasted for ten years, for in 1661 the King came to his own again, the old order of things was re-established. The Corporation books give proof of the old rent being charged and paid; but there is no evidence of the repayment of any purchase money; and it is well known that the City suffered the loss. The Corporation, having thus to pay a rent, were ready to turn the property to some account; and it is believed that the great Plague Pit* was excavated here, when men were dying at the rate of 8,000 to 12,000 a week, for the reception of bodies for whom no room could be found in the City churchyards. We are told that this ground, "part whereof at present denominated Tindal's, or the Dissenters' Burial-ground, was by the Mayor and Corporation of London, in the year 1665, set apart and consecrated as a common cemetery for the interment of such corpses as could not have room in the burial-

* Defoe.

grounds in the dreadful year of the pestilence. However, it not being made use of on that occasion, the said Tindal took a lease thereof, and converted it into a burial-ground."* Thus the ground, for a time, took the name of the lessee; and so it is marked in the maps, in place of the original name of the Bon-hill Fields.

Who could have imagined, when Defoe was laid in his quiet tomb, that this parcel of ground, then in a rural outskirt, and of little value, should now be accounted a precious inheritance to the people of England, not indeed because it is estimated as worth, at the present moment, £100,000, but that it holds the dust of many generations, to the number of 120,000 dead, and these mainly of families firmly and faithfully attached to our dearly-bought and highly-valued civil and religious liberties.

(To be continued.)

The Raising of Lazarus.

III.—A LIFE AND A LIGHT-GIVING WONDER.

Now we approach the third and last spot—we gather round the main point of interest—we see the group around the grave—Jesus, His disciples, Mary, Martha, and the Jews. There they stand by the mouth of the cave. It is without the town—not far from where Jesus had been met by Martha. It is a family vault of the kind we read of in the Bible, in a field or garden. A cavern in a rock, with recesses for the bodies of the dead. There is a descent by steps. Here the stone lies in the mouth of the sepulchre. Jesus says, "Take ye away the stone." Martha shrinks at the idea, lest she should see the corruption and loathsomeness of him she loved, and her words seem to indicate that, however her faith has raised itself round the wonderful proclamation of the resurrection and the life, it has fallen again, and she imagines no reviving of the dead one now. What followed contained both rebuke and encouragement—"Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me." The second of these verses prevents the misapprehension of the first. Lest it should be thought that there was any possibility of Jesus not being heard by the Father, He declares that He was always heard by the Father, that there was between them a perfect union of purpose, that in His "oneness with the Father there lay the uninterrupted power of doing these mighty acts." His voice was lifted up to Heaven, not for His own sake, not because He was straitened now on the threshold of this great wonder—not as if He were trembling now lest the miracle He purposed should fail—but for the multitude looking on He said it—that they might feel the heavenliness of the act He was about to perform, that they might be impressed with the union between Him as the Son of God with His

* Maitland's Survey, 1739.

Father in heaven, that they might believe who it was that sent Him. Both the divinity and the humanity come out here—a participation in the infinite nature of the Godhead, yet also a creaturely dependence on the Father's will. These words in the mouth of a mere man would be, if not unintelligible, then, of a nature which would shock us to describe—the key to their meaning is alone in the double nature of our Lord. What follows shall be told only in holy words. “And when He thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.”

And now let us pause for a moment. In silence let each one dwell upon the scene. Imagination can picture it better than words, better than any sculpture or painting could do, better than even poetry, which might come nearer to the truth. It is a light, as well as a life-giving wonder. And as you dwell upon it light falls on the former part of the story. The mystery at the beginning now clears up at the end. We have already seen how the sickness might not have been unto death, though Lazarus had not been raised, how also the change that had come over him was only a sleep. But now in the light of his resurrection we see how emphatically it might be said he only slept, and that his sickness was not unto death. Further still, we see how through the sickness there came out a revelation of the glory of God, and the Son of God was glorified thereby. We see here, not only the bright side of human sufferings in connection with the manifestation of the work of God, but the bright end of sickness and death, in that infinite ocean of redemption and love which swallows them up. The sickness and death of Lazarus are lost in the resurrection of Lazarus. The gloom is engulfed in the bright joy of the family, in the glory of God and of His dear Son. And you see also, why He abode two days in the same place where He was—for thereby He came to raise a dead man, a more blessed and fruitful wonder than to heal a sick one. Their brother's resurrection gave Martha and Mary more delight than the curing of his sickness would have done. Here was a crowning evidence of the Lord's Messiahship for all the Jews who were present. Here was that which was adapted to strengthen the faith of the disciples. The scene at the cave's mouth, the rising up of their friend Lazarus, his coming forth to life and light, after four days' burial, interpreted the seemingly harsh as well as puzzling words: “Lazarus is dead—I am glad for your sakes that I was not there, to the intent ye may believe.” And do we not see that by the tarrying of Jesus, and by all the other mysterious things he did at first, a foundation was laid for the instruction and comfort of thousands upon thousands of souls, through the reading of the miracle, and its circumstances, in this most beautiful and blessed chapter of John, the very flower and crown of Gospel history, next to the resurrection of the Lord himself.

And in more ways than one may the truth be applied, that the end of a Divine history explains its middle and its beginning. Every Christian's life is a Divine history, at the beginning and in the middle of which, in many cases, there is much to puzzle, not only as it regards his own infirmities and mistakes, but as it regards Divine dispensations. God's ways are not as our ways, nor His thoughts as our thoughts. They are of wide

sweep, of mighty compass, and they must run out their length before we can understand their direction, and what they mean. What we "know not now we shall know hereafter." And the world has a Divine history, over the beginning and middle of which there rests now a good deal of mystery, because the plot is not all unravelled, and the last crisis to which things are tending is not come. And though the Bible be finished, and no other Scriptures are to be looked for in this life, and this light, shining in a dark place, sufficeth to guide pilgrims in their path to the golden city, revelation is not finished; and all truth of God that can be told to man is not yet told, and much of prophecy and fact, of symbol and promise, of principle and doctrine, await something to come hereafter—even the last words in the long sentence of immortal truth, which shall be the key to the construction of its earlier and difficult phrases, and shall unriddle enigmas which have tried the faith, if they have not provoked the unbelief of thoughtful and searching, perhaps over-curious minds.

The disciples had to walk by faith, and Martha and Mary had to do the same, till, at the open grave of Lazarus, they had a sight of his purpose in its consummation, and that revealed his wisdom through its glory. He had called Himself the "resurrection and the life," then he showed them how he was both; and the light too, as well as the resurrection and the life. He proclaims himself to us as the resurrection and the life. He declares to us that He is the light of the world, our light, and that they who believe in Him shall not walk in darkness. Resurrection—life—light—they are the key words of this whole chapter—the key words of all Christian history and experience—the key words of humanity. Christ, the resurrection of the dead, the resurrection of the soul and of the body, the raiser, the renewer of the human spirit from a death in sin, the raiser, the renewer of the body at the last day. Christ, the life, the fountain of all life, of the natural life we are all living, of the spiritual life some are living, and all may live—the source and spring of regenerated life, life through the Holy Ghost abiding in us. And He is the light, revealing all this, shining as the sun upon us, and guiding us into the paths of salvation. Believest thou this? That deep solemn question take home. Believest thou so as to realize it—so as to make Christ thy resurrection and life and light? Believest thou this? For immense is the difference between those who do believe and those who do not, all the difference which there can be between heaven and hell. Believest thou this? If thou canst say with Martha in spirit, but with fuller meaning, through a fuller revelation, "I believe Thou art the Christ the Son of God which should come into the world," then take to thyself Christ's precious words, full of consolation in bereavement and death, and suggestive of personal duty, even that you should live and believe in Him to the end, working in His service, and promoting His glory, and so expressing your love. And whether you believe or not, remember the word of Christ standeth sure, the word by which we shall all be judged at the last day. It arches us over as the heaven. It shineth changeless as the stars, however in the turnings of our minds, and the clouds of our doubt and disbelief it may be forgotten and become invisible.

And finally, see we not a further meaning in the words of Jesus? "Are

there not twelve hours in the day? If any man walk in the day he stumbleth not, because he seeth the light of this world. But if a man walk in the night he stumbleth, because there is no light in him." A day there was for Christ in which to do His Father's work. A day there is for us in which to do ours. He worked while it was day. We are to work while it is day. He pushed not off his work till darkness came. Shall we? Shall we postpone our pilgrimage till the night comes, and when, instead of getting to heaven, we can only stumble and fall? Shall we neglect service for God till the season come, when, if not begun before, it cannot be begun at all? Jesus himself is the light of this world. He illuminates our day, our summer's day or our winter's day, our day of twelve long hours or twelve short hours. Oh let us walk in the light, while we have the light, lest darkness come upon us!

The American Mission in the Sandwich Islands.

OUR excellent friend, the Rev. W. Ellis, has just published a pamphlet written in an admirable spirit of justice, discrimination, and catholicity, in which he ably vindicates the American missionary and other labours in the Sandwich Islands, against the false impeachment of some of our Episcopalian friends. He also calmly and fairly criticises the proceedings of the Reformed Catholic Mission at Honolulu, to which such fictitious popularity has attached through the use made of Queen Emma's recent visit to this country. Mr. Ellis knows all about the Sandwich Islands, and may be trusted as our informant on the subject, and we most earnestly recommend his timely pamphlet.

We present our readers with the following extracts:—

"In 1860, Richard H. Dana, Esq., a distinguished lawyer, and a member of the Episcopal Church in Boston, U.S., in a published narrative of his visit to the Sandwich Islands, gives the following testimony to the character of the mission teaching:—

" 'It is no small thing to say of the missionaries of the American Board, that in less than forty years they have taught this whole people to read and to write, to cipher and to sew. They have given them an alphabet, grammar, and dictionary; preserved their language from extinction; given it a literature, and translated into it the Bible, and works of devotion, science, and entertainment, &c. &c.'

"The external signs of improvement in dress, dwellings, and deportment, apparent among a large portion of the community, so unexpectedly pleasing to an intelligent visitor, who may remember the accounts of Cook, Vancouver, and other early voyagers, must be ascribed in part at least to the example, teaching and encouragement of the American missionaries.

"The substitution for despotism and oppressive serfdom, of liberty, civil and religious, defined and guaranteed by solemn compact between the ruler and the people, is a benefit which, at least, the teachings of the missionaries must have predisposed the minds of the rulers to give, and the people to

receive. And although this great change has tended to restrain outrage and vice, has raised a shield over virtue, guaranteed security to person and property, encouraged enterprise, and favoured commerce, as well as all that distinguishes a civilised from a savage people, these efforts have not received one word of commendation, and have only been mentioned to be ridiculed or condemned.

“The foreign gentlemen engaged in commerce, cultivation, and other departments of honourable enterprise, of whom there have always been a number, the example of their families, and the influence of distinguished and friendly visitors to the Islands, have done much to promote the moral improvement and social progress of the people, as well as to strengthen the hands and often cheer the hearts of the missionaries. All honour to them for the stand they have taken on the side of purity, justice and right, and for the aid they have given to the cause of religion, civilisation and progress.

“The history of the Hawaiian Mission abounds with instances of persons possessing a good acquaintance with Holy Scriptures, and giving evidence in spirit and in conduct of the work of the Holy Spirit, the influence of the grace of Christ, the word of Christ, and the love of Christ on their hearts through a long series of years. Kakuanaoa, the king's father, John Ii, Judge of the Supreme Court, who was a Christian when I was there, and is a Christian still, and who, with thousands of others, have given such satisfactory evidence through a large portion of their lives that their religion was a divinely implanted living principle, as to leave no doubt that they were sincere Christians. Yet I have seen no favourable notice of this fact, which has filled the hearts of many in Europe and America with grateful joy. The labours of the American Mission were, by the Divine blessing, the means of the conversion of the late king, who personally associated with the American missionaries in making known the Gospel to his people; and there have been thousands of others who, by means of their instrumentality, have built, and who still build their hopes of salvation on the Lord Jesus Christ. This is the best evidence that the American Mission has been no failure.

“‘I visited among all classes—the foreign merchants, traders, and ship-masters, foreign and native officials, and with the natives, from the king and several of the chiefs to the humblest poor, whom I saw without constraint in a tour I made alone over Hawaii, throwing myself upon their hospitality in their huts. I sought information from all, foreign and native, friendly and unfriendly; and the conclusion to which I came is, that the best men, and those who are best acquainted with the history of things here, hold in high esteem the labours and conduct of the missionaries.’

“Another evidence of something more than mere surface Christianity is, among the Hawaiian Christians, most satisfactory. I refer to their liberality towards benevolent and religious objects. Their means are seldom abundant. The claims which the progress of society urge, increase with their advancement; nevertheless, from the forty churches connected with mission stations, the contributions towards objects connected with the mission, amounted in 1865, to 16,775 dollars, or £3,345.

“After these facts and figures we are warranted in saying that the annals

of modern missions do not contain a single instance of any body of Christian men proposing to send a mission to a country where so large a proportion of the people were able to read and write, and where one-fourth of the population were church members, and three-fourths more or less connected with Christian congregations, even though some might have relapsed, or the Christian attainments of the best might be inferior to those of older communities.

"It is even asserted," Mr. Ellis observes—"most unjustly, inconsiderately, and mistakenly—by Bishop Staley, that immorality is in Hawaii ten times greater now than when the people were heathen. This is a monstrously absurd assertion. Not only is no evidence given to sustain it, but in the nature of things it is impossible that it should be so. Those who make this charge cannot know what the immorality of the heathen state was, and those who do know cannot declare it. It cannot be true; for to say nothing of Christianity, there are other counteracting influences in the advance of civilisation, education, commerce, and the influx of respectable foreign families, all which render it impossible that a worse state of morals should exist than that which prevailed under the savage demoralizing, and brutalizing reign of paganism.

"It has been also affirmed that the teaching of the missionaries makes the people hypocrites, fostering unreality in religion, and that they have removed 'the eternal landmarks between morality and immorality, teaching them that things innocent like things wicked were to be condemned. When and where, it may be asked, have they done this? Are heathen dances innocent things? Is there no immorality in the gambling invariably associated with their games? The 'stern Puritanism,' &c., of former times in America, caricatured and needlessly introduced into this discussion, has nothing to do with the question; for the missionaries never taught the things mentioned. Puritanism is counted an honour by other Christians besides the American missionaries; and Calvinism, which seems to be so offensive to the impugnors of the mission, finds a place in other articles of doctrine besides those of New England preachers. It is perhaps doubtful whether Bishop Staley, who pronounces so confidently upon the baneful influence of the preaching of the missionaries, ever heard one of their sermons, or even received a faithful report of one.

"Even this charge against the missionaries of preaching the stern doctrines of Puritanism is only an ancient accusation revived to meet a modern necessity—the necessity of finding a reason for sending the new mission to Honolulu. This charge was preferred and refuted forty years ago. In 1827, Captain Sayre, a gentleman of intelligence and observation, who had made two voyages to the Pacific and visited the islands in both, spent several weeks on shore, conversed frequently with the Governor of Hawaii, took great pains to ascertain what was the character and conduct of the missionaries, and his testimony published on his return is, that their conduct was 'firm, dignified, Christian, and moderate;' and that instead of, as had been stated, 'attempting to force the darkest and most dreary parts of Puritan discipline upon the simple-minded islanders,' they instructed them in the plain, simple, practical truths and principles of the Gospel."

Extract.

BEAUTY OF CHRIST'S CHARACTER.

"In thinking of Jesus, we should try to realize the scenes around Him. Think of Him in the city amid its bustle, and trade, and passengers, and crowded streets; jostled by Roman soldiers, and flaunting Pharisees, and grasping publicans, and learned Scribes, those 'riding on white asses' pushing their way through all; think of Him in the villages, with the rustics gaping around, marvelling at His mighty miracles, and prosecuting their agricultural pursuits. His life was spent amid such scenes as these. It was far less favourably circumstanced than ours. It was the first of its kind: there was no previous example for Christ to imitate, no perfect model to copy. It was also surrounded by sin. If the home at Nazareth was pure, Nazareth itself was such that a 'good thing out' of it was a marvel; and Nazareth was but a type of Galilee, and of Judea too. If the young life of Jesus was spent in the midst of influences likely to contaminate it, so was His maturer life. Falsehood, formalism, hypocrisy, Jewish declension, Gentile superstition—these were the things embodied in a thousand revolting forms—how revolting to Him!—with which the life of Christ had to come into contact. It was without sympathy too. The 'loneliness of Christ' in these respects was most painful, and itself a test of virtue. That virtue had no external support from custom, habit, friendly countenance. Even the disciples were but wayward children, and He could not 'commit Himself' to any. It was also the object of temptation. Not only Scribes and Pharisees sought to ensnare, entangle, and catch Him in His talk, the prince of the world came. Personally, through his emissaries, by means of objects around, and of evil spirits and men, 'this wicked one' sought to subvert Him. It was 'his hour,' his last chance, and all the malice which had been accumulating for ages, directed by all the skill which those ages had sharpened, was levelled against Christ. It was thus His life was spent, under these conditions, daily, hourly, encircled by these influences; not like the first Adam, in a sheltered Paradise, with purity in the breezes and love in the flowers, but on the open moor of the world, with all against Him, and nothing but His own inherent virtue—sustained, indeed, by His own essential divinity, but yet to be viewed as free and unrestrained in its working—to resist the force.

"And how He did resist! What conflict in doing this He had to pass through, how sorely He was tried, what strong 'crying and tears' were wrung from His mighty spirit,—is what none of us can know; but He did resist all; and spite of all there shone forth a character the most radiant earth has ever exhibited, and one which now fills heaven with light and lustre superior to all else which it contains.

"It is impossible within our limits to analyze this character. In some respects its excellence forbids analysis. Like the white light which makes all things visible, its perfection partly consisted in its harmony, which prevented any one ray being more conspicuous than the rest. Were we to attempt, by the prism of sanctified thought, to separate these rays, who could yet adequately pourtray their beauty? That untiring energy which, 'very early in the morning,' led Him to the Temple to teach, and to the

mountain to pray; that patience which 'endured the contradiction of sinners,' and made the best of the weaknesses of saints, saying, 'The spirit is willing, but the flesh is weak;' that fortitude which quailed not before Scribes and Pharisees, and which nerved Him to speak before kings; that gentleness which wiped the tear of sorrow and soothed the breast of penitence, and took the little child in His arms; that meekness which, when He was reviled, 'reviled not again,' and made Him like a lamb dumb before His shearers; that devotion which blended heaven and earth into one, and was breathed in constant prayer, with all the other excellences which adorned His daily life, how beautiful and perfect they were! Of such a life His own testimony is the strongest, for it cannot receive testimony from men; and He said of Himself, 'I do always those things which please my Father,' and 'The prince of this world cometh, and hath nothing in me.'"—*Christian Fruitfulness.*

Poetry.

"REJOICE WITH THEM THAT DO REJOICE."

ROMANS xii. 15.

LORD, give me freely to rejoice
 When others' joy I see,
 E'en though the brightness of their lot
 Extendeth not to me.

Give me a heart from envy free,
 A heart o'erflowed with love,
 That I may praise for *all* the joy
 That cometh from above.

Grant me not only to possess
 Contentment with *my* lot,
 But sympathy and joy with those
 Who have what I have not!

Grant me to love mankind so dear
 That when their good I see,
 Each blessing, as it lights on them,
 May fall, a joy, on me!

'Tis good to weep with those who weep,
 But oft the tears we shed
 Are selfish, and self-pitying tears,
 Though dropped o'er others' dead.

But in rejoicing with the glad,
 The troubles of *our* lot—
 Self—with its murmurs and its wants—
 Must be, in love, forgot.

Then, O my God, let me rejoice
 When others' joy I see,
 Even although upon my life
 The sunlight may not be!

Jesus Christ: His Times, Life, and Work.*

WE read Renan's "Life of Jesus" in the Holy Land, on the shores of the lake of Galilee, on the beautiful highlands of Naphtali, and under the shadows of Hermon. We are prepared to do justice to the genius of that author, to his beautiful style, to his felicitous allusions, and to his descriptive sketches, never long but always exquisitely elaborate; and, though extremely shocked at his irreverence, and sadly annoyed with his presumption, and even irritated by the cool manner in which, most uncritically, he sets aside now one portion and then another of the New Testament, yet we could not help being struck with the testimony continually borne by all he says to the accuracy of the Evangelists in reference to the localities, scenery, and details of Eastern life. In these matters, as is implied throughout his romance, the sacred writers do not trip. They write as Jews would write, as men familiar with Judea, Samaria, and Galilee would write. In what age but *the very first*, as learned men have often shown, could such persons have been found amongst Christian teachers? The fixing of that early date goes far to dispose of the theories held by Renan and Strauss; and, being so accurate in minor matters, the authors of the Gospels come before us, bringing high presumptive evidence of their being truthful in more important respects. It appeared to us, as we read the "Life of Jesus" in the land of his life and death, that the author could not admit even the little which he does respecting the history of our blessed Lord without being compelled, by *logical consistency*, to admit a great deal more. With all Renan's rationalism he appears to be, like other rationalists, extremely unreasonable in the course he pursues. It is surprising how these men take for granted what hits their fancy, while they deny whatever they dislike. Without evidence, or in spite of evidence, they adopt ideas for which they have a predilection, and, at the same time, set at nought the most convincing arguments in favour of what they reject. Renan assumes, without any proof, that Jesus was born at Nazareth, and in the face of incontestible proofs, disbelieves the miracles which our Lord performed. What Christians say of such prejudices, we know. What ought philosophers to think of them?

It has been reported for some time that M. de Pressensé was preparing a work intended to counteract the effect of Renan's. That book is now published, and lies before us. The plan is simple. We follow the author's analysis. He treats first the preliminary questions which hold the approaches to the subject. Is it true that the cause of the supernatural is, as is asserted, a lost cause? Is there no escape from the necessity of mutilating, from the very outset, a history which loses its proper character so soon as it is divested of the idea of a Sovereign God, capable of interposing in our destinies by unforeseen acts? Pressensé endeavours to set reasonable arguments against the peremptory affirmations, which are the weapons used in our day by the adversaries of the supernatural. MM. Renan and

* "Jesus Christ: His Times, Life, and Work." By E. DE PRESSENSÉ. London: Jackson, Walford, and Hodder.

Strauss, and all the disciples of the Tübingen school, deny to Christianity any character of originality; according to their version of it, it is the offspring of the wedded genius of Greece and the East. Pressensé draws as complete a picture as may be of the Judaism of the Decline in Palestine and in Egypt, and hopes to have established that Jesus, so far from drawing His doctrine from the schools of Jerusalem, or the transmitted influences of Alexandria, was the living contradiction of all that surrounded Him. The importance of such a result, if it is really attained, cannot be misconceived.

The preliminary questions are brought to a close with the chapter entitled **THE GOSPELS**. It is very essential to vindicate against contemporary criticism the credibility of the documents from which we draw the history of Jesus. This is the only means of laying a sure foundation for the building. Are we dealing with legend or history? This is the grand question.

In the succeeding books he endeavours to unfold the life of Jesus, without much discursion, from the thread of the narrative, referring disputed points to cursory notes; further than this, he does not pause in his history to take any account of the disputations of the schools. After treating the events which belong to the period preceding the entrance of Jesus on His public ministry—the period including His infancy, His temptation, and His relations with John the Baptist—he proceeds to give an outline of His plan, His teachings, and His miracles, before entering on the consecutive history of His public ministry. The heads of the three books devoted to this part of the subject will sufficiently indicate their contents:—

- I. The Time of Public Favour.
- II. The Period of Conflict.
- III. The Great Week—Death and Victory.

His aim is not so much to demonstrate any theory as to show Jesus as he sees Him, such as he appears in the Gospels, such as He is worshipped; and to say to his contemporaries, Does this image of Christ seem to correspond better with the truth of facts than those forms under which He has been recently represented to you from the naturalistic point of view? Is it more in harmony with the psychological laws which demand the unity of the moral being? Have we faithfully observed the principles of the philosophy of history, which refuses to admit effects without a cause, and to assign as the motive power of the wide and deep revolution which marks the commencement of our era, an intangible myth, a religion without any fixed doctrine, a faith without a God?

Of course our sympathies are with M. de Pressensé, and we have read his book with great interest and pleasure. But, to speak frankly in reference to its literary character before we touch on its higher merits, we must say that, in some respects, it falls short of what we anticipated. It is much more diffuse than Renan's work—it lacks the intense concentrated brilliance of the sceptical Frenchman. There is not much which is felicitous in the allusions to scenery, and very little in the way of direct description. Indeed, we are surprised that the author does not lay under contribution to a greater extent his own recollections of the Holy Land. The

bald mention of some most remarkable places we should expect to find only in writers who had never visited the soul-stirring spots. Then, 200 pages devoted to *preliminary questions* give the book a formidable appearance, which we fear will have its effect upon a large number of readers. Indeed, the bulkiness of the volume is a disadvantage, and in the estimation of a multitude contrasts unfavourably with the compact productions of our adversaries. Yet we are well aware that it requires a much longer time to explode a fallacy than to present it, and that scores of sentences, heavy-looking perhaps, are often needful to expose an error inclosed within a single sparkling one. M. de Pressensé is as conscientious as he is logical, and hence the patience with which he unravels and exposes the errors and falsehoods of the critical school, as it arrogantly, but most absurdly, denominates itself.

To our poor way of thinking, many of these *savans* appear most uncritical. M. de Pressensé is not without some faults of this kind. He says respecting the demoniacs of Gadara the cure is attended "with circumstances wholly inexplicable. According to our Evangelists, *his madness was communicated to a herd of swine* which were feeding by the lake. It has been conjectured that in the last convulsion *the unhappy man may have thrown himself* upon these animals. In short, there can be no doubt that it was the demoniacal power of which he was the passive instrument which, by his means, precipitated them into the lake. Just as the devil had before spoken by his mouth, it now *acted by his hands*. This convulsion was the final crisis, and commencement of the cure." Then it is added in a note, "That these *devils literally entered* into the body of the swine is an *inadmissible* supposition. A developed intellect *could not* be enclosed in a lower organism. Let us not forget that cases of possession carry us into an abnormal region; this is a case of madness under demoniacal influence." The italics are our own. The higher criticism, as it is called, sometimes rejects a narrative altogether—sometimes it gives a meaning of its own to the narrative, very different from what the writer intended. While De Pressensé opposes "the higher criticism," and maintains the genuineness and credibility of the New Testament against the attacks of sceptics, he here catches the infection of the disease in its second form; for, while allowing the narrative, he explains it away. The narrative says expressly, "the devils besought him, that he would suffer them to enter into the swine, and he suffered them." Nobody can doubt that the Evangelists themselves believed that the devils did really enter into the herd. Pressensé, however, puts aside the obvious meaning of these words. He attempts here no grammatical criticism whatever. The passage remains as it is, and the higher criticism comes in, simply saying that such a demoniacal possession as the words explicitly declare is "an inadmissible supposition!" But what, we ask, after all, does anyone really know respecting the spirit world beyond what is revealed? Why cannot "a developed intellect be enclosed" for a moment, for that is all demanded by the narrative, "in a lower organisation?" To deny it seems to us to carry some serious consequences. This style of treatment, while in our view inconsistent with a sound critical examination of the *meaning* of what the Evangelists wrote, is so much like what we find in the Tübingen school, that

De Pressensé, by adopting it, places himself at a disadvantage with some of his sceptical antagonists, who will ask, "If you allow philosophy to modify so materially your acceptance of this narrative, why not employ philosophy as we do—in the same way in other cases?"

It is a disagreeable task to point out imperfections in a work of so much merit as this, and we therefore turn to the pleasant duty of praising its excellences. They are many and great. We like the book because it *thoroughly* goes into the subject, and follows the sceptical school with a logical grasp which they will not find it easy to shake off. What to the multitude will be an objection, to the student will prove an advantage. The dissertation on preliminary questions is an exhaustive review and confutation of what modern scepticism has attempted. What the author intended to do in this respect he has fully achieved. Here and elsewhere he writes with the clearness of style, and the logical precision, and the convincing argumentative eloquence of a first-rate French advocate—patient yet not plodding, subtle but luminous, dextrous but honest, copious but not wearisome, above all devout in his spirit towards the Father and Christ; warmed by the love of a gracious Redeemer, and fired with zeal for the Divine glory, he pleads in the noblest cause, defends the most precious truth, and triumphantly wins a favourable verdict from his fellow-men. It is not to be supposed—no one will suppose it after what we have said—that we adopt all De Pressensé's conclusions. We should not treat the history of the Temptation as he does. We see no reason for believing that Jesus was simply carried *in spirit* to the Holy City, and the temple's pinnacle, any more than we do for believing that all the kingdoms of the world were really visible from any mountain of Judea. We agree with Pressensé in the latter respect; we differ from him in the former—and we do so on grounds of grammatical interpretation. Taking Jesus to the Holy City, and setting Him on a pinnacle of the temple, in plain language means a visit to that locality; but *showing* all the kingdoms of the world does not necessarily mean ocular demonstration, for they might be shown by vision or in words. Here, we believe, the case demands the latter admissible interpretation.

Generally speaking, we approve of De Pressensé's views of our Lord's birth, baptism, teaching, and miracles. Criticism in detail of those parts of the volume we have no space to attempt. The "period of conflict," as he terms the period from the spring of the year of Rome 782 to the spring of 783, is beautifully traced. To the Great Week, the week of our redemption, he pays especial attention, and with the tender love of a saved disciple, follows the blessed Master through all his sufferings, to the last moment on the cross. The resurrection is nobly asserted and established, and with the following eloquent apostrophe, quite in French style, we close our brief and inadequate notice of this truly valuable book.

"At the close of this long contemplation of the Divine model on which I have been gazing, in the earnest endeavour to reproduce some of its features, I feel overwhelmed with the sense of my powerlessness. 'I would fain, O Divine Son of Mary,' to use the words of one of Thy noblest confessors, 'feeble as I am, have said something great of Thee!' At times I have seemed, in the brief illumination of some blessed hour, to see Thee

in Thy Divine Majesty. Thy brow, radiant with love and grief, and crowned with that spotless purity which has terrors only for the proud, because it is inseparable from the Sovereign Love. I have seemed to see Thee on the shore of the lake Thou lovedst, or in the villages of Galilee, in the midst of that retinue of the afflicted and despised, who formed Thy guard of honour in Thy royal progress of mercy ! But when I have sought to fix the holy vision, the pencil has trembled in my unskilful hands, and I have only been able to give a dim outline of that which had bowed me in the dust in adoration before Thee. What are we to describe Thy holiness ?

“The distance is too great from us to Thee ! How can we, from the lowness of our common lives, rise to the inspiration of that life which was consumed by one single thought of love, and which, from its commencement to its close, was one offering to God and man ! Plunged in petty vanities and mean ambition, how can we comprehend Thine utter scorn for human glory, O King, crowned with thorns ! Upon us falls that word spoken in Thy just indignation : ‘Ye are from beneath, I am from above.’ Therefore it is, that for this very work itself, I crave Thy forgiveness. My hope, my consolation is that Thou wilt surely disperse the clouds with which, in ignorance or weakness, I may have darkened Thine adorable countenance, and manifest Thyself plainly to the willing heart in which I may have awakened a desire to know Thee better.”

Brief Notices of Books.

The End of all Things ; or, the Coming and Kingdom of Christ. By the Author of “God is Love,” &c., &c. (London : Darton & Co. 1866.)

The title of this volume would more correctly have described its contents had it been—The History and Literature of Millenarianism. It gives an interesting sketch of the rise and progress of this extraordinary error, detailing the opinions of the ancient Fathers, and of distinguished divines and scholars among the moderns on the subject of the Second Advent. Three chapters are devoted to a discussion regarding the literal interpretation of Scripture. These are followed by one on a singular sentiment now prevailing among Pre-millennialists, viz., that before Christ returns to reign on the earth, there will be a *secret* coming, when departed saints will be *invisibly* recovered from the grave, and living saints changed and caught away, *disappearing instantaneously* from the eye and observation of their fellow-men. The closing chapter is on the hope of the Church. The work is strongly antagonistic to Millenarianism ; is written in a popular and pleasing style, and will be read with interest by any desiring information on the points it treats. They will be disappointed, however, if they expect to find in it any discussion regarding “the end of all things,” or any attempt to account for the Apostle Peter having affirmed, eighteen hundred years ago, “the end of all things is *at hand*.” This, along with other topics, is reserved for another volume, now in course of preparation, and which we hope soon to introduce to our readers.

The Homes of Scripture. By the REV. J. B. OWEN. (London : W. Macintosh.)

This little book is reprinted from “Our Own Fireside.” Six of the homes mentioned in the New Testament are here described, and lessons drawn from each, which the author earnestly desires may be useful.

The Christian "Brave;" or, some remarkable Passages from the Life of Mr. A. Roberts, Connecticut, U.S., illustrative of Faith, Charity, and Self-denial. Edited by the Rev. T. SEAVILL. (London: Elliot Stock.)

This little book contains an interesting account of one of those rare characters—a man of simple, earnest faith, who gives up everything for Christ, and is ready to go to the ends of the earth in His service. Mr. Roberts was born in the United States in 1809. He was brought to the knowledge of the truth during a severe illness, which confined him to bed for five years, and from which he did not recover till his age was nearly thirty. Then begins a career of singular devotedness. At first he exerts himself in the establishment of Sunday-schools; then he goes to live in a workhouse, that he may give himself to the instruction of its inmates. Afterwards we find him labouring among the North American Indians; in California, and other parts of the American continent; in London; at Leghorn, and Rome, and Malta; and finally at Constantinople, during the Crimean war. Here he disappears from view. Nothing more is known of him, though, doubtless, he finished his course with joy. Perhaps this publication may elicit some further information concerning him.

Every Day Scripture Difficulties. Part II. By J. E. PRESCOTT, M.A. (London: Longman & Co.)

We can speak well of this book, as of its predecessor, noticed in this periodical at the time of publication. Mr. Prescott is a thoughtful, judicious, well read man. With the literature of the New Testament, old-fashioned and new, he is well acquainted, and for his task a person ought to be at home with both. He has his eye on sceptics such as Renan, and exposes their groundless doubts. In meeting the difficulties connected with the allusion to Cyrenius in the second of Luke, he wisely, as we think, rejects the old explanations and adopts the conclusion of the German critic Zumpt, who shows that Quirinus was Governor at the time of the Advent. The scholarship of the book is trustworthy; the tone is rational, yet religious; and the information conveyed will meet the wants of the general reader, and be very useful to ministers and students who have not access to a large theological library.

The Conversion of the Northern Nations. The Boyle Lectures for 1865. By C. MERIVALE, B.D. (London: Longman.)

Of these lectures we can speak in the highest terms of praise. Learned, thoughtful, eloquent, and devout, they commend themselves to every reader of taste and piety. The discourses contain brief and masterly reviews of the varied philosophy of the early Christian theologians—of the relapse of Christian belief and practice—of the preparation of the Northern nations for receiving Christianity—of their conversion, and of their characteristic sense of personal relation to God, and of male and female equality. We have read the volume with great delight, and felt throughout in the hands of one whose guidance along this path of literature inspired confidence.

The Awakening of Italy and the Crisis of Rome. By the Rev. J. A. WYLIE, LL.D. (The Religious Tract Society.)

This is an interesting book, full of information about Italy, its history, present condition, intellectual, industrial, commercial, and political state, and especially its evangelization. It is shown that, while Roman Catholicism is in antagonism with the Bible, a large party in Italy see that the Papacy is opposed to modern civilisation. The author relates a conversation with Ranke, who thinks the Pope will go into exile, that the zeal of the Roman Catholics will be thereby revived, the end of which will be the restoration of the Popedom and its temporal authority. Dr. Wylie does not agree with him. We can recommend the book as an instructive one.

Poems. By T. FREDERICK BALL. (London: Alfred W. Bennett.)

History, mystery, legend, scenery, politics, peace, war, religion, and many other things, find a place in these pages, which is simply a matter of course in a book of poems. But it is not a matter of course that the writer must be a poet. We are happy, however, to say that, in the case of T. Frederick Ball, a true poet claims audience. The music, the rhythm of these pieces is most admirable; nor is the exquisitely smooth flow of the language broken when the author gives wing to a rich imagination, or indulges a vivid fancy. We are right glad to welcome to the realm of song one whose purity of thought and melody of utterance have given us real pleasure.

The Heavenward Road. By S. S. JONES. (London: F. Pitman, Paternoster Row.)

This little work is written for young people first setting out in life; it is full of encouragement to those who have chosen the right path, and of earnest entreaty to those who are still wavering, to choose the "heavenward road."

The Angels' Song. By THOS. GUTHRIE, D.D. (London: Alexander Strahan.)

The illustration of this song, sung by the angels when Christ came into the world, in anticipation of all that He would achieve, is written in the author's own style, full of poetic feeling.

Missionary Evenings at Home. By H. L. L. (London: Nelson.)

A beautifully executed reprint, both as to typography and binding, of interesting papers in the "Family Treasury." They relate to Greenland, North and South America, Madagascar, and South Africa.

We have received "Echoes of Apostolic Preaching," by the late Edward Bickersteth, containing extracts from his well-known spiritually-minded expositions (Shaw); "Exposition on the Epistles of the New Testament," by C. D. Marston, M.A. (Shaw); "Cast away on the Auckland Isles," edited by J. J. Spillinglow (Lockwood and Co.); "Life's Everlasting Victory," by the late W. Kennedy Moore (Nisbet); "The House of Edinburgh" (Inglis and Jack); "Downhill of Life," by Rev. T. H. Walker (S. W. Partridge); "Century of Sonnets," by J. Jones (A. W. Bennett).

Obituary.

THE LATE REV. WILLIAM SWAN.

MR. SWAN was a native of Fife. He was born at the Milltown of Balgonie, near Leven, on the 21st June, 1791. In those days itinerant labours in preaching the Gospel had commenced in that district; and his father, for whom he had ever the greatest veneration, was accustomed to receive into his house any evangelist who might visit the neighbourhood. Thus our friend very early became acquainted with one form of the Missionary work to which his life was afterwards devoted. As an only child, he seems to have been much secluded, and in his early years to have been deeply impressed by the staid character of his godly parents. He received a good education in the parish school, and he had also, for a time, regular instruction from the parish minister, who manifested much interest in the boy. At length, with a view on the part of his parents to his preparation for the ministry, which they desired he should enter, he was sent to Edinburgh to attend college. His tastes, however, at that early period did not coincide with these desires; and after pursuing his studies at the University for two winters, he was removed, and placed as an apprentice with an accountant in Kirkcaldy.

Here, and in the office of the Bank of Scotland, he remained four years. It was about the close of this period that he experienced that great change by which he became a new creature in Christ Jesus. He had applied to the parish minister, a worthy faithful servant of the Lord, to be admitted to the communion, and in conversations with him, wisely prolonged and repeated, he ultimately found rest to his soul.

Being somewhat stumbled by what he witnessed of the social life of some of the members of the Established Church, he was led ere long to desire more consistent Christian fellowship, and joined the Congregational Church in Kirkcaldy, under the pastoral care of Mr. Aikenhead. From Kirkcaldy Mr. Swan removed to Edinburgh, and entered the office of one of the principal accountants then in business. His services were highly prized, and great encouragement was held out to induce him to continue in business, for which he was well fitted; but from the time that God had called him by his grace, he desired to recognise and avow the happy necessity laid upon him, not to live to himself, but to Christ who died for him. He therefore sought to serve God in the Gospel of His Son, and henceforth considered it the business, the delight, and the honour of his life, to proclaim to his fellow-sinners the glorious Gospel which had been made life to his own soul.

In 1816, his mother having died, he felt at liberty to gratify the desire he had long cherished, to give himself, and all he had, to the service of the Gospel among the heathen. This sacrifice he never regretted, and if there ever was a devoted missionary of the Cross, he was. He went to Glasgow in the same year to complete his studies at the University, and at the Theological Academy, under the care of Mr. Ewing and Dr. Wardlaw. In Glasgow, as in Edinburgh, he endeared himself to many by his remarkable suavity of manners, his refined taste, poetic tenderness, and intelligent Christian experience. He distinguished himself at college, especially in Hebrew. In the academy he was highly admired and very much beloved by all his fellow-students. In 1818 he was ordained in London, and went forth to his far-distant field in Siberia, to labour among the Buriats, one of the Mongolian tribes, for whom a mission had just then been commenced by the London Missionary Society.

In passing through St. Petersburg, he was detained for nearly twelve months to minister to the English congregation gathered there, and to acquire the Russian language. There he also engaged in work connected with the Bible and Tract Societies, and became acquainted with Mrs. Dr. Paterson, whose memoirs he afterwards drew up and published.

Along with his beloved fellow-labourer, Mr. Stallybrass, who still survives, he prosecuted his arduous work as a missionary among the tents in the wilderness with great diligence. He had for many years little encouragement, but his frequent itinerancies among the people were not without fruit, and his labours of various kinds not in vain.

We cannot here give details regarding the mission; suffice it to say, that after the acquisition of the language, one important work which was accomplished was the translation of the Sacred Scriptures into the Mongolian language. When this great undertaking had, in 1831, reached a certain stage, it was necessary that one of the missionaries should proceed to St. Petersburg to obtain the sanction of the Government to print the version, and Mr. Swan was deemed the best fitted for this service. Having succeeded in St. Petersburg in the very delicate negotiation, he came to this country, and in 1831 and 1832 visited many places in Britain on behalf of the London Missionary Society. His services were highly appreciated, and he was urged to remain in Britain. Offers of an official appointment were made to him, but these he resolutely declined, that he might return to the work among the heathen he loved so well.

Early in 1834 he again joined his solitary fellow-labourer. Mr. Stally-

brass and he had for many years laboured in the belief that the blessing would come; and not many months after their joyful meeting in the desert God was pleased to pour out his Spirit, and to open the hearts of some of the people to receive the truth. During the following years the work went on, one and another were led to believe in Christ, and profess their faith in him. The Scriptures were printed with all possible speed, and the various portions were put into circulation as soon as they left the press. The missionaries had reason to fear that the very success attending their work might lead to its suppression by a jealous government and priesthood. They therefore worked diligently while the opportunity lasted. It was not till the printing of the Scriptures was completed, and the last portion of the Old Testament had left the press, that, at the close of 1840, the long-threatened stroke fell on the mission. Early in 1841 Mr. Swan was driven from the field, with great grief leaving in the wilderness the few professed disciples to whom he had taught the way of the Lord, now not only as sheep without a shepherd, but as sheep among wolves.

He did not return to his native land to sit down at ease after his great labours, and to enjoy the comfort of idleness, if comfort there be in inactivity. He was to the last ready to every good work, and he had yet much to do for his Master. His varied services during the twenty-four years that have elapsed, in the cause of the Bible, and of Missions, through the press, and in preaching the gospel, are well known.

Mr. Swan's health had for some time past been in a precarious state, and he suffered much from irregular action of the heart. On Sabbath the 26th November he was suddenly seized when on his way to church, and though not far from his own house at the moment, had difficulty in getting back. The acute pain continued, and after a time it was discovered that circulation had altogether ceased in one of the limbs. He was attended by a Christian physician, who tenderly sympathized with him, and with whom he could communicate freely. During his lingering illness he longed for release, and often prayed that the Lord would finish His work in righteousness. At the same time resting on Christ, he was full of joy and had perfect peace.

Mr. Swan's last appearance in public was at the annual meeting for the London Missionary Society in Leith on the 16th November. He had presided at the Breakfast meeting in Edinburgh on the 14th, but his presence in Leith is especially remembered, from the fulness and fervency of his prayers then and at the preceding monthly missionary prayer-meetings. The comprehensive review he took of the whole field, naming each part, and the earnestness with which he pleaded that all the servants of the Lord might be kept steadfast in the faith, particularly impressed his brethren.

At the meeting of the Eastern Association of Congregational ministers, of which he was Secretary, held on the second Tuesday of December, he was to have read an essay on the Authority of the Bible as the Standard and Rule of Religious Truth. The essay was prepared, but he was not able to appear at the meeting, and it was read by another. The brethren present requested that he would allow it to be printed, but this he forbade, being unable to prepare the essay for the press, and at the same time he gave a charge that none of the papers he has left should be published. But for the restraint thus imposed and held sacred, good use might have been made of much interesting material that he had accumulated.

It is owing to this restriction also that this brief sketch of Mr. Swan's labours, rather than of himself, is still more imperfect than it would otherwise have been.

Mr. Swan died on the 18th January, and his remains are interred in the Warriston Cemetery, Edinburgh.

Diary of the Churches.

THE Trustees of the **EVANGELICAL MAGAZINE** are requested to meet at Radley's Hotel, Blackfriars'-bridge, after the Missionary Sermon at Surrey Chapel, on Wednesday, May 9th. Dinner will be provided at two o'clock.

March 1.—Wigan. A public meeting was held to celebrate the re-opening of St. Paul's Independent Chapel, with its schoolrooms, which have recently been greatly improved and enlarged at a cost of £2,500. All the ministers from the neighbourhood were present, and delivered addresses.

March 11.—Curbar, Derbyshire. The ordination services of the Rev. R. Jackson, were celebrated in this place. The Rev. S. Dyall, J. B. Paton, M.A., and R. W. Selbie, B.A., took part in the proceedings.

March 13.—Burnham, Bucks. The Rev. S. Packer, formerly of Chelsea, was recognised as pastor of the Congregational Church in this town. The Revs. S. Eastman, J. Macfarlane, B.A., and G. Robbins, took part in the proceedings.

March 14.—Stratford. A meeting was held in the Artillery Hall, for the purpose of welcoming the Rev. A. G. Forbes, to the pastorate of the Independent Church assembling in this place. Mr. Forbes occupied the chair, and addresses were delivered by W. Settles and S. E. Crow, Esqs., and others.

March 15.—Merthyr Tydfil. A meeting was held at the Temperance Hall to recognise the Rev. F. T. Johnstone as pastor of the Independent Church at Market-square Chapel. Mr. Reil occupied the chair. The Revs. R. G. Jones, D. M. Jenkins, and Mr. Daniel delivered addresses.

March 16.—Peckham Rye. A meeting was held for the purpose of bidding farewell to the Rev. J. H. Hitchens, F.R.S.L., who is about to remove to Luton. W. Townley, Esq., occupied the chair. A testimonial consisting of a number of books was presented to Mr. Hitchens on the occasion.

March 22.—Glasgow. The Rev. P. Gammon, LL.B., of New College, was ordained to the ministry over the Congregational Church in North Hanover-street. The Revs. W. L. Alexander, D.D., H. Batchelor, Professor Newth, M.A., W. Gammon, J. Pulsford, and others, took part in the engagements. On the following Monday evening a public meeting was held, presided over by the Rev. Mr. Gammon, when several addresses were delivered.

March 27.—Stafford. The ordination of the Rev. S. B. Handley, of Lancashire Independent College, took place in Zion Chapel. The Revs. T. S. Chalmers, G. B. Johnson, J. Sibree, Professor Newth, R. W. Dale, M.A., J. Cooke, and A. Howson, took part in the engagements of the day.

——— Uppingham, Rutland. A meeting was held in the Independent Chapel, at which J. T. Springthorpe, Esq., presided, for the purpose of bidding farewell to the pastor, the Rev. F. S. Attenborough. Mr. Attenborough was presented with a purse of gold on the occasion.

March 28.—Beeston Hill, Leeds. A meeting was held in the new Congregational Church, at the close of which the debt upon the building was completely extinguished. Mr. J. W. Smith occupied the chair, and addresses were delivered by the Revs. E. R. Conder, M.A., J. H. Morgan, B. McAll, J. Willis, and others.

March 30.—Southport, Lancashire. The foundation-stone of a new chapel was laid by G. Hadfield, Esq., M.P. The Revs. A. M. Stalker, J. Chater, and J. E. Millson assisted in the proceedings. A public meeting was held in the evening, at which the Rev. J. E. Millson presided. The Revs. W. B. Pope, F. W. Greeves, E. Walker, W. Jowett, W. Hague, and others, delivered addresses.

March 30.—Christchurch. A commemoration tea meeting was held in the Independent Chapel in this town, as a last gathering in the old building previous to its being taken down. The chair was taken by J. K. Welch, Esq., and addresses were delivered by the Revs. J. Fletcher, the pastor, J. Woodwark, F. Baron, S. Knell, J. Jennings, and others.

—— **Edgeworth, near Bolton, Lancashire.** The foundation-stone of a new chapel was laid by Sir James Watts, of Manchester. The tea meeting in the evening was addressed by a large number of ministers and laymen. The estimated cost (including land) is £2,000.

—— **Hollingwood, Manchester.** The opening services of a new chapel were held, when two sermons were preached by the Revs. J. Parker, D.D., and E. Mellor, M.A. A public meeting was held in the evening, at which Mr. G. Hamilton presided. The Revs. J. Morgan, Mr. Heath, and Mr. Williams delivered addresses.

—— **Marple Bridge, Stockport.** The Rev. S. Drakeford was recognised as pastor of the church in this town. The Revs. F. Clarke, W. Urwick, M.A., S. Dyal, T. G. Potter, S. Hillyard, and J. Simpson, took part in the proceedings. A public meeting was held in the evening when several addresses were delivered.

—— **Clitheroe, near Manchester.** The Rev. J. Place, of Lancashire Independent College, was ordained pastor of the church in this town. The Revs. W. Place, Professor Newth, J. Stroyan, J. B. Lister, A. Thomson, and T. Davies took part in the proceedings.

—— **Tottington, Lancashire.** The ordination of the Rev. F. Parter, of Lancashire Independent College, took place in Green Mount Chapel. The Revs. R. G. Leigh, J. A. Macfadyen, M.A., G. Dunn, W. Roseman, and Professor Bubier, took part in the engagements. On the following Sunday the Rev. Professor Newth preached to the people.

March 31.—Bollington, Cheshire. The foundation-stone of a new Congregational Chapel and Schools was laid by Sir J. Watts. Addresses were delivered by the Revs. A. Clarke and Professor Newth. In the evening a public meeting was held, presided over by Mr. A. Howarth.

April 2.—Sunderland. The annual meeting of the Association of the Independent Churches of Durham and Northumberland was held in this town. The Revs. J. Hoyle, B.A., W. Shawcross, W. Darwent, W. Reid, J. Nicholson, M.A., A. Jack, and H. J. Robjohns, took an active part in the business and various proceedings.

—— **Leeds.** The corner-stone of a new branch-school in connexion with Queen-street Chapel, was laid in Oak-road, Armley Hall. The ceremony was performed by J. Dodgshun, Esq., and an address was delivered by the Rev. W. Thomas. In the evening a public meeting was held, presided over by the pastor, when addresses were delivered by the Revs. E. R. Conder, M.A., R. McAll, T. Ellis, R. Harris, and others.

April 3.—Springhead, near Manchester. A meeting was held in connection with the Congregational Sunday-school, for the purpose of presenting to the Rev. F. Smith, the pastor of the church, a set of silk robes. The chair was taken by Mr. S. Buckley, and addresses were delivered by Messrs. J. Buckley, C. Shaw, and J. Fitton.

—— **Wem.** The annual meeting of the Salop Association of Congregational Churches, which is usually held at Shrewsbury, was held in Wem, to commemorate its formation in this town seventy years ago, and also to commemorate the fortieth year of the pastorate of its secretary, the Rev. J. Pattison. The meetings were presided over by T. Baines, Esq., M.P., and addresses were delivered by the Revs. Messrs. Scott, Smith, Evans, and others.

April 5.—Crewe. The Rev. J. J. Thornton, of Lancashire Independent College, was recognised as pastor of the Congregational Church, Oak-street. The Revs. T. Davison, Professor Newth, R. G. Milne, A. Clark, J. Thornton, and J. Parsons, engaged in the proceedings of the day.

April 5.—Tetsworth, Oxon. The Rev. J. Stevenson, of Carmarthen College, was ordained pastor of the church in this town. The Revs. C. Hardie, Professor Morgan, C. Davies, J. G. Jones, and others, conducted the proceedings of the day.

April 6.—Launceston. A meeting was held at Castle-street Chapel for the purpose of presenting a testimonial to the Rev. J. Horsey, who has just resigned his pastorate. T. Good, Esq., occupied the chair, and delivered an address. The testimonial consisted of a time-piece and a purse of sovereigns.

April 9.—Lapford, North Devon. The ordination of the Rev. T. J. Leslie, took place in the Lapford Congregational Chapel. The Revs. J. Pim, H. Pope, F. Walker, J. Smith, J. Wolgar, G. T. Coster, W. T. Ford, and W. J. Andrews, took part.

April 10.—Croydon, South End Congregational Church. A meeting was held in connection with this congregation to celebrate the completion of their present temporary church. The chair was taken by the Rev. S. Kennedy. Addresses were delivered by the Revs. A. Hall, F. Stephens, J. Stroud, S. Parkinson, and E. Waite, M.A.

—— The Congregational Board, London. The annual meeting was held at the Congregational Library, Finsbury, when the Rev. S. McAll presided. The Rev. T. James was elected chairman, and the Rev. W. Roberts, B.A., deputy-chairman. The Revs. R. Ashton and I. Vale Mummery, were re-elected secretaries.

PASTORAL NOTICES.

CALLS ACCEPTED.

The Rev. W. Booth has accepted an invitation to the church at Longbridge, near Preston.

The Rev. J. P. Allen, M.A., of Falmouth, that of the church worshipping at London-road Chapel, Leicester.

The Rev. R. Berry, of Whitworth, Rochdale, that of the church at York-road Chapel, Lambeth.

The Rev. J. Renny, of Queen-street, Ratcliffe, that of the church at Barnet, Herts.

The Rev. A. Hannay, of City-road Chapel, that of the church, Thornton-heath, Croydon.

The Rev. W. W. Jones, of Spring-hill College, Birmingham, that of the church at Weedon, Northamptonshire.

The Rev. C. Rhodes, of Airdale College, that of the church, Morecambe, near Lancaster.

The Rev. R. Seddon, that of the church at Victoria-park.

RESIGNATIONS.

The Rev. J. Hodgson has resigned the pastorate of the church at Felling.

The Rev. W. Southwick, that of St. George's Congregational Chapel, Chorley.

The Rev. S. Shaw, that of Middleton, Lancashire.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.—Thirty-sixth Annual Assembly. Monday, May 7th.—Preliminary meeting at the Congregational Library, for members only. Chair will be taken at five o'clock, p.m. Tuesday, May 8th.—The annual meeting at the Weigh-house Chapel. The chair taken by Rev. Newman Hall, LL.B., at half-past nine o'clock, a.m. Thursday, May 10th.—Soirée, invitation of Rev. S. Martin and friends, at Westminster Chapel. Tea and coffee at six o'clock, p.m. Friday, May 11th.—Adjourned meeting of the Assembly, at Weigh House. Chair to be taken at ten o'clock, a.m.

THE
Missionary Magazine
AND
CHRONICLE.

**ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.
SEVENTY-SECOND GENERAL MEETING.**

MONDAY, MAY 7TH.

Morning, Seven o'clock.—PRAYER MEETING at the MISSION HOUSE, BLOMFIELD STREET, specially to implore the Divine Blessing on the several Services of the Anniversary.

Afternoon.—A Meeting of Delegates will be held at the Mission House, Blomfield Street, at *Three o'clock*, to which the attendance of Directors both Town and Country, is respectfully invited.

Evening.—Weigh House Chapel, the Rev. GEORGE WILKINSON, of Chelmsford, will preach to the Juvenile Friends of the Society. Service to begin at *Seven o'clock*.

TUESDAY, MAY 8TH

Evening, Fetter Lane Welsh Chapel.—Rev. ROWLAND WILLIAMS, of Bangor, to preach in the Welsh language. Service to commence at *Seven o'clock*.

WEDNESDAY, MAY 9TH.

Morning, Surrey Chapel.—Rev. DAVID THOMAS B.A., of Bristol, to preach. Service to commence at *half-past Ten o'clock*.

Evening, Tabernacle.—Rev. CHARLES VINCE, of Birmingham, to preach. Service to commence at *half-past Six o'clock*.

THURSDAY, MAY 10TH.

Morning.—The ANNUAL MEETING of the Society will be held at EXETER HALL. The Chair to be taken *precisely at Ten o'clock*, by
The Right Hon. THE EARL OF SHAFTESBURY, K. G.

Evening.—THE ANNUAL JUVENILE MEETING will be held at the POULTRY CHAPEL. The Chair will be taken at *Six o'clock* by
JAMES SIDEBOTTOM, Esq., of Manchester.

Admission to Exeter Hall will be by TICKETS, for the *Platform*, the *Central Seats* and the *Raised Seats* respectively, which may be obtained at the Mission House, Blomfield Street, Finsbury, on Friday 4th, Saturday 5th, Monday 7th, Tuesday 8th, and Wednesday 9th of May.

The *Platform* will be appropriated to the Directors, to the Speakers, and to Ministerial Members of the Society.

FRIDAY, MAY 11TH.

Evening.—The Ordinance of the Lord's Supper will be administered to *Stated Communicants* of Christian Churches who produce Tickets from their respective Ministers, at the following Places of Worship:—

To Preside.

CRAVEN HILL CHAPEL	Hon. & Rev. B. W. NOEL, M.A.
STEPNEY MEETING	Rev. JOSIAH VINEY.
CRAVEN CHAPEL	Rev. R. D. WILSON.
FALCON-SQUARE CHAPEL	Rev. JOHN S. HALL.
UNION CHAPEL, ISLINGTON	Rev. JOHN STOUGHTON.
KINGSLAND CONGREGATIONAL CHURCH	Rev. Dr. J. R. CAMPBELL.
HANOVER CHAPEL, PECKHAM	Rev. J. G. ROGERS, B.A.
TREVOR CHAPEL, BROMPTON	Rev. Dr. A. M. BROWN.
LEWISHAM HIGH-ROAD CHAPEL	Rev. ARTHUR TIDMAN, D.D.
PARK CHAPEL, CAMDEN TOWN	Rev. J. C. HARRISON.
NEW TABERNACLE	Rev. W. CUTHBERTSON.

Services to begin at Seven o'clock.

ARRANGEMENTS FOR SERMONS TO BE PREACHED ON
LORD'S DAY, MAY 13TH.

PLACE.	MORNING.	EVENING.
ABNEY CHAPEL	Rev. H. TARRANT.	Rev. C. GOWARD.
ADELPHI CH., Hackney-road	„ A. A. RAMSAY.	„ JOHN FOREMAN.
ALBANY-ROAD CHAPEL	„ J. DE K. WILLIAMS.	„ J. DE K. WILLIAMS.
ANERLEY	„ R. BEST.	„ R. BEST.
BAYSWATER, Craven-hill Ch.	„ A. McMILLAN.	„ Dr. BROWN.
BAYSWATER Lancaster Road	„ W. H. HILL.	„ J. S. RUSSELL, M.A.
BEDFORD CHAPEL	„ THOMAS JONES.	„ W. CROSBIE, LL.B.
BELVEDERE	„ Dr. HALLEY.	„ Dr. HALLEY.
BETHNAL-GREEN	„ J. ROWLAND.	„ J. GLENDENNING.
BETHNAL-GREEN, Park Chpl.	„ I. V. MUMMERY.	„ H. HOOPER.
BISHOPSGATE CHAPEL	„ G. WILKINSON.	„ H. TARRANT.
BLACKHEATH	„ G. W. CONDER.	„ S. HEBDITCH.
BRENTFORD, Albany Chapel	„ J. F. GLASS.	„ R. NURSE.
BRIGHTON, Union Chapel	„ WILLIAM GILL.	„ WILLIAM GILL.
BROMLEY	„ P. COLBORNE.	„ P. COLBORNE.
BUCKINGHAM CHAPEL	„ W. H. JELLIE.	„ GEORGE KETTLE.
CAMBERWELL NEW-ROAD	„ W. CUTHBERTSON.	„ W. P. TIDDY.
CAMBRIDGE HEATH	„ A. REED, M.A.	„ W. CUTHBERTSON.
CHELMSFORD	„ ROBERT ROBINSON.	„ ROBERT ROBINSON.
CITY-ROAD CHAPEL	„ H. OLLARD, F.S.A.	„ J. A. MACFADYEN, M.A.
CLAPHAM	„ J. G. ROGERS, B.A.	„ JOHN STOUGHTON.
CLAPTON	„ E. PAXTON HOOD.	„ E. PAXTON HOOD.
CLAPTON, Lower Chapel	„ W. MITCHELL.	„ H. T. ROBJOHNS, B.A.
CLAREMONT CHAPEL	„ W. GUEST.	„ W. FAIRBROTHER.

PLACE.	MORNING.	EVENING.
CLAYLANDS CHAPEL . . .	Rev. U. R. THOMAS.	Rev. T. ARNOLD.
CRAVEN CHAPEL . . .	„ J. G. MIALL.	„ R. D. WILSON.
CROYDON, George-street Ch.	„ J. GWYTHER.	„ J. KENNEDY, M.A.
CROYDON, Trinity Chapel . .	„ S. GOODALL.	„ F. STEPHENS.
CROYDON, South End . . .	„ J. KENNEDY, M.A.	„ S. GOODALL.
CROYDON, London Road . .	„ F. STEPHENS.	„ J. GWYTHER.
DEPTFORD	„ JOHN PULLING.	„ S. D. HILLMAN.
DULWICH, West Park-road Chapel	„ W. HARBUTT.	„ J. SEWELL.
EBENEZER CHAPEL, Shadwell	„ J. BOWREY.	„ J. E. RICHARDS.
ECCLESTON CHAPEL . . .	„ E. R. CONDER, M.A.	„ W. MCOWAN.
ELTHAM	„ J. MARSHALL.	„ J. MARSHALL.
ENFIELD	„ F. BECKLEY.	„ F. BECKLEY.
ENFIELD, Old Indpt. Chapel*	„ J. FOREMAN.	„ J. FOREMAN.
ERITH	„ R. C. PRITCHETT.	„ R. C. PRITCHETT.
FALCON-SQUARE CHAPEL . .	„ Dr. REES.	„ Dr. REES.
FETTER-LANE CHAPEL . . .	„ H. J. MARTYN.	„ W. MITCHELL.
FINCHLEY	„ H. H. CARLISLE, B.A.	„ H. H. CARLISLE, B.A.
FINCHLEY COMMON . . .	„ T. HILL.	„ E. H. DELF.
FINSBURY CHAPEL	„ A. MCAUSLANE.	„ W. GRIGSBY.
FOREST GATE	„ H. WINZAR.	„ H. WINZAR.
GREENWICH, Maize-hill Ch. .	„ R. LAVER.	„ J. FRAME.
GREENWICH-ROAD CHAPEL . .	„ S. HEBDITCH.	„ J. S. WARDLAW, M.A.
HACKNEY, St. Thomas's-sq. .	„ G. W. CLAPHAM.	„ W. KIRKUS, LL.B.
HACKNEY, Old Gravel Pits .	„ J. DAVIES.	„ Dr. VAUGHAN.
HAMMERSMITH, Broadway . .	„ W. COWAN.	„ R. MACBETH.
HAMPSTEAD ROAD, Tolmers- square Chapel	„ H. SIMON.	„ H. SIMON.
HARE COURT CH., Canonbury	„ Dr. THOMPSON.	„ D. HEWITT.
HARLEY-STREET CHAPEL . .	„ J. S. WARDLAW, M.A.	„ W. BEVAN.
HAVERSTOCK CHAPEL . . .	„ J. B. FIGGIS, M.A.	„ JOHN NUNN.
HENDON	„ T. FISON.	„ T. FISON.
HENLEY-ON-THAMES . . .	„ DAVID MARTIN.	„ DAVID MARTIN.
HIGHGATE	„ D. ANTHONY, B.A.	„ H. RICHARD.
HOLLOWAY	„ J. M. WILKS.	„ J. M. WILKS.
HORBURY CHAPEL	„ B. DALE, M.A.	„ G. WILKINSON.
HORNSEY, PARK CHAPEL . .	„ G. MARTIN.	„ A. REED, B.A.
HOUNSLOW	„ E. CRISP.	„ E. CRISP.
HOXTON ACADEMY CHAPEL .	„ J. BRIGGS.	„ J. BRIGGS.
ISLINGTON CHAPEL (Barbican)	„ GEORGE GILL.	„ J. G. MIALL.
ISLINGTON, Union Chapel . .	„ N. HALL, LL.B.	„ JAMES PARSONS.
ISLINGTON, Offord-road Ch. .	„ W. CROSBIE, LL.B.	„ R. V. PRYCE, M.A.
ISLINGTON, Barnsbury Ch. .	„ A. H. NEW.	„ E. H. JONES.
ISLINGTON, Arundel-sq. Ch. .	„ E. H. JONES.	„ E. JUKES.
ISLINGTON, River Street . .	„ E. JUKES.	„ W. H. HILL.
JAMAICA ROW CHAPEL . . .	„ G. ROSE.	„ J. FARREN.
KENNINGTON, Carlisle Chapel	„ T. STEPHENSON.	„ JAMES SIBREE.
KENSINGTON	„ J. STOUGHTON.	„ J. G. ROGERS,
KENTISH TOWN	„ Dr. BROWN.	„ J. FLEMING.
KINGSLAND	„ JAMES SIBREE.	„ G. W. CONDER.
KINGSTON	„ R. M. DAVIES.	„ R. M. DAVIES.
LEWISHAM, Union Chapel . .	„ S. T. WILLIAMS.	„ H. BAKER.
LEWISHAM HIGH-ROAD . . .	„ R. V. PRYCE, M.A.	„ J. STUCHBERY, B.A.
LOUGHBOROUGH, Park Ch, Brixton	„ A. GORDON, LL.D.	„ T. ARNOLD.
MABERLEY CHAPEL	„ Dr. LEASK.	„ Dr. LEASK.
MARLBOROUGH CHAPEL . .	„ T. POWELL.	„ H. J. MARTYN.

* 20th of May.

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PLACE.	MORNING.	EVENING.
MILE END NEW TOWN	Rev. H. T. ROBJOHN, B.A.	Rev. W. TYLER.
MILE END-ROAD CHAPEL	„ HENRY GEE.	„ W. COWAN.
MILL HILL	„ J. O. WHITEHOUSE.	„ J. O. WHITEHOUSE.
MIDDLETON-ROAD CHAPEL	„ C. DUKES, M.A.	„ GEORGE GILL.
MITCHAM	„ W. MCOWAN.	„ G. W. CLAPHAM.
NEW COLLEGE CHAPEL	„ H. CHRISTOPHERSON.	„ N. HALL, LL.B.
NEW COURT CHAPEL	„ W. H. DRAPER.	„ W. H. DRAPER.
NEW TABERNACLE	„ J. DEIGHTON.	„ J. T. SHAWCROSS.
NORWOOD	„ J. SEWELL.	„ W. HARBUTT.
NORWOOD, UPPER	„ THOMAS DAVIES.	„ R. HAMILTON.
ORANGE-STREET CHAPEL	„ W. SHILLITO.	„ A. GORDON, LL.D.
OXENDON STREET CH.	„ JAMES ALLISON.	„ P. THOMSON.
PADDINGTON CHAPEL	„ J. M. MCFADYEN, M.A.	„ A. THOMSON, M.A.
PARK CHAPEL, Camden Town	„ J. C. HARRISON.	„ JOHN KELLY.
PECKHAM, Clifton Chapel	„ D. NIMMO.	„ T. DAVIES.
PECKHAM, Hanover Chapel	„ R. W. BETTS.	„ W. KNIBB LEA.
PECKHAM RYE CHAPEL	„ D. HEWITT.	„ J. BULL, B.A.
PENTONVILLE ROAD CHAPEL	„ GEORGE KETTLE.	„ D. ANTHONY, B.A.
PLAISTOW	„ J. FOSTER.	„ J. FOSTER.
PLUMSTEAD	„ T. DAVIES.	„ T. DAVIES.
POPLAR, Trinity Chapel	„ Dr. SMITH.	„ R. BALGARNIE.
POULTRY CHAPEL	„ Dr. SPENCE.	„ J. ROWLAND.
RICHMOND	„ G. S. INGRAM.	„ G. S. INGRAM.
ROBERT-STREET CHAPEL	„ J. G. ROBERTS.	„ J. G. ROBERTS.
ROMFORD	„ H. P. BOWEN.	„ H. P. BOWEN.
SOUTHGATE-ROAD CHAPEL	„ J. BULL, B.A.	„ J. HALLETT.
SOUTHWARK CONG. CH.	„ Dr. WADDINGTON.	„ Dr. WADDINGTON.
ST. MARY CRAY	„ C. D. GEIKIE.	„ C. D. GEIKIE.
ST. JOHN'S WOOD CHAPEL	„ W. LEWIS.	„ G. W. ROBINSON.
ST. JOHN'S WOOD, Greville Place Chapel	„ J. PULLING.	„ B. DALE, M.A.
STEPNEY	„ Dr. J. R. CAMPBELL.	„ Dr. J. R. CAMPBELL.
STOCKWELL	„ Dr. THOMAS.	„ U. R. THOMAS.
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SUTTON	„ F. F. THOMAS.	„ F. F. THOMAS.
SYDENHAM	„ H. J. GAMBLE.	„ T. MANN.
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From March, 1886.

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Mrs. Rawtree 1 0 0 Mrs. Carr 0 10 0 Mr. Fleming and Family 2 0 0 Miss Hospe 1 1 0 Miss Jacobs 0 10 0 Miss Mease 1 0 0 Miss Viney 2 0 0 Miss E. Viney 2 0 0 Mrs. Wheeler 0 10 0 Sum under 10s. 1 0 0	Collected by Mrs. Chinn	Miss Combs 0 10 0 A Friend 0 4 10 Mrs. Clements 0 10 0 Mr. Martin 1 0 0 Mrs. Poole 0 0 0 Mr. Ha 0 0 0 Mrs. Hall 0 0 0 R. M. D. rimer 0 4 0 Mrs. Harris 0 0 0 Mrs. Young 0 0 0 Mrs. Jones 0 0 0 Miss Hyles 0 10 0 Mr. Miller 0 0 0 Mrs. B. Hing 0 0 0 Mr. Hobbins 0 0 0 Mr. Hyles 0 0 0 Mrs. Huxley 0 4 0	Collected and subscribed by Miss Binnington 0 10 0 Miss Bishop 0 0 0 Mrs. Bradley 0 10 0 Miss Hedges 0 0 0 Miss Hedges 0 0 0 Miss Hedges 0 0 0 Miss Hedges 0 0 0 The Misses E. & L. Davison 0 10 0 Mrs. Denton 0 10 0 Miss D. H. H. 0 10 0 Miss Emmerton 0 10 0 Miss Garwood 0 0 0 Miss Goodrich 0 0 0 Miss Hedges 1 0 0 Miss Hedges 1 0 0 Miss Marshall 1 0 0
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Mrs. Anderson 1 0 0 Mr. W. C. Anderson 1 0 0 Miss Anderson 1 0 0 Mr. G. Anderson 0 10 0 Mr. J. Anderson 0 10 0 Mr. C. Anderson 0 10 0 Mrs. Hart 0 10 0 Mrs. Martin 0 10 0 Mr. W. H. Tyndall 0 10 0 A. R. (D.) 0 10 0 Sum under 10s. 0 10 0	Mr. Boyle 1 1 0 Mrs. Broome 1 0 0 Mr. F. Broome 0 10 0 Miss Barker 0 0 0 Miss H. Barker 0 10 0 Miss Bird 0 0 0 Miss Brown 0 0 0 Mr. Crow 0 10 0 Mrs. Davidson 1 1 0 Miss Davidson 0 10 0 Mrs. Hough 0 10 0 Mrs. Jordan 0 1 0 Mr. Mullens 1 2 0 Mr. C. Mullens 0 10 0 Mr. S. Mullens 0 10 0 Miss Mullens 0 10 0	Rev. W. Dorling 0 10 0 Mrs. Miller 0 10 0 Mrs. Stillman 0 10 0 Mr. Clements 0 10 0 Mrs. Scoules 0 0 0	

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<p>Miss Grove 1 0 0 Mrs. Hammond 1 0 0 Mrs. & Mrs. Hays 1 0 0 Mrs. Hewitt 1 1 0 Mrs. Wm. Jones 1 1 0 Miss M. K. Jones 1 1 0 Addacomb 1 1 0 Mrs. Lancaster 1 0 0 Mrs. A. Marshall 1 0 0 Mr. Motte 1 1 0 Mrs. Nutting 1 0 0 Mr. O. Nutting 1 0 0 Mr. Phillips 1 0 0 Mr. J. T. Read 1 1 0 Mrs. J. T. Read 1 0 0 Miss Reid 1 0 0 Mrs. & Miss Stokes 1 0 0 Mrs. H. W. Smithers 1 0 0 Mr. B. Vincy 1 0 0 Mrs. Wild 1 1 0 Miss Wood 1 0 0 Mrs. Waterman 1 0 0 Subscriptions under 10c. 5 9 0 For the Ballary Orphan School 8 6 0 Mrs. Haldane, for Ballary Schools 10 0 0 Km. No., 2nd. 10c. 4d. 10 0 0</p> <p>Male Branch.</p> <p>Mr. Hammond, Treasurer. Mr. Marshall, Secretary.</p> <p>Subscriptions 21 12 0 Mrs. Haldane, for Native Teacher W. E. Collier 10 0 0</p> <p>Juvenile Society. Rev. R. W. Betts, President.</p> <p>Miss Hays, Treasurer. Miss Green, Secretary.</p> <p>Collected by—</p> <p>Misses E. & A. Hays 1 0 0 Misses A. & N. Hays and Palmer 1 0 0 Miss A. Read 1 0 0 Miss Rider 1 0 0</p> <p>Boxes.</p> <p>Misses Bennett 1 0 0 Master Burgess 1 0 0 The young Ladies at Mrs. Collett's 1 0 0 Miss Sophia Eastman 1 0 0 Master Field 1 0 0 Master Fisher 1 0 0 Miss and Master Harvey 1 0 0 Miss Ellen Hays 1 0 0 Miss Hayman 1 0 0 Miss Haddon 1 0 0 Miss Prince 1 0 0 Miss Rich 1 0 0 Miss Keene 1 0 0 Misses Read 1 0 0 Miss Stennett 1 0 0 Miss C. Stokes 1 0 0 Sabbath School Children 1 0 0 Ditto, for M. A. H. Collier 1 0 0 The young Ladies at Miss Steele's, for Mrs. Hall's School, Madras 1 0 0 Young Ladies at Mrs. Thomas's 1 0 0 Fractions 1 0 0 Hatcham Sunday School 1 0 0 Km. No., 2nd. 10c. 1d. 1 0 0 Total 122 14 2</p> <p>Harcourt Chapel, Canonbury. Rev. A. Raleigh, D.D. G. Cook, Esq., Treasurer H. Harvey, Esq., Secretary Annual Collection 87 2 0</p>	<p>Collected by Mrs. Dear.</p> <p>Mr. and Mrs. Akita, for India 1 0 0 Miss Basely 1 0 0 Misses Croft 1 1 0 Mr. Dear 1 1 0 Mr. Fish 1 1 0 Mr. Fuller 1 1 0 Miss Jones 1 1 0 Mr. Russell 1 1 0 Mrs. Sands 1 1 0</p> <p>Collected by Mrs. Dodd.</p> <p>Mrs. Churchyard 1 0 0 Mr. Curling 1 0 0 Mrs. Dodd 1 0 0 Mr. Forsyth 1 0 0 Mrs. Greenfield 1 0 0 Mrs. Greig 1 0 0 Miss Henderson 1 0 0 Miss P. Henderson 1 0 0 Miss A. Henderson 1 0 0 Miss E. Henderson 1 0 0 Mr. Thos. Henderson 1 0 0 Mrs. Hine 1 0 0 Mrs. Lemon 1 0 0 Miss Mark 1 0 0 Miss Nelson 1 0 0 Mrs. Southwood 1 0 0</p> <p>Collected by Mrs. Harvey.</p> <p>Mr. Budden 1 0 0 Misses Fleming 1 0 0 Young Ladies' Box at Miss Fleming's 1 0 0 Mr. Hall 1 0 0 Mr. & Mrs. Harvey 1 0 0 Mr. Hoole 1 0 0 Mr. Jas. Jones 1 0 0 Mr. Sinclair 1 0 0 Miss Powell 1 0 0 Miss Wilton 1 0 0</p> <p>Collected by Miss Lea.</p> <p>Mrs. Batterbee 1 0 0 Mr. Banta 1 0 0 Miss Routman 1 0 0 Mrs. Cox 1 0 0 Mrs. Dudman 1 0 0 Mr. Haynes 1 0 0 Mr. Howarth 1 0 0 Mrs. Kitchenar 1 0 0 Mr. Lea 1 0 0 Mrs. Lea 1 0 0 Mrs. Whitmore 1 0 0</p> <p>Coll. by Miss Madgwick.</p> <p>Mrs. Allen 1 0 0 Mr. Castle 1 0 0 Mrs. Colebatch 1 0 0 Mrs. Dickinson 1 0 0 Mr. Dixey 1 0 0 Miss Fowler 1 0 0 Mr. Fitch 1 0 0 Miss Fleming 1 0 0 Miss E. Fleming 1 0 0 Young Ladies' Box at Miss Fleming's 1 0 0 A Friend 1 0 0 Mr. Good 1 0 0 Miss Good 1 0 0 Mr. Horsley 1 0 0 Mr. Lemon 1 0 0 Miss Madgwick 1 0 0 Mrs. Mulnes 1 0 0 Mrs. Phippard 1 0 0 Mrs. P. the hly 1 0 0 Mrs. Pottinger 1 0 0 Mrs. Sayer 1 0 0 Mrs. D. Smith 1 0 0 Mr. Snooks (Years) 1 0 0 Mrs. Snooks 1 0 0 Mr. Spokes 1 0 0 Mr. Wightman 1 0 0 Mrs. E. Wilkins 1 0 0</p> <p>Coll. by Miss M. S. McLean.</p> <p>Mr. Bendaal 1 0 0 Mr. Bidlake 1 0 0 Mr. Black 1 0 0 Miss Brown 1 0 0 Mr. Buchanan 1 0 0 Mrs. Dick 1 0 0 Mrs. Fowler 1 0 0 Mrs. G. Griffin 1 0 0 Mrs. J. Griffin 1 0 0 Mrs. Mackintosh 1 0 0 Mr. McLean 1 0 0 Miss McLean 1 0 0 Miss M. S. McLean 1 0 0 Mrs. Murphy 1 0 0</p>	<p>Miss Murphy 1 0 0 Miss E. Murphy's Box 1 0 0 Mrs. Quinton 1 0 0 Mrs. Reid 1 0 0 Mrs. Thomson 1 0 0 Mrs. Vaughan 1 0 0 Mrs. Walker 1 0 0 Mrs. White 1 0 0 Harcourt Chapel afternoon Classes 1 0 0</p> <p>Collected by Mrs. Hugh Owen, Junr.</p> <p>Mrs. Burt 1 0 0 Mr. E. E. Burt 1 0 0 Mrs. Edwards 1 0 0 Mr. B. Fox 1 0 0 Mrs. H. Owen, Junr. 1 0 0 Rev. Dr. Raleigh 1 0 0 Mr. E. Thomson 1 0 0</p> <p>Collected by Miss Pollard.</p> <p>Mr. J. Good 1 0 0 Miss Good 1 0 0 Miss Gurney 1 0 0 Mr. Lobb 1 0 0 Mr. Mollit 1 0 0 Miss O. Pollard 1 0 0 A Friend 1 0 0</p> <p>Collected by Miss Warton.</p> <p>Mr. Geo. Cook 1 0 0 Mr. J. Donnan 1 0 0 Mr. & Mrs. Greenhome 1 0 0 Mr. Jas. Muir 1 0 0 Mr. Hugh Muir 1 0 0 Mr. W. G. Spicer 1 0 0 Mr. W. H. Warton 1 0 0</p> <p>Collected by Miss A. Wells.</p> <p>Mr. Anderson 1 0 0 Mr. J. Brown 1 0 0 Miss Stone (3 years) 1 0 0 Mrs. Wells 1 0 0 A Friend 1 0 0 Milton Road Sunday School 1 0 0 Exts. 2d., 1st. 10c. 1d. 1 0 0</p> <p>Harley Street, Dow. Rev. W. Bevan. Mrs. Reid, Treasurer. Miss Saunders, Secretary.</p> <p>Collected by Mrs. Reid.</p> <p>Rev. W. Bevan 1 0 0 Mr. J. Rippen 1 0 0 Mr. Keaham</p>
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First Place Auxiliary. Mr. Moore, A. J. Anderson and W. Lawder.		Mr. Freeman 1 0 0 Mrs. Freeman 10 0 Master Freeman 0 4 4 A. Matthews 0 4 4 Donations 0 1 4		Mrs. Perry (2 yrs.) 0 2 0 Mrs. Urquhart 0 1 0 Mr. Waudell 0 10 0		Collected by Miss Wilden. Mrs. Rusey 0 5 0 Mrs. F. Browne 0 10 0 Mr. Bruce 0 10 0 Mrs. Chick 0 2 0 Mr. Clark 0 3 0 Mr. Esson 0 1 0 Friend 0 1 0 Mr. Horne 0 5 0 Mrs. Horne 0 4 0 Mr. Hannah 1 1 0 Mrs. Jenson 1 0 0 Mrs. Milbourne 0 3 0 Mrs. Meredith 0 5 0 Miss Patterson 0 13 0 Mr. Pribble 0 5 0 Mr. Robertson 0 3 0 Mrs. Sangster 0 2 0 Mrs. Saville 0 10 0 Mr. Smith 0 2 0 Mr. Stevens 0 10 0 Mrs. Stevens 0 10 0 Mrs. Stenderwick 0 10 0 Mr. Staples 0 5 0 Mrs. Wills, for Chil- dren's Mission 0 10 0 Mr. Wilden 1 0 0 Mrs. Wilden 0 10 0 Mr. Thompson 0 5 0 Miss Wilden's Box 2 15 0	
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Col. in ed.		Collected by Miss Birch. Mrs. Bartholomew 0 2 0 Mrs. Brown 0 2 0 Miss Diver 0 2 0 Mrs. Hamilton 0 5 0 Mrs. Hare 0 5 0 Mrs. Mellinsob 0 2 0 Mrs. McKinnon 0 5 0 Mrs. Mustard 0 5 0 Miss Bensted 0 5 0 Miss Wilden 12 15 0 Mrs. Storr 11 12 0 Miss Birch 1 9 0 Boxes 3 7 0					
Col. in ed.		Collected by Mrs. Mackintosh. Mr. Brodribb 0 10 0 Mrs. Cotterell 0 5 0 Mrs. Fox 0 5 0 Mrs. Hunt 0 5 0 Mr. Hamilton 0 4 0 Mrs. Montgomery 0 20 0 Mrs. Mackintosh 0 5 0		Kentish Town Congrega- tional Church. Rev. J. Fleming. W. G. Saville, Esq., Treas. Collected by Miss Bensted. Mr. Shoebrook 0 2 0 Mr. Haynolds 0 1 0 Mrs. Judd 0 2 0 Mrs. Thurston 0 5 0 Mrs. Procter 0 3 0 Mrs. Henderson 0 1 0 Mrs. Herbert 0 5 0 Mr. McDonald 0 5 0 Mrs. Blackie 0 3 0 Mrs. Brown 0 5 0 Mrs. Rawley 0 1 0 Mrs. Mannere 0 6 0 Mrs. Hawes 0 4 0 Mrs. G. deans 0 2 0 Mrs. Ramsell 0 5 0 Mrs. Knight 0 5 0 Mrs. Gutteridge 0 2 0 Mrs. Price 0 5 0 Mrs. Bensted 0 2 0		Sunday Schools. Mr. G. G. Busey, Treas. For Boy at Travanc- ore 5 0 0 For Youth in Train- ing School, Madras 12 0 0	

<p>For Susan Wallace Girls in Mrs. Cor- bould's School, Ma- dras 1894, 1895. 11 0 0</p> <p>Thompson Congregational Church. Rev. T. W. Avering. Collections 23 17 8 For Widows' Fund 10 0 0 Ladies Branch, in- cluding 52, from Jas. Taylor, Esq., £11s. 6d. for Mrs. Corbould, Madras 34 6 6 Gentlemen's Branch 19 5 0 Juvenile Auxiliary 20 11 4 Sunday School Aux- iliary 20 5 4 Legacy of late Mrs. Rachel Lamage 45 3 11 Miss Natch, for Na- tive Girl, Sarah Nalah, at Madras 2 0 0 Mrs. M. G. Wid. 10s. 10d.</p> <p>Latimer Chapel, M.C. Hall. Rev. H. Hooper. Mrs. Lye, Treasurer. Dr. C. Rose 1 1 0 Mrs. C. Rose 0 10 0 Miss Clark 0 10 0 Mrs. C. F. Paddock 0 10 0 Bazaar Sums 1 0 0 May Sermons 2 0 0 For Widows' Fund 2 0 0 Legacies of the late Miss Ormiston 20 10 0 1894, 1895, 9d.</p> <p>Latimer Road, Poplar. Mission Schools. 2 15 0</p> <p>Maberley Chapel. Rev. Dr. Lema. Collected by Miss Heaps. 1894 and 1895. Mr. Jare 4 4 0 Mr. Hall 2 3 0 Miss Jones 1 0 0 Dr. Morris 1 0 0 all. 9d.</p> <p>Middleton Road, Dalston. Rev. C. Duber, A.M. Mr. M. Young, Treasurer. Mr. G. R. Swain, Secretary. Annual Collection 21 0 10 For Widows' Fund 10 11 0</p> <p>Collected by Miss Brooks. Mr. & Mrs. Ballie 0 10 0 Mrs. Young 0 10 0 Sums under 10s. 1 0 0</p> <p>Collected by Miss Clements. Mrs. Ballie 1 1 0 Mr. Chandler 1 1 0 Mr. Chapman 0 10 0 Miss Clements 0 10 0 Rev. C. A. M. Duker 1 1 0 Mr. Holmes 1 0 0 Mr. Horton 0 10 0 Mr. Kohler 0 10 0 Mr. Palmer 0 10 0 Mrs. Price 0 10 0 Mrs. Shetley 0 10 0 Sums under 10s. 2 0 0</p> <p>Collected by Miss Dukes. Mr. Aron 1 0 0 Mrs. Griffiths 0 10 0 Mr. and Mrs. Stevens 1 0 0 Mr. Walker 0 10 0 Sums under 10s. 0 10 0</p>	<p>Collected by Miss Ingram. Mrs. Moore 0 10 0 Mr. Oatley 0 10 0 Mrs. Ross 0 10 0 Sums under 10s. 0 11 0</p> <p>Juvenile Society for New Ship 12 11 8 General Fund 10 10 1 Exa. Acc. 71d, 17s. 1d.</p> <p>Mile End New Town. Congregational Church. Rev. W. Tyler, President. Miss Bullock, Treasurer. Mrs. Paulson, Hon. Sec. Subscribers. Rev. W. Tyler 1 1 0 R. Parrott, Esq. 1 1 0 Mr. Perry 1 0 0 Mr. Watkins 1 0 0 A Friend—Bible for Mission Sta- tion at Trevan- drum 1 0 0 Mr. Brooks 0 10 0 Mr. Hammond 0 10 0 Mrs. Weston 0 10 0 Miss Bullock 0 10 0</p> <p>Collected by— Miss Awdry 1 0 0 Mrs. J. Fries 0 10 0 Mrs. Madden 0 10 0 Mrs. Paulson 0 10 0 Mrs. Picking 0 10 0 Smaller Sums 1 2 0</p> <p>Box of Toys for South Sea Sta- tions, per "John Williams" 5 0 0 Anna's Collections 10 10 0 For Widows' Fund 2 3 0 Abbey Street Sun- day School 2 0 0</p> <p>Church Street Sunday School. For Native Girl at Parrychaley, Hannah Reed 3 0 0 General Fund 5 18 4</p> <p>Gaucolgne Place Sunday School. For Native Girl at Bangalore, Mary Elizabeth Tyler 2 0 0 Miss Bullock's Box 0 5 0</p> <p>King Edward Sunday School. For Native Boy at Salons, Henry Althaus 3 0 0 General Fund 3 4 0</p> <p>Wood Street Sunday School. For Native Boy at Parrychaley, Mark Clark 3 0 0 General Fund 0 8 0 Mrs. Sherwin, for Native Boy at James Town, Ind. A. Rev J. F. Gunnaway, Jno. Sherwin 2 0 0 Ditto for Native Girl, Sarah Sher- win 2 0 0 Master George Sherwin's Box 1 7 0 Mr. Forsyth 3 0 0 Kas. Sla.; 7d. 7s. 10d.</p>	<p>New College Chapel, St. John's Wood. Rev. Hy. Christopherson. Mr. Stanton, Treasurer. Collected by Mrs. Bollen. Mrs. Bollen 0 10 0 Mr. Hy. Bollen 1 1 0 Miss Griffiths 1 0 0 Mrs. Harris 0 10 0 Mr. McDonald 1 0 0 Mr. Newman 0 10 0 Mr. C. Roberts 10 0 0</p> <p>Collected by Miss Gibbs. Mrs. Christopher- son 1 1 0 Mr. Colebrook 1 1 0 Miss Eastman 0 10 0</p> <p>Collected by Mrs. Stanton. Mrs. Agnis 1 1 0 Mr. Biddle 1 1 0 Miss Biddle 0 10 0 Mr. Clapham 1 1 0 Mr. Gibbs 1 0 0 Mrs. Gibbs 0 10 0 Miss Hopgood 1 0 0 Mr. Pavitt 1 1 0 Mr. Stanton 1 1 0 Miss Stanton's Box 0 10 0 A Domestic 0 3 0</p> <p>Collected by Mrs. Thorn. Mr. Adcock 0 5 0 Mr. Bartlett 1 1 0 Mr. Buxton 0 10 0 Mr. Becher 0 10 0 Miss Blyth 1 1 0 Mr. Cumming 0 5 0 Mr. Elliott 1 1 0 Mr. Graham 1 0 0 Mr. Green 0 5 0 Mr. Haynes 1 1 0 Mr. Nicholson 0 5 0 Miss Padwick 0 10 0 Mr. Rouse 1 1 0 Mr. Thorn 1 0 0 Mr. Towley 5 0 0 Mr. Walker 0 10 0 Mr. Walther 0 5 0 Miss Wilson 1 1 0 May Sermons 30 10 0 For Widows' Fund 13 5 11 1894, 9d.</p> <p>Norland Chapel, Notting Hill. Mole of Collection 3 5 0</p> <p>Oxford Road Chapel. Twynford Hall Sub- sistence School, for Native Boy at Nagore, Gilbert Clarke 3 0 0</p> <p>Old Grace PL. Auxiliary Society. Rev. J. Davies. T. T. Curwen, Esq., Treas. Previously acknow- ledged 100 7 4 F. N. Johnston, Esq., for School at Mare 4 0 0</p> <p>Collected by Miss Helen M. and Miss Annie Cook. Mr. Ashby 0 10 0 Mr. Branscombe 0 10 0 Mr. Borge 1 1 0 Mr. Carter 5 5 0 Mr. Curwen 2 2 0 Rev. J. Davies 1 1 0 Mrs. Davies 0 10 0 Mr. Hardy 1 1 0 Mr. Heaps 0 10 0 Mr. Henry 0 5 0 Rev. S. Mead 1 1 0</p>	<p>Miss Meadows [years] Mr. Mitchell 1 1 0 Mrs. Morris 1 1 0 Mr. and Mrs. Nash 2 2 0 Mrs. Necombe 1 1 0 Mr. G. Ly 1 1 0 Mr. I. J. Smith 1 1 0 Mr. Hammedar 0 10 0 Mrs. Reed 1 1 0 Mrs. Hunt 1 1 0 Miss H. Kutz 2 0 0 Miss F. Hunt 1 0 0 Miss Kutz 0 10 0 Mrs. Smart 1 1 0 Mrs. N. Smith 0 10 0 Mr. Walters 1 1 0 Mrs. Walters 1 1 0 Mrs. White 0 10 0 Mrs. Williams 0 10 0</p> <p>Collected by Miss Miller and Miss Uwin. Mrs. Archer 4 10 0 Miss Chaslin 1 0 0 Mrs. Child 2 2 0 Mrs. Clark 1 1 0 Mrs. Charles Clark 1 1 0 Mrs. Corvally 0 10 0 Mr. Fabb 0 10 0 Mrs. Eden Fisher 2 2 0 Mrs. Gardner 2 2 0 Mrs. Green 0 10 0 Mrs. Honey 1 1 0 Mrs. A. Fred Le Mire 0 10 0 Rev. C. Morrison 1 1 0 Mrs. Muller 2 2 0 Miss Muller 1 1 0 Mr. Six 1 1 0 Mrs. Six 1 1 0 Mrs. Kato 0 10 0 Miss Sandington 0 10 0 Miss Towers 0 10 0 Mr. S. Underhill 1 1 0 Mr. W. Underhill 2 2 0 Miss Uwin 0 10 0 Mrs. Van Tonder 1 1 0</p> <p>Collected by Mr. E. J. Oaten. A. T. O. 4 10 0 Mr. A. M. Carter 0 10 0 Mr. B. J. Carter 1 1 0 Mr. F. Davies 0 10 0 Mr. H. Davies 0 10 0 Mr. F. Gardner 0 10 0 Mr. Livermore 0 10 0 Mr. Oliver 0 10 0 Mr. P. H. Pye Smith 0 10 0 M. D. 0 10 0 Mr. R. Pye Smith 0 10 0 Mr. A. Reed 0 10 0 Mr. J. F. Sabine 0 10 0 Mr. S. Smith 0 10 0 Mr. P. Smith 0 10 0 Mr. Woodhouse 1 1 0 Mr. Arnold Pye Smith 0 10 0 Mr. Arthur Pye Smith 0 10 0</p> <p>For School at Peshawar. Station Sunday School, Honorary 1 10 0 Miss Hall 0 10 0 Mr. Gardner 1 0 0 Mr. Underhill 0 10 0 Mr. Corvally 1 1 0</p> <p>Orange Street Chapel. Rev. R. E. Parnell. May Sermons 1 10 0 Subscriptions 1 10 0</p> <p>Sunday School. Mr. S. Reed, Treasurer. For New Ship 2 0 0 For Support of the Native Girl Chris- tiana Wright, in Mr. Lee's school, Trevandrum 4 10 0 Collected in Chancery 2 7 0 Mr. G. Reed's Class 1 10 0</p> <p>Reverend and Ours. Miss Redding 0 10 0 John Rogers 0 10 0 Jonathan Smith 0 10 0 Louisa Pinner 0 10 0 Emma Jones 0 10 0</p>
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[illegible]

Surrey Chapel.

Ladies' Maternal Association, for Mrs. Harding, for Native Teacher	10 0 0
Young Ladies' Working Party, for Mrs. Haffer, for Native Teacher	10 0 0
James Sherman, for a Child at Panyachalay, named Emma Louise Harding	3 10 0
Total	23 10 0

Frederick Chapel.

Mr. Burdett	2 3 0
Mrs. Cross	1 1 0
Mr. Glass	1 1 0
Mr. Riley	1 1 0
Collected by Miss Liddle	8 10 0

Sunday School.

Boys	2 15 0
Girls	2 2 0
Total	4 17 0

Frederick Chapel.

Rev. W. M. Statham, Pres.

Mr. W. W. Malden, Treas.

Mr. Bartlett, Secretary.

Subscribers.

Mr. & Mrs. Bartlett	2 3 0
Mrs. C. Bartlett	0 10 0
J. B. Berge, Esq.	2 2 0
Mrs. Blane	0 5 0
Mr. & Mrs. Carthaw	1 1 0
Mr. Chantler	1 1 0
Mr. Channon	0 10 0
P. S. Dixon, Esq.	1 1 0
Mr. Garwood	1 1 0
The Misses Gray	1 10 0
Mr. Harrod, jun.	1 1 0
Miss Hopkins	1 1 0
Mrs. Lowndes	0 10 0
Mr. Malden	1 1 0
Mr. Mitchell	2 1 0
Mrs. Morgan	1 1 0
Mrs. Humford	0 5 0
Mrs. Pitt	0 10 0
Mrs. Pratt	1 1 0
Mr. & Mrs. Radermacher	2 3 0
Mr. Rushworth	0 5 0
Rev. W. M. Statham	1 1 0
Mr. E. O. Symons	1 0 0
Mr. Walker	1 1 0
Mr. Watson	1 1 0

J. J. Hinchcliffe, Esq., for Dr. Legge's School, Hong Kong

Mrs. Radermacher, book

Collected by Miss Hepburn and Miss J. Stocken, for Miss Mul-
lins' School
For Widows' Fund
Annual Collections**Juvenile Auxiliary.**

Misses Dixon	0 14 7
Miss Isabel Radermacher	0 5 1
Miss Annie Pearson	0 5 1
Miss Clare	1 0 7
Mrs. Bayley	0 10 0
Miss Alice Chantler	1 14 11
Master Frank & Miss Florence Chantler	1 4 0
Miss Emily Chantler	0 11 4
Mrs. Brook	0 0 11

Mr. Frohlich	0 9 1
Master Perckham	0 7 0
Miss Rachel Carley	1 5 0
Miss Eleanore Carley	1 7 2
Miss Craney	0 4 0
Miss Lucy Dear	0 12 0
Miss Jennings	0 12 0
Master C. Howell	0 7 0
Mr. Tarry	0 15 0
Mr. Bartlett, in Memoriam	4 0 0
M. Bartlett	0 5 0
Miss Wake	0 5 0
Miss Hoolen	0 0 11
A Friend, per R. Williams	0 14 6
Mr. Edward Duke	0 10 0
Mrs. Addy	0 7 11
Miss Carthaw	0 9 8
Miss M. Statham	0 4 0
Miss Longlands	0 7 2
Miss S. A. Smith	0 7 2
Miss A. M. Lovett	1 0 2
Mr. Mitchell	3 5 0
Miss Burnett	0 2 0
Mr. Dowler	0 12 0
Miss Bacon	0 3 0
Mrs. Pratt	1 3 0
Miss Rushworth	0 2 0
Fractions	0 0 2

Cards.

Miss Radermacher

Schools.

Boys	14 15 1
Girls	5 3 9
Total	19 19 0

Exs. 120s. 11d.; 165d. 0s. 10d.

Union Chapel, Islington.

Rev. H. Allen.

W. R. Spicer, Esq., Treas.

W. H. Williams, Esq., Sec.

Annual Sermons 73 11 2
For Widows' Fund 30 5 0
Communion 16 11 7**Special for Churches in Madagascar.**

Hy. Spicer, Esq.	100 0 0
W. R. Spicer, Esq.	100 0 0
Jno Haycraft, Esq.	50 0 0
E. Madgwick, Esq., by desire of the late Miss Cooper	50 0 0
E. Taylor, Esq., for Native Girl at Cuddapah	2 0 0

Juvenile Missionary Society.

Miss Bruce, Treasurer.

Miss S. G. Spicer, Sec.

Collected by—

The Misses A. Bartholomew and A. Madgwick	3 0 11
Miss Chaplin	1 5 0
Miss Duthott	1 5 2
Miss Harle	1 10 0
Mrs S. Spink	1 1 0
Miss Hickie	0 11 2
Miss Sarah Spicer	3 12 9
Miss S. G. Spicer	0 4 0
Sunday School	12 5 10
A Friend	1 0 0
Total	22 12s. 1d.

To be appropriated thus, viz.

For Native Teacher Bakhanathan, at Coramptah	12 0 0
For Orphan Boy Samuel Christian, per Mr. Ashton, Madras	7 0 0
General Fund	7 12 1
Total	26 12s. 1d.

Donations & Subscriptions.

Mrs. Ashwell	2 2 0
Mr. Woodward	1 1 0

Collected by Miss Bartholomew.

Miss Bartholomew	1 1 0
Mrs. Duthott	0 10 0
Mr. Ely	0 10 0
Mr. Madgwick	5 5 0
Mr. Spicer, for Native Teacher E. Moffat	10 0 0
Mr. Spicer, for Native Teacher J. Watson	10 0 0
Mrs. Spicer	2 2 0
Mr. Wagstaff	0 10 0
Sums under 10s.	0 17 6

Collected by Miss Wagstaff and Miss E. Christie.

Miss Anderson	0 10 0
Mrs. Haycraft	0 10 0
Mr. Carter	1 1 0
Mrs. Carter	0 10 0
Miss Christie	1 1 0
Mr. Maltby	1 1 0
Miss Willett	1 1 0
Mrs. Exley	0 10 0

Collected by Miss Hone.

Mr. McMorran	1 1 0
Valentine & Coles' Establishment	5 0 0
Sums under 10s.	1 0 0

Collected by Mrs. Jennings and Mrs. W. Williams.

Captain Brown	0 10 0
Mrs. Goodbody	1 1 0
Mrs. Hall	0 10 0
Mr. Jennings	1 1 0
Mrs. Jennings	1 1 0
Mr. Leachman	1 1 0
Mrs. Leachman	1 1 0
Mr. H. Lee	1 1 0
Mrs. Pratt	0 10 0
Mr. S. Smith	1 1 0
Mr. W. Williams	1 1 0
Mrs. W. Williams	1 1 0
Sums under 10s.	0 7 0

Collected by Mrs. J. H. Lloyd.

Rev. H. Allen	1 1 0
Mr. J. H. Lloyd	1 1 0
Mr. Sulman	1 1 0
Mrs. Sulman	1 1 0
Mrs. Young	0 10 0

Collected by Miss Merry.

Messrs. Allpress	1 1 0
Mrs. Glover	1 1 0
Mrs. Henrichson	1 1 0
Mrs. Laby	1 1 0
Mr. R. S. Lander	1 1 0
Mrs. Merry	1 1 0
Miss Merry	1 1 0
Mr. Thos. Merry	1 1 0
Mr. E. Mullens	2 2 0
Mrs. Mullens	0 10 0
Miss Peckey	2 2 0
Mr. E. Smith	1 1 0
Mrs. E. Smith	1 1 0
Miss Vnelgar	0 10 0
Mr. Stephenson	1 1 0
Sums under 10s.	0 10 0

Collected by Miss Overbury.

Mr. Bamford	2 2 0
Mrs. Hall	0 10 0
Mr. Lamb	1 1 0
Mr. Overbury	1 1 0
Miss Overbury	0 10 0
Mr. W. R. Spicer	10 10 0
Mrs. W. R. Spicer	1 1 0
Mrs. Stone	0 10 0
Sums under 10s.	0 19 0

Collected by Mrs. John Owen.

Mr. Beckley	0 10 0
Mr. W. H. Bruce	1 1 0
Mrs. Dunn	0 10 0
Miss Lamb	0 10 0
Mr. J. Owen	1 1 0
Mr. T. Smith	2 2 0
Mr. L. Walters	1 1 0
Sums under 10s.	0 10 0

Collected by Mrs. Wain.

Mrs. Bramall	0 10 0
Miss Hick	1 1 0
Miss Huxley	0 10 0
Rev. Thos. James	1 1 0
Miss Lawrence	0 10 0
Mrs. Simkin	1 1 0
Mr. R. Watson	5 5 0
Mrs. E. Watson	1 1 0
Sums under 10s.	0 10 0

Collected by Miss Wright and Mrs. W. H. Williams.

Mr. Buchanan	1 1 0
Mr. Glover	2 2 0
Mrs. Haycraft	1 1 0
Mr. Moser	0 10 0
Mr. W. H. Williams	1 1 0
Mrs. W. H. Williams	0 10 0
Mr. Wright	1 1 0
Mrs. Wright	1 1 0
Miss Wright	0 10 0
Mr. H. E. Wright	0 10 0
Mr. A. E. Wright	1 1 0
Sums under 10s.	0 10 0

Mrs. Allen

Mr. Balch

Mr. Berry

Mr. Hickie

Mr. J. Sulman, jun.

Mr. H. W. Henderson

Mr. E. E. Wright

300s. 1s. 5d.

Union Chapel Society down.

Rev. J. Frost.

Missionary Box

Sunday School

17s. 2d.

Walthamstow.

Marsh Street.

Rev. J. Davies.

R. Cunliffe, Esq.

S. Ellis, Esq.

A. Foulger, Esq.

H. Foulger, Esq.

Mrs. Mare

Mrs. Peckey

J. F. Turner, Esq.

Do. Malagasy

Miss Turner, Clapham

Miss Turner

Miss Turner's Servants

Mission School

Rev. J. Davies

Collected by—

Miss Griggs

Miss Self

Prayer Meetings

M. E. Missionary Box

Miss Ashley

In Memoriam

E. A. Boyd, Esq.

Mrs. Carter

Collection in May

For Widows' Fund

[illegible]

Great Bowden.		Mr. Leach	0 4 0	Mr. Peck	0 10 0	Northwich Sunday	
Rev. G. W. S. Brown.		Mrs. Plagot	0 2 0	Mrs. Grant	0 10 0	School	1 10 7
Collections	2 0 2	Miss Wagh	0 2 0	Same under 6s.	3 12 0	Wilton Street Sun-	0 20 10
For Widows' Fund	1 14 0	Miss Shapard	0 1 0	For Widows' Fund	3 1 7	day School	
Done by a Friend	0 0 0	Miss C. Pickering	0 1 0	Sunday School	2 10 7	directed by Henry	0 10 0
		Ex. Is. 4d., 11d., 10s.		17d. 10s. 6d.		Huckley	
Collected by—		Knappworth Street Chapel.		Chester.		Collections on Sab-	
Mrs. Brown, loan	1 10 0	Rev. H. Martin.		Commonhall Street Inde-		bath and Public	
Mrs. Worsley, loan	0 10 0	Subscribers.		pendent Chapel.		Meeting	
Mrs. Dimock	0 10 0	Mr. C. Beldam	1 0 0	Rev. T. Peters, President.		For Widows' Fund	
Mr. Worsley (A.)	0 10 0	Miss Beldam	1 0 0	Mr. A. Dodd, Secretary.		Loss Expenses	
Mr. J. Cusumano's	0 4 0	Miss E. Beldam	1 0 0	Collections	4 13 4	Losses other Societies	
son	0 4 0	Mr. W. Abbott	1 0 0	Subscribers.			
Miss Class of Girls	0 5 0	Mrs. Carter	1 0 0	Miss Walker	1 1 0		
Good	0 5 0	Mrs. Gimson	0 5 0	Mr. W. Williams	1 1 0		
Miss Chapel's Box	0 1 7	Mr. Wand	0 3 0	Rev. T. Peters	0 10 0		
W. Is. 11d.		Mrs. G. Titchmarsh	0 5 0	Mr. J. Perry	0 10 0		
		Mrs. Howard	0 5 0	Mr. J. O'Keefe	0 10 0		
Collected by—		Collection	7 4 0	Mr. Rogers	0 10 0		
Linsell		Collected by Miss	0 0 0	Mrs. Rogers	0 10 0		
Boxes.		Mr. South	0 7 0	Mrs. Linsell	0 0 0		
Mr. Bicker		Mr. Bicker	0 5 11	Master R. Knowles	0 0 0		
Mr. Wand		Mr. Wand	0 1 11	Collected by—			
Miss Carr		Miss Carr	0 2 0	Mrs. Peters	1 5 0		
14d. 7s. 10d.				Mrs. Mansgrave	0 15 1		
Stam.				Miss H. Preston	0 0 2		
Rev. J. B. Callow.				Miss Bather-Preston	0 0 1		
Subscriptions and				Donation	0 2 0		
Collected				Collection in City			
Miss Slack				Mission Sunday			
Mr. Butler				School	0 17 4		
Collected by—				Ex. Is. 9d., 10d. 10s. 6d.			
Miss Whiting				Congleton.			
Miss Butcher				Rev. J. Moore.			
Sunday School Box				For Widows' Fund	1 15 0		
and Boxes of S. S.				B. Radley, Esq.	1 1 0		
Children (8 years)				B. Mackery Esq.	0 10 0		
7d. 2s. 6d.				Dr. Bories	0 10 0		
Wichech.				Mr. Pattison	0 5 0		
Rev. James Smith.				Rev. Jos. Moore	0 10 0		
Mr. E. R. Schofield, Treas.				Miss Ingles's Box	0 0 0		
Sunday School Box				M. Is.			
Public Services				Dunstable.			
Miss Harman				Rev. J. T. Barker, B.A.			
Mr. Schofield				Collections	2 1 0		
Miss Mill				Juvenile Society	3 10 0		
Ex. Is. 6d., 11d. 10s. 1d.				6d. 11s. 6d.			
ONESHIRE.				Macclesfield.			
M. Is. for Madagas-				Towaley Street Chapel.			
car				Rev. J. Moffett.			
Altrincham.				Annual Collection	10 12 0		
Rev. W. B. McWilliam.				Collected by—			
Contributions, loan				Miss Shatwell	2 17 0		
Expenses				Miss Brownward	4 0 0		
Birkenhead and Wirral				Sunday School Boxes	0 10 0		
Auxiliary.				Missions & Prayer			
A. H. Cowie, Esq., Treas.				Meetings	2 0 0		
Rev. J. Mann, Secretary.				Mr. Robert Rankine	2 0 0		
Hamilton Square Chapel.				Mr. John Stowell	1 1 0		
Rev. James Mann.				Mr. Robt. Bradbury	1 1 0		
Collected by Mrs. Legge.				Mr. J. W. Lane	1 1 0		
Mr. A. Macfie, Esq.				Mr. Jas. Griffiths	0 10 0		
T. A. Hope, Esq.				Mrs. Mathews	1 0 0		
T. L. Morcroft, Esq.				Mrs. Woodward	0 10 0		
Mr. Shepherd				Collected by Miss B.			
Mr. Minson				Lowe	0 12 4		
Mr. McKay				Mrs. Potts	1 0 0		
Miss Jones				Rev. Jos. Moffett	0 10 0		
Mrs. Legge				2d. Is. 7d.			
Mr. H. J. Legge				Northwich.			
Mr. Gray				Rev. James Jones, B.A.			
Captain Ward				Collected by Mrs. Mothwell			
Mr. McCreey				Mr. Fletcher	1 1 0		
Mrs. McGreey				Mr. Thomas	1 1 0		
Mr. J. Peck				Mr. Hurst	1 1 0		
Mr. Blake				Mrs. Carnes's	2 0 0		
Mr. Cumber				Mr. Thom. Pass	1 10 0		
Mr. McMulle				Miss Okeil	1 1 0		
Mr. Mackintosh				Mrs. Mothwell	1 1 0		
Mr. Fisher				Mrs. Hurst	0 10 0		
Mr. Rogers				Mr. Johns	0 10 0		
Miss Legge				Mrs. Leigh	0 10 0		
Rev. James Mann				Mrs. Westou	0 10 0		
Mr. Watson				Mrs. Willett	0 10 0		
Mr. Shaw				Miss Fletcher	0 10 0		
				Miss Johnson	0 5 0		
				Mr. Garner	0 5 0		
				Miss Garner	0 5 0		
				Miss Lowe	0 5 0		
				A Friend	0 5 0		
				Friend to Altrincham	0 5 0		
			</				

Hamover Sunday School Juvenile Missionary Society, per Miss Barlow.

Mr. John Williams	0 10 1
Miss Clara	1 11 1
Miss W. Williams	0 8 1
Miss Harlow	0 10 1
Miss B. Pinder	0 4 1
Miss A. Pinder	0 4 1
Mrs. M. S.	0 4 1
Mr. John Barwent	0 2 1
Miss Roberts	0 2 1
Miss Wals	0 2 1
Miss M. Braddock	0 1 1
Miss M. George	0 1 1
Miss Percival	0 0 1

Boxes.

Miss Roberts	1 17 11
Miss Williams	0 8 1
Master McCare	0 8 1
Miss Leach	0 4 1
Miss Longton	0 3 11
Miss Barrow	0 2 1
Miss Braddock	0 1 1
Miss M. Knott	0 1 1
Miss E. Metcalf	0 1 1
Mr. R. Hapth	0 1 1
Mr. J. Hachfield	0 0 1
Miss McGeorge	0 0 1
Miss Leigh	0 1 1
Mrs. M. H.	0 0 1
Fractionals	0 0 1

11. 11s. of above for Support
of an Indian Girl.
For Widows' Fund 7 5 1
87. 12s.

Orchard Street Chapel.

Rev. A. Clark.

Collections 10 18 7

Subscribers.

Rev. A. Clark	1 1 0
Mr. J. Burtinshaw	1 1 0
Mr. John Mague	0 10 0
Mrs. Priestnall	0 10 0
Mr. John Brown	0 5 1

Boxes.

Miss Cappeditch	0 8 6
J. C. & J. P. Wilde	0 11 2

184. 7s. 1d.

Beaton Mersey Chapel.

Rev. S. Hooper.

Collections	64 18 2
Sunday School	2 11 1

62. 10s. 6d.

Tabernacle Chapel.

Rev. J. T. Woodhouse.

Collections 7 7 8

Chandle Chapel.

Rev. R. C. Linsden, F.R.G.S.,
F.R.A.S.

Collections 33 6 11
For Widows' Fund 1 18 1

Collected by Mrs. Panka.

Mrs. Munn	2 0 0
Mrs. Hodgkinson	2 0 0
Mr. Kendal	2 0 0
Mr. A. Kendal	2 0 0
Mr. B. B. Kendal	1 0 0
Mrs. Turner	1 0 0
Mrs. Smith	1 0 0
Mr. Fothergill	2 2 0
Mrs. Linsden	0 10 0
Mrs. Panka	0 10 0
Mrs. O. Ingham	0 10 0
Mrs. Pope	0 10 0
Mrs. Nield	0 5 0
Mrs. Laycock	0 5 0
Mrs. Hughes	0 5 0
Dr. Mould	0 5 0
Sum under 4s.	0 17 0

812. 2s.

Hatherlow Chapel.

Rev. W. Urwick, M.A.

Collections 7 2 8

Boxes.

Miss Ward	4 13 0
The Misses Richard- son	0 15 0
Mr. Urwick's Chil- dren	0 10 1
Master A. Fallows	0 10 1
Miss Fidler	0 6 1
Mrs. Barber	0 4 1
Mrs. Williamson	0 4 1
Sunday School	0 11 1

12. 12s. 1d.

Collection at Public
Meeting at Han-
over Chapel 12 0 0
Ex. 11s. 147. 12s. 8d.

CORNWALL.

West Looe.

Legacy, under the
Will of the late
Miss Ellis. Jewes 10 0 0

CUMBERLAND.

Auxiliary Society.

W. Wilson, Esq., Treas.

Carlisle.

Lowther Street.

Collections 9 4 9

Subscriptions.

Messrs. P. Dixon and Sons	5 0 0
J. Anson, Esq.	2 2 0
T. Hodgson, Esq.	1 1 0

Boxes.

Miss Nanson	0 10 0
Master J. R. Waters	0 8 0
Mrs. Bulmore	0 7 0
Master R. H. Haylock	0 6 0
Miss H. Stach	0 5 0
Miss E. Norman	0 4 0
Mr. J. Greenop	0 4 0
Miss Gibson	0 2 0
Miss Dench	0 2 0
Miss Heywood	0 1 0

171. 12s. 1d.

Wiltshire.

W. Wilson, for Na-
tive Teacher Jos.
Halliwell 10 0 0
171. 12s. 1d.

DERBYSHIRE.

Auxiliary Society.

T. L. Harrison, Esq., Treas.

Help.

Collections 10 5 2
For Widows' Fund 1 4 1

Subscribers.

Miss Harrison	1 4 4
Miss Clarke	0 15 0
Miss Brown, Box	0 13 1
Miss Wolstenholme	0 8 0
Master Croft	0 4 0

Ex. 1s. 11d., 12. 12s.

Curber.

Per J. R. Hulme,
Esq. 12 12 0
12. 12s.

Asbourne.

Per J. Pech, Esq.

Balance of Contrib-
utions 2 4 0

Buxton.

Congregational Church.

Rev. T. G. Potter.

Annual Collections 8 0 0

Missionary Boxes.

Miss Potter's Class	0 12 0
Master A. N. Hunt	0 8 0
Mrs. Thompson	0 1 0
Master W. D. War- die	0 8 0
Miss Emily Dodd	0 2 1
Miss S. E. Turnell	0 2 1
Master S. L. Tar- nell	0 2 1

4. 12s. 8d.

Derby.

London Road Chapel.

Rev. H. Ollard.

For Widows' Fund 4 0 0

Dronfield.

Collections 1 0 0
Mr. and Mrs. May 1 1 0
2. 1s.

DEVONSHIRE.

Appledore.

Rev. A. C. Moorman.

Collected by Miss S.
H. Swindale 1 0 0

Collected by Mrs. Day.

Mr. Craggie	0 10 0
Mr. W. Clibbess	0 2 0
Rev. A. C. Moorman	0 5 0
Mrs. Pannay	0 5 0
Sunday School	0 5 0

Ex. 1s. 6d., 2. 12s.

Barnstaple.

T. W. M. W. Guppy, Esq.,
Treasurer.

Cross Street Sunday Schools	8 0 4
Juvenile Association	0 15 0
Hickington Sunday Schools	1 2 0
Annual Meetings	15 0 0
For Widows' Fund	1 3 0
Sacramental Fund	2 0 0

Subscribers.

Mr. Guppy	2 10 0
Mrs. Stiff	0 10 0

Collected by—

Miss Skarland	4 1 0
Mrs. Beare	0 15 0
Miss Julia (Griffin)	1 15 0
Miss Agnes Milroy	3 11 11
Miss Bollenberry	0 8 0
Miss Edwards	0 6 0

Boxes.

Miss Stewart	0 15 0
Mr. M. Gridge	0 2 1
Miss Noddington	0 11 0
Miss E. B. Coster	0 2 0
Miss Lock (2 years), for New Chapel in Pillachy, India.	0 15 0
Rev. T. Haslam	0 15 0

Ex. 1s. 6d., 2. 12s.

Bideford.

Rev. Wm. Clarkson.

Collections at Public
Meeting and Ser-
mons 10 0 0

Miss Pittman, per
Rev. W. Clarkson 4 0 0
For Widows' Fund 1 12 0
Annual Subs. 4 10 0
Collections by Ladies 4 1 0
Ditto, from Sunday
School 4 10 0

101. 1s. 1d.

Dartmouth.

Mr. A. Macey, Treasurer.

Missionary Sermon	4 0 0
Public Meeting	3 15 0
Sunday School	0 5 1

J. Windcutt, Esq.

for Native Teacher
Thomas Stoner 10 0 0
Collected by Mrs.
Neck, for Child
Hannah Venning 1 0 0
Mrs. Neck 1 3 0

Collected by—

Miss Neck	1 1 1
Miss M. Pound	1 1 1
Miss A. Pound	0 10 0
Mrs. Goussard	0 15 0

Boxes.

Miss Coombe	0 10 0
Miss H. Fox	0 4 1
Master A. G. Macey	0 1 0

Ex. 1s. 6d., 2. 12s.

Dorset.

Rev. T. Collett.

Collection	4 0 0
Miss Robertson (A.)	1 1 0
Prus. a Working Society	1 0 0
Miss Anderson	0 4 0

Mrs. 1s. 6d., 2. 12s.

Messrs. Allen's School,
Plantation House.

Collected by—

Master Parkyn	1 1 0
Master Barrett	0 10 0
Master Popham	0 5 0
Master Broad	0 7 0
Master Macdon	0 7 0
Master Webster	0 7 0
Master England	0 3 0
Master Pearce	0 3 0
Master Allen	0 2 0
Master Guddenough	0 1 0

Smaller Bums 0 4 0

Monthly Collections 1 0 0

Collection after Our-
cert 2 0 0

Proceeds of Work-
ing Meeting 1 0 0

Boxes.

School	0 6 0
Master J. Tuckwell	0 4 0
Miss Baynard, (D.)	0 1 0

Ex. 1s. 6d., 2. 12s.

Exeter.

Castle Street Chapel.

Rev. D. Hewitt.

Collections 8 4 0
For Widows' Fund 0 10 0

Subscribers.

Mr. Brooking	0 10 0
Mr. Colson	0 10 0
Mr. Coombs	1 0 0
Mr. Evans	1 0 0
Mr. Glyde	1 0 0
Miss Gayde	0 20 0
Mr. Heathcote	0 20 0
Rev. D. Hewitt	1 1 0
Mr. Hooker	0 10 0
Mrs. Jones	1 1 0
Miss Lee	0 10 0
Miss Linford	0 10 0
Mr. Linford	0 10 0
Mr. Roberts	0 10 0
Mr. Sherrard	1 0 0
Mrs. Simmons	0 10 0
Miss Taber	0 10 0
Mr. Traffy	0 10 0

Collected by—

Miss Hooker	1 11 0
Miss Linford	0 10 0
Miss Tanner	0 15 0
The Misses Law	1 1 0
Young Ladies	1 1 0

Boxes.

Miss Windcutt	0 1 1
Master W. Hodge	0 0 0

Donations.

A Friend	20 0 0
A Friend	20 0 0

<p>Wendell 0 10 and, per Mr. ford 1 0 0</p> <p>Sunday School. 1 14 8 2 16 10 Rev. H. G. Ed.</p> <p>Enmouth. Cherbury Chapel. of Auxiliary 0 11 2 Money Coll. 2 18 2 at Boxes 1 0 7 Spargue, Esq. 2 0 0 Id. Perrian 1 0 0 Id. Id.; Id. Id.</p> <p>Hendon. Rev. J. Mosley. A. Fisher 1 1 0 and to Mission 1 1 0 C. Mosley 1 1 0 J. Mosley 1 1 0 J. Nichols 1 1 0 Tovey 0 10 0 mission 0 0 7 day School 1 0 0 all Bums 0 14 0 Money Boxes 0 0 0 Id. Id.; Id. Id. Id.</p> <p>Ilfracombe. Id. O. Waterman, M.A. Subscribers. W. G. Waterman 1 1 0 Id. for Mad- gover 1 1 0 M. Galsworthy 1 0 0 M. Pann 0 10 0 Collected by Miss Cole. Id. Rogers, Esq. (Monthly) 0 0 0 Id. & Monthly Papers 1 10 0 Collected by Miss Jones. Id. & Month Papers 1 10 0</p> <p>Missionary Boxes. Id. Quicks 0 2 0 Id. News 0 0 0 Id. & Mission 0 0 0 Id. Jones 0 0 0 Id. Day 0 0 0 Id. M. Branks 0 0 0 Id. J. C. Smith 0 0 0 Id. Box 0 0 0 Id. Id. Id.</p> <p>Ilfracombe. R. Bulwell, Esq., Treas. Id. at Public Meeting 4 11 0 Id. School 4 0 0 Missionary Boxes 1 7 0 Collected by Miss H. Id. and Miss Id. Worth 0 0 0 Id. Miss Emily Id. for Fe- male Education Id. Id. 1 11 0</p> <p>Subscribers. Id. Tulliot, Esq. 2 2 0 Id. Tulliot 2 2 0 Id. Bulwell 1 1 0 Id. B. Adams 0 10 0 Id. Id.; Id. Id. Id.</p> <p>Newton Abbot. Salem Chapel. Rev. W. Currie. Id. Id. 4 1 0 Id. Meeting 0 11 0</p> <p>Subscribers. Id. B. Adams 1 0 0 Id. Bulwell, Esq. 1 0 0 Id. B. Adams 0 10 0 Id. Id.; Id. Id. Id.</p>	<p>Mr. J. Bayly 1 1 0 Mr. Conway 1 1 0 Mr. Parson 1 1 0 Miss Parson 1 1 0 Mr. Tabbs 1 1 0 Mr. K. E. Jackson 1 0 0 Mr. J. Windeath 1 0 0 Mr. Slater 0 10 0 Sums under 10s. 0 15 0</p> <p>Collected by Miss Saw. Sums under 10s. 1 1 10</p> <p>Sunday School. Mr. F. Morrish. Id. Jasper, Class. 1 0 0 Id. School 1 10 10 Id. Thomas, Class 1 15 0 Id. School 1 0 0 Id. Class 0 12 0 Id. School 1 10 7</p> <p>Branch Sunday School. Mount Street. Mr. Philman. Id. Three Children, William Jasper, Sarah Jasper, and George Coleman Philman, Id. Mr. Bayly's school. Id. Id.</p> <p>Girls 4 10 0 Id. Boys 0 0 0 Id. Collection 0 0 0 Id. Mr. Philman 1 0 0 Id. Id. Id.</p> <p>Union Chapel. Rev. C. P. Symes, B.A. Id. Collections 11 10 0 Id. United Communion Service 0 0 0 Id. Mr. Pearce 1 1 0 Id. Mr. Polkingborne 1 1 0 Id. Miss Payne 1 1 0 Id. Rev. C. B. Symes 1 0 0 Id. Mr. J. Armstrong 0 10 0 Id. Mr. W. Armstrong 0 10 0 Id. Mrs. Parley 0 10 0 Id. Mr. N. V. Moore 0 10 0 Id. Sums under 10s. 0 0 0 Id. Mr. H. W. Graville, Id. Missionary Box 0 0 0 Id. Collected by Miss Id. Bayly, towards Id. the Schools of the Id. Rev. P. Bayly, Id. Mayor 4 0 0 Id. Id. Id.</p> <p>Batter Street Chapel. Rev. E. Hipwood. Id. Collections 2 10 0 Id. For Widows' Fund 2 0 0</p> <p>Subscriptions. Id. Mrs. W. Lascombe 4 0 0 Id. Mrs. Sparks 1 1 0 Id. Mrs. Sparks, for Id. Anna Maria Id. Sparks, at Santha- Id. pooram 0 0 0 Id. Mr. F. W. Harris 0 10 0</p> <p>Boxes in Sunday School. Id. Boys 2 1 7 Id. Girls 2 1 11 Id. Id. in Willow Id. Street School 0 0 0 Id. Juvenile Service, Id. Sunday School 0 12 0 Id. Mr. M. Id. (Sub.) 0 10 0 Id. Collected by Miss M. Id. White 1 1 2</p> <p>Collected by— Id. Miss Thomas 1 1 0 Id. Miss Storer 1 0 0 Id. Miss Davy 0 0 0 Id. Miss Danby 1 0 0 Id. Miss Hawk 0 11 0 Id. Miss Adams 0 11 0</p>	<p>Children's Missionary Boxes. Id. Edwin Aris 0 0 0 Id. James Mahin 0 0 0 Id. Amelia Eager 0 0 0 Id. Ellen Lay 0 0 0 Id. Id. Id. Id.</p> <p>Stonchons. Emma Place Chapel. Rev. — Roberts. Id. Collections 4 17 1</p> <p>Deronport. Rev. B. W. Carpenter. Id. Princess Street Chapel. Id. Collections 1 10 0 Id. For Widows' Fund 1 0 0</p> <p>For the New Ship. Id. Collections, Sunday Id. Schools 0 10 0 Id. Collected by Master Id. Crough 0 12 0</p> <p>Collected by Miss Barnett. Id. Mrs. Trant 0 10 0 Id. Sums under 10s. 0 11 11</p> <p>Collected by Miss Clarke. Id. Rev. B. W. Car- Id. penter 0 10 0 Id. Mr. J. C. Clarke 0 10 0 Id. Id. Id. Missionary Id. Box 0 10 0 Id. Sums under 10s. 1 0 0</p> <p>Collected by Miss Hall. Id. Mr. Tralene 1 0 0 Id. Sums under 10s. 0 10 0</p> <p>Id. Miss Ough, Min- Id. istery Box 0 7 0</p> <p>Collected by Miss Wood. Id. Mr. Bourne 1 1 0 Id. Miss Peak 1 0 0 Id. Mrs. Davis 1 0 0 Id. Mr. Greenlock 0 10 0 Id. Mrs. Colman 0 10 0 Id. Sums under 10s. 0 0 0 Id. For Union School Id. at Santhapooram 1 0 0</p> <p>Collected by Mrs. Moss. Id. Captain Gomerwill, Id. R.N. 1 0 0 Id. Sums under 10s. 1 0 11</p> <p>Collected by Miss Wood. Id. Mr. Rawling 1 0 0 Id. Miss Berryman 0 10 0 Id. Mrs. Steward 0 10 0 Id. Mrs. Eay 0 10 0 Id. Sums under 10s. 0 10 7 Id. Id. Id. Id.</p> <p>Wycliffe Chapel. Rev. H. F. Holman. Id. Collections 0 10 0 Id. For Widows' Fund 1 0 0</p> <p>Collected by— Id. Miss Berens Holmes 0 11 0 Id. Master A. Williams 0 0 0 Id. Female Bible Class 1 10 0 Id. Sabbath School 1 10 0 Id. Katie</p>
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Master A. Pease 1 11 0
The Family of Mr. Haywood 1 0 0
Mrs. G. Marten 0 7 4
Miss M. Morley 0 5 0
M. G. 7d.

To be thus appropriated—
Native Boy Samuel Chapman 0 0 0
Two Native Girls in Mr. Bruceway's School 0 0 0
General 20 0 7
Total 219 10 3

Claremont Chapel Auxiliary.

Rev. W. Guest, President.
Mr. S. Raddington, Jan., Treasurer.
Mr. Theo. S. Adams, Sec.

Collected by Mrs. Gale Smith.
Rev. W. Guest 1 1 0
Mrs. Railway 1 1 0
Mr. Owen 1 1 0
Mr. James 1 1 0
Mr. Geo. Drew 1 1 0
Mr. Snellgar 1 1 0
Mr. Hall 1 1 0
Mr. G. Hotjesman 1 1 0
Mr. Barton 1 1 0
Mr. Currier 0 10 0
Mr. C. Ross 0 10 0
Miss M. Ross 0 10 0
Mr. Gilra 0 10 0
Mr. Barnes 0 10 0
Sum under No. 1 7 0

Collected by Mrs. Kimball.

Mr. S. Raddington, Jan. 0 2 0
Mr. H. 1 0 0
Mr. Oden 1 1 0
Mr. Ward 1 1 0
Ditto, omitted to last report 1 1 0
Mr. Pease 1 1 0
Mr. Kimball 1 1 0
Mrs. Foster 0 10 0
Mrs. Thomas 0 10 0
Sum Mrs. Barnes 0 10 0
Mr. T. S. Adams 0 10 0

Collected by Mrs. Lomas.

Mrs. Combs 0 10 0
Mr. Lee 0 10 0
Mr. W. Blantley 0 10 0
Mr. P. Blantley 0 10 0
Sum under No. 0 14 0

Collected by Miss Hill.

Mr. Hill 0 0 0
Mr. Turner 0 10 0
Sum under No. 1 10 0

Boxes.

Master Montridge 0 3 0
Mrs. Griffin 0 11 0
Annual Sermons 98 0 1
For Widows' Fund 12 10 0
Claremont Sunday School 10 0 0
Denmark Terrace 0 0 0
Ditto 0 0 0
M. G. 14d. 11d.

S. Y. Coverdale Chapel.

Rev. A. Price.

Collected by Mrs. Keith.

Mr. Black 1 1 0
Mr. J. W. Walla 1 1 0
Mr. W. Keith 1 1 0
Mrs. Tindale 0 10 0
Mrs. Hawkins 0 0 0
Miss Allen, 907 Box 0 4 0
Sunday School 0 3 3
Collection 5 0 0
M. G. 12d. 10d. 6d.

Green Chapel.

Rev. R. D. Wilson.

Ladies' Auxiliary.

Mrs. Clapp, Treasurer.

Miss A. Barn, Secretary.

Collected by—

Miss Barn 0 10 0
Miss A. Barn 7 10 11
Mrs. Southam 7 10 0
Mrs. Clapp 12 0 0
Miss Hanks 4 10 0
Miss Jones 3 17 0
Miss Murray 1 10 0
Miss Edwards, Missionary Box 4 0 0
Mrs. Frooth, ditto 0 0 0
Mrs. Ross, for the Support of Three Native Children in India 10 0 0
Mr. Clark, for One ditto 0 0 0
For the Support of the Native Teacher John Cross 10 0 0
Sermons in May 40 17 11
For Widows' Fund 20 0 0
Young Men's Branch 10 17 11
Youthful Branch 14 0 0
Sabbath Schools 37 10 11
For New Ship 24 11 10
Palm Meeting 10 0 0
Exc. 24d., 7d. & 7d. 11d.

Green Hill Chapel.

Rev. A. McMillan.

T. S. Fisher, Esq., Treas.

May Sermons 20 0 0

For Widows' Fund 10 7 1

Subscribers.

Mrs. Redden 1 1 0
Mr. Burr 1 1 0
Mr. Brantstone, Esq. 1 1 0
Mrs. M. Brantstone 0 10 0
N. Smith, Esq. 1 0 0
Miss Brown 2 0 0
Miss E. Brown 0 10 0
Mr. Judy 0 10 0
T. S. Fisher, Esq. 1 1 0
Miss McMillan 1 1 0
Miss Manning 1 1 0
Miss Palmer 1 1 0
E. Polk, Esq. 1 1 0
Mr. Reed 1 1 0
Small Amounts 0 9 0

Collected by—

Mathers' Monday Bible Class 2 0 0
Miss Hearn 0 11 0
Mrs. Rutland 0 0 0
Mrs. Gutteridge 0 10 0
Master Gutteridge 0 0 0
Miss M. Rutland 1 0 0
Miss Carter 0 10 0
Miss Gifford 1 2 0
Miss Brantstone 1 1 0
Mrs. Wood 2 0 0
Mrs. Watson 0 10 0
Mrs. Webster 1 1 0
Sunday School 23 0 0
Senior Class 0 10 0
Juvenile Association 1 10 0
Total, M. G. 11d.

Green Court, Drury Lane.

Rev. Dr. Cunningham.

Sunday School, for Native Teacher Mr. Shangkoo 10 0 0

Donner Chapel, Shadwell.

Rev. J. Bowyer.

Sabbath School 0 10 0

Eclectic Chapel Auxiliary.

Rev. J. B. Pearsall, Pres.

O. R. Smith, Esq., Treas.

Miss A. Devanish, Secretary.

Annual Collection 0 0 0

Miss Arnold 0 0 0

Mr. Albion 0 0 0

P. Bedford, Esq. 1 0 0

J. Bradley, Esq. 1 0 0

Mrs. Davies 0 1 0

Mrs. J. Burgess 0 10 0

Miss F. Burgess, 101 Box 0 1 10

Widge Cantal 0 10 0

Miss Carter 0 0 0

Mr. Cooper 0 10 0

Miss Devanish 2 0 0

Miss A. Devanish 2 0 0

Mr. F. Inwing, Esq. 1 1 0

Mr. Fleming 1 0 0

A Friend 0 10 0

Mrs. Gibbs 0 0 0

Mrs. Grimes, Box 0 0 0

Mrs. G. G. 0 0 0

Mrs. Harwood 0 0 0

Mrs. Heaslop 0 10 0

J. Howell, Esq. 2 0 0

Mr. Hopwood 0 1 0

Mrs. L. Jones 0 10 0

Mrs. Kendrick 0 0 0

Mr. Kent 0 0 0

Mr. Kershaw 0 0 0

Mr. Lee 0 0 0

Mr. Liberty 0 10 0

Mrs. Lucas 0 0 0

Miss Martin 0 0 0

Mr. Martin 0 0 0

Mrs. Marshall 0 10 0

Mrs. Menzies 0 10 0

Mr. Nichols 0 0 0

Miss Palmer, Box 0 0 0

Rev. J. H. Pearsall 2 0 0

Miss Pearsall 0 0 0

Mrs. Perry 0 0 0

Mrs. P. 0 0 0

Miss P. 0 17 0

Miss Rose 0 1 0

Julia Sargent, Box 0 0 0

Mr. Shayer 0 0 0

C. H. Smith, Esq. 20 0 0

W. G. Smith, Esq. 20 0 0

B. W. Smith, Esq. 1 1 0

John T. Smith, Esq. 1 1 0

Mrs. Stamp 0 10 0

Mrs. Stamp, Box 1 1 1

Mr. Stamp 0 0 0

Mrs. S. 0 0 0

Mrs. Thomas, Box 0 0 0

Mrs. Van 0 10 0

Mr. Wallace 1 0 0

Mrs. Ward 0 0 0

Mrs. Warren 0 0 0

Mrs. Whitford 0 0 0

Mrs. Williams 0 0 0

For Widows' Fund 10 0 0

Sunday School 20 11 0

Miss Daniel, Box 0 0 0

Farrington Street 0 0 0

Ditto, for the Ship 0 0 0

Mr. Phillips 0 0 0

Collected by Mrs. Bennett.

Mr. Medwin 0 0 0
A Friend 0 0 0
Mrs. Gray 0 0 0
Mr. Theo. Bennett 1 10 0
Miss Bennett 0 0 0
Mrs. Gorbell 1 0 0
Mrs. Stomfield 2 0 0

Coll. by Misses Gurnham.

Mrs. Oron 0 10 0
A Friend 0 10 0
Dr. Mann 0 0 0
Mr. Brook 0 0 0
Mrs. Gorbell 1 0 0
Mr. G. 0 0 0
Mrs. G. 0 0 0
Mrs. Floy 0 10 0
Mr. Heard 0 10 0
Mr. Floy 0 10 0
Mr. Peak 0 10 0
Mr. Brown 0 10 0
Mr. Hunt 0 10 0
Mr. Atkins 0 10 0
Mr. Allen 0 10 0
Mrs. Gurnham 0 10 0
Mr. Gurnham 0 10 0
Miss Gurnham 0 10 0
Mr. James Gurnham 0 0 0
Mrs. Duce 0 0 0
Mr. Duce 0 0 0
Mr. P. 0 0 0
Mr. G. 0 0 0
Mr. G. 0 0 0
Small Sum 0 0 0

Collected by Miss Carroll.

Mr. E. G. Welch 1 0 0
Mr. Matthews 0 0 0
Mrs. G. 0 0 0
Mrs. W. 0 0 0
Miss S. Carroll 0 0 0

Collected by Miss Pollard.

Mrs. J. L. Smith 1 0 0
Mr. W. Smith 1 0 0
Mr. White 0 10 0
Mr. Josiah Pollard 0 10 0
Mrs. Hodgman 0 0 0
Mrs. Rich 0 0 0

Boxes.

Mrs. Barnard 1 10 0
Master G. 0 0 0
Miss Collins 0 0 0
Mrs. Lake 0 1 10
Miss Hall, Collection for the New Ship 0 10 0
M. G. 12d. 11d.

Peter Lane.

Welsh Chapel.

Contributions 2 0 0

Summer Chapel, Farringham.

Rev. A. W. Bell.

May Sermons 20 10 0

For Widows' Fund 10 0 0

Ladies' Branch.

Mrs. Robt. Treasurer.

Miss Reid, Secretary.

Subscribers.

Mrs. Baylis (the late) 1 0 0
Mrs. Bell 1 0 0
Mrs. Betts 1 0 0
Mrs. Brumhall 1 0 0
Mrs. Harrett 0 10 0
Mrs. Briggs 0 10 0
Mrs. Burgess 0 10 0
Mrs. C. 0 10 0
Mrs. D. 1 1 0
Mrs. Fairhead 0 10 0
Mrs. Field, Camden Grove 0 10 0
Mrs. Green 0 10 0

Falcon Square Chapel.

Rev. J. B. Hall.

Mr. W. Blomfield, Treas.

Mr. C. Goodyear, Secretary.

May Sermons 20 5 0

For Widows' Fund 0 0 0

Juvenile Sunday School 0 0 0

Miss Grove	0 10 0
Mrs. Hammond	1 0 0
Mr. & Mrs. Haws	1 0 0
Mrs. Hewlett	1 1 0
Mrs. Wm. Jones	1 1 0
Miss M. E. Jones	1 1 0
Addiscombe	1 1 0
Mrs. Lancaster	0 10 0
Mrs. A. Marshall	0 10 0
Mr. Moola	1 1 0
Mrs. Nutting	0 10 0
Mr. G. Nutting	0 10 0
Mr. Phillips	0 10 0
Mr. J. T. Read	1 1 0
Mrs. J. T. Read	0 10 0
Miss Reid	0 10 0
Mrs. & Miss Stokes	0 10 0
Mrs. H. W. Smithers	0 10 0
Mr. E. Vincy	0 10 0
Mrs. Wild	1 1 0
Miss Wood	0 10 0
Mrs. Waterman	0 10 0
Subscriptions under	
10s.	0 0 0
For the Ballary Or-	
phan School	0 5 0
Mrs. Haldane, for	
Ballary Schools	0 10 0
Ex. Ac., 364. 10s. 6d.	

Male Branch.

Mr. Hammond, Treasurer.	
Mr. Marshall, Secretary.	
Subscriptions	21 12 0
Mrs. Haldane, for	
Native Teacher W.	
H. Collyer	0 10 0

Juvenile Society.

Rev. E. W. Batta, President.	
Miss Haws, Treasurer.	
Miss Green, Secretary.	

Collected by—

Misses E. & A. Haws	0 10 0
Misses A. S. Haws	
and Palmer	1 0 0
Miss A. Read	0 0 0
Miss Rider	0 2 0

Boxes.

Misses Bennett	0 0 0
Master Burgess	0 7 0
The young Ladies	
at Mrs. Collett's	0 11 0
Miss Sophia East-	
man	0 2 0
Master Field	0 17 0
Master Fisher	0 1 0
Miss and Master	
Harvey	1 0 0
Miss E. Iren Haws	0 10 0
Miss Haythorn	0 7 0
Miss Henden	0 0 0
Miss Prince	0 0 0
Miss Mich	0 10 0
Miss Keaves	0 0 0
Misses Read	0 0 0
Miss Stennett	0 0 0
Miss C. Stokes	0 0 0
Sabbath School Chil-	
dren	0 4 0
Ditto, for M. A. H.	
Conyer	0 0 0
The young Ladies	
at Miss Steele's,	
for Mrs. Hall's	
School, Madras	0 0 0
Young Ladies at	
Mrs. Thomas's	0 10 0
Practises	0 0 0

Hatcham Sunday	
School	1 10 0
Ex. Ac., 364. 10s. 1d.	
Total	122 14 0

Harecourt Chapel, Gonon-

Rev. A. Raleigh, D.D.	
G. Cook, Esq., Treasurer.	
M. Harvey, Esq., Secretary	
Annual Collection	27 2 0

Collected by Mrs. Dear.

Mr. and Mrs. Aikin,	
for India	1 0 0
Miss Ransley	0 0 0
Misses Croftley	1 1 0
Mr. Dear	1 1 0
Mr. Fish	1 1 0
Mr. Fuller	0 10 0
Miss Jones	0 10 0
Mr. Russell	1 1 0
Mrs. Sands	0 10 0

Collected by Mrs. Dodd.

Mrs. Churchyard	0 10 0
Mr. Curting	1 0 0
Mrs. Dodd	0 10 0
Mr. Forsyth	0 10 0
Mrs. Greenfield	0 10 0
Mrs. Greig	0 10 0
Miss Henderson	0 0 0
Miss F. Henderson	0 0 0
Miss A. Henderson	0 0 0
Miss E. Henderson	0 0 0
Mr. Thos. Henderson	0 10 0
Mrs. Hine	0 0 0
Mrs. Lemon	0 10 0
Miss Mark	0 0 0
Miss Benton	0 0 0
Mrs. Southwood	0 0 0

Collected by Mrs. Harvey.

Mr. Budden	2 2 0
Misses Fleming	1 1 0
Young Ladies' Box	
at Miss Fleming's	0 10 0
Mr. Hall	1 1 0
Mr. & Mrs. Harvey	2 2 0
Mr. Hoole	0 10 0
Mr. Jas. Jones	1 0 0
Mr. Sinclair	2 0 0
Miss Powell	1 1 0
Miss Wilton	1 1 0

Collected by Miss Lea.

Mrs. Batterbee	0 10 0
Mr. Bancho	0 10 0
Miss Bontems	0 0 0
Mrs. Cox	0 10 0
Mrs. Dudman	0 0 0
Mr. Haynes	0 0 0
Mr. Howarth	0 10 0
Mrs. Kitchener	1 1 0
Mr. Lea	0 10 0
Mrs. Lea	0 0 0
Mrs. Whitmore	0 0 0

Coll. by Miss Madgwick.

Mrs. Allen	0 0 0
Mr. Castle	1 1 0
Mrs. Colebatch	0 10 0
Mrs. Dickinson	0 10 0
Mr. Dixey	1 1 0
Miss Fielder	0 0 0
Mr. Fitch	0 0 0
Miss Fleming	0 10 0
Miss E. Fleming	0 10 0
Young Ladies' Box	
at Miss Fleming's	0 7 0
A Friend	0 2 0
Mr. Good	1 1 0
Miss Good	1 0 0
Mr. Horsley	0 10 0
Mr. Lemon	1 1 0
Miss Madgwick	2 2 0
Mrs. Mullins	0 0 0
Mrs. Phippard	0 10 0
Mrs. Pitkeily	0 2 0
Mrs. Pottinger	0 0 0
Mrs. Sayer	0 0 0
Mrs. D. Smith	0 10 0
Mr. Snooks (years)	2 2 0
Mrs. Snooks	0 0 0
Mr. Spokes	0 10 0
Mr. Wightman	1 1 0
Mrs. E. Wilkins	0 10 0

Coll. by Miss M. E. McLean.

Mr. Bendall	1 0 0
Mr. Bidlake	0 0 0
Mrs. Black	0 0 0
Miss Brown	0 1 0
Mr. Buchanan	1 1 0
Mrs. Dick	0 0 0
Mrs. Fowler	1 1 0
Mrs. C. Griffin	0 0 0
Mrs. J. Griffin	0 10 0
Mrs. Mackintosh	0 0 0
Mr. McLean	0 10 0
Miss McLean	1 1 0
Miss M. E. McLean	0 10 0
Mrs. Murphy	0 10 0

Miss Murphy	0 0 0
Miss E. Murphy's	
Box	0 0 0
Mrs. Quinston	0 0 0
Mrs. Reid	0 0 0
Mrs. Thomson	0 10 0
Mrs. Vaughan	0 0 0
Mrs. Waller	1 0 0
Mrs. White	1 0 0
Hare Court Chapel	
afternoon Glasses	10 0 0

Collected by Mrs. Hugh Owen, Jun.

Mrs. Burt	0 10 0
Mr. R. E. Burt	0 10 0
Mrs. Edwards	0 10 0
Mr. B. Fox	1 1 0
Mrs. H. Owen, Jun.	0 10 0
Rev. Dr. Raleigh	2 2 0
Mr. E. Thomson	1 1 0

Collected by Miss Pollard.

Mr. J. Good	1 0 0
Miss Good	0 0 0
Miss Gurney	0 0 0
Mr. Lobb	1 1 0
Mr. Mollit	0 0 0
Miss C. Pollard	0 0 0
A Friend	0 0 0

Collected by Miss Warton.

Mr. Geo. Cook	2 2 0
Mr. J. Duncan	1 1 0
Mr. & Mrs. Green-	
home	0 0 0
Mr. Jas. Muir	1 1 0
Mr. Hugh Muir	0 10 0
Mr. W. G. Spicer	2 2 0
Mr. W. H. Warton	2 2 0

Collected by Miss A. Wells.

Mr. Anderson	1 0 0
Mr. J. Brown	1 1 0
Miss Stone (years)	1 0 0
Mrs. Wells	0 10 0
A Friend	0 0 0
Milton Road Sunday	
School	1 17 0
Ex. Ac., 364. 10s. 6d.	

Harley Street, Bow.

Rev. W. Bevan.

Mrs. Reid, Treasurer.

Miss Saunders, Secretary.

Collected by Mrs. Reid.

Rev. W. Bevan	1 0 0
Mr. J. Eppan	1 1 0
Mr. Keaham	1 1 0
Mrs. Reid	0 0 0

Collected by Miss Saunders.

Mr. & Mrs. Hardie	1 0 0
Mrs. Whitaker	1 1 0
Mr. Saul	0 10 0
Mrs. Darke	0 10 0
Mr. C. Bennett	0 10 0
Miss Paton	0 10 0
Mr. Robison	0 10 0
Mrs. and Miss Saun-	
ders	0 10 0
Mr. J. Howlett	0 4 0
Miss Saunders Young	
Ladies	1 0 0

Collected by Miss Makey.

Mrs. Campbell	0 10 0
Small Sums	1 2 0

Collected by Miss Waynton.

Mr. Powell	0 10 0
Mrs. Pounder	0 10 0
Small Sums	2 0 0
May Sermons	15 12 0
For Widows' Fund	4 0 0
Juvenile Branch	1 0 0
364. 1s. 10d.	

Harelock Chapel.

Rev. J. Nunn.

Ladies' Auxiliary.

Mrs. Barton, Treasurer.

Miss Gard, Secretary.

Collected by Misses Savill and Pinhorn.

Mrs. Wilson	1 0 0
Miss Minister	0 10 0

Mrs. Edwards	0 10 0
Sums under 10s.	1 0 0

Collected by Misses Hindson and Main.

Mr. Upton	0 10 0
Sums under 10s.	1 17 0

Collected by Misses Barton and K. Savill.

Mrs. Nunn	0 10 0
Mrs. Crichton	0 10 0
Mrs. Harben	0 10 0
Mr. D. Harben	0 10 0
Mr. Manning	0 10 0
Mr. H. Manning	0 10 0
Mr. Deane	0 10 0
Mrs. Martin	0 10 0
Sums under 10s.	1 0 0

Collected by Miss Cowtan.

Sums under 10s.	0 10 0
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Collected by Miss Gard.

Mrs. Gard	1 1 0
Mr. Cheverton	1 1 0
Mrs. Cheverton	1 1 0
Mrs. S. Spaulding	0 10 0
Sums under 10s.	1 2 0
May Sermons	10 0 0
For Widows' Fund	7 15 0
Juvenile Associa-	
tion, for Native	
girl Harriet	
Nunn, at Cud-	
daph	0 0 0
For May named	
Weithrecht, at	
Cuddaph, from	
Medland Mission-	
ary Association	
by Miss Hartland	0 10 0
364. 10s.	

Hawley Road, Eritish

Town.

Rev. E. White.

Society of Collection

Collected by Mrs.

Jones and Miss

Ainsley

364. 10s.

Horton Academy Chapel.

Mrs. Fisher, Treasurer.

Miss Mills, Secretary.

Collected by Miss Bentley.

Miss Bentley

Mrs. Chant

Collected by—

Mrs. Brand

Miss Fletcher

Miss Ivor

Collected by Miss Mills.

Mr. Death

Mr. Kufelt

Mr. Knight

Mr. Miles

Miss Mills

Mr. Wilson

Mr. Walker

Under 10s.

Collected by—

Mrs. Selvas

Miss Taylor

Collected by Miss H. Winch.

Mrs. Amadeo

Miss Mason

Ditto, for Madagas-

car

Mrs. Ten

Mr. S. Walker

Under 10s.

Annual Sermons

Sunday School, Girls

Ditto, Junior Boys

Boxes

Legacy of the late

Miss Gulliver

[illegible]

For Seven Native Girls in Mrs. Corbould's School, Madras 1894, 1s. 6d. Kingland Congregational Church. Rev. T. W. Avinger. Collections 25 17 8 For Widows' Fund 10 0 0 Ladies Branch, including 6s. from Jas. Taylor, Esq., 6s. 11s. 6d. for Mrs. Corbould, Madras 24 8 0 Gentlemen's Branch 19 2 0 Juvenile Auxiliary 26 11 4 Sunday School Auxiliary 22 2 4 Legacy of late Mrs. Rachel Lammage 25 8 11 Miss Nalsh, for Native Girl Sarah Nalsh, at Madras 1 0 0 Exs. Ex. 6d. 20s. 10s. 10d.	Collected by Miss Ingram. Mrs. Hoare 0 10 0 Mr. Ostley 0 10 0 Mrs. Ross 0 10 0 Sums under 10s. 0 11 6 Juvenile Society for New Ship 12 11 8 General Fund 10 22 1 Exs. 41s., 71s. 17s. 1d.	New College Chapel, St. John's Wood Rev. Hy. Christopherson. Mr. Stainton, Treasurer. Collected by Mrs. Bollen. Mrs. Bollen 0 10 8 Mr. Hy. Bollen 1 1 0 Miss Griffiths 1 0 0 Mrs. Harris 0 10 0 Mr. McDonald 1 0 0 Mr. Newman 0 10 0 Mr. C. Roberts 10 0 0 Collected by Miss Gibbs. Mrs. Christopher-son 1 1 0 Mr. Colebrook 1 1 0 Miss Eastman 0 10 0 Collected by Mrs. Stainton. Mrs. Agnis 1 1 0 Mr. Biddle 1 1 0 Miss Biddle 0 10 0 Mr. Clapham 1 1 0 Mr. Gibbs 1 0 0 Mrs. Gibbs 0 10 0 Miss Hopgood 1 0 0 Mr. Pavitt 1 1 0 Mr. Stanton 1 1 0 Miss Stainton's Box 0 10 0 A Domestic 0 0 0 Collected by Mrs. Thorn. Mr. Adcock 0 5 0 Mr. Bartlett 1 1 0 Mr. Buxton 0 10 0 Mr. Belcher 0 10 0 Miss Blyth 1 1 0 Mr. Cumming 0 5 0 Mr. Elliott 1 1 0 Mr. Graham 1 0 0 Mr. Green 0 5 0 Mr. Haynes 1 1 0 Mr. Nicholson 0 5 0 Miss Patwick 0 10 0 Mr. Rouse 1 1 0 Mr. Thorn 1 0 0 Mr. Townley 5 0 0 Mr. Walker 0 10 0 Mr. Walker 0 5 0 Miss Wilson 1 1 0 May Sermons 39 15 0 For Widows' Fund 15 0 11 1894, 1s. 6d.	Miss Meadows (7 years) Mr. Mitchell 1 1 0 Mrs. Morris 1 1 0 Mr. and Mrs. Nash 2 2 0 Mrs. Necombe 1 1 0 Mr. Oddy 1 0 0 Mr. eye Smith 1 1 0 Mr. Hamedan 0 12 0 Mrs. Reed 1 1 0 Mrs. Rust 1 1 0 Miss H. Rust 1 0 0 Miss E. Rust 1 0 0 Miss Kutt 0 10 0 Mrs. Smart 1 1 0 Mrs. H. Smith 0 2 0 Mr. Walters 2 2 0 Mrs. Walford 1 1 0 Mrs. White 0 0 0 Mrs. Williams 0 0 0 Collected by Miss Muller and Miss Unwin. Mrs. Archer 0 10 0 Miss Chapman 1 0 0 Mrs. Child 2 2 0 Mrs. Clark 1 1 0 Mrs. Charles Clark 1 1 0 Mrs. Coventry 0 10 0 Mr. Fish 0 10 0 Mrs. Eden Fisher 2 2 0 Mrs. Gardner 2 2 0 Mrs. Green 0 0 0 Mrs. Honey 1 1 0 Mrs. A. Fred Le Mare 0 10 0 Rev. C. Morrison 1 1 0 Mrs. Muler 2 2 0 Miss Muller 0 10 0 Mr. Rix 1 1 0 Mrs. Rix 1 1 0 Mrs. Rose 0 2 0 Miss Sandington 0 0 0 Miss Towers 0 10 0 Mr. S. Underhill 2 2 0 Mr. W. Underhill 0 0 0 Miss Unwin 0 10 0 Mrs. Van Tommer 1 1 0 Collected by Mr. E. J. Carter. A T O 0 10 0 Mr. A. M. Carter 0 5 0 Mr. E. J. Carter 1 1 0 Mr. F. Devitt 0 10 0 Mr. H. Devitt 0 10 0 Mr. P. Gardner 0 10 0 Mr. Livermore 0 10 0 Mr. Oliver 0 10 0 Mr. P. H. Pye Smith, M.D. 0 10 0 Mr. K. Pye Smith 0 5 0 Mr. A. Reed 0 5 0 Mr. J. F. Smith 0 10 0 Mr. B. Smith 0 5 0 Mr. F. Smith 0 5 0 Mr. Woodhouse 1 1 0 Mr. Arnold Pye Smith 0 5 0 Mr. Arthur Pye Smith 0 10 0 For School at Poulton. Mission Sunday School, Romerton 1 17 8 Miss Hall 0 0 0 Mr. Gardner 1 0 0 Mr. Underhill 0 10 0 Mr. Coventry 1 1 0 20s. 10s.
Latimer Road, Poplar. Mission Schools. 2 15 0 Moderley Chapel. Rev. Dr. Leach. Collected by Miss Hoopa. 1891 and 1892. Mr. Jare 4 4 8 Mr. Bull 5 2 0 Miss Jones 1 0 0 Dr. Morris 1 0 0 2s. 6s.	Gascoigne Place Sunday School. For Native Girl at Bangalore, Mary Elizabeth Tyler 2 0 0 Miss Bullock's Box 0 5 6 King Edward Sunday School. For Native Boy at Salem, Henry Altham 2 0 0 General Fund 0 4 9 Wood Street Sunday School. For Native Boy at Parychaley, Mark Clark 2 0 0 General Fund 0 8 0 Mrs. Sherwin, for Native Boy at James Town, India, Rev. J. F. Gannaway, Jno. Sherwin 2 0 0 Ditto for Native Girl, Sarah Sherwin 2 0 0 Master George Sherwin's Box 1 7 8 Mr. Formith 5 0 0 Exs. 61s., 70s. 7s. 6d.	Norland Chapel, Notting Hill. Society of Collection 2 6 0 Oxford Road Chapel. Twynford Hall Sabbath School, for Native Boy at Nagore, Gilbert Clarke 2 0 0 Old Grove Pit. Auxiliary Society. Rev. J. Davies. T. T. Curwen, Esq., Treas. 100 7 4 Previously acknowledged F. N. Johnstone, Esq., for School at Madras 0 0 0 Mard 0 0 0 Collected by Miss Helen Hix and Miss Anna Cook. Mr. Ashby 0 13 0 Mr. Brunscombe 0 10 0 Mr. Buzen 1 1 0 Mr. Carter 0 5 0 Mr. Curwen 2 2 0 Rev. J. Davies 1 1 0 Mrs. Devitt 0 10 0 Mr. Hardy 1 1 0 Mr. Hays 0 10 0 Mr. Heary 0 5 0 Rev. S. McArthur 1 1 0	Orange Street Chapel. Rev. H. E. Forsyth. May Sermons 7 5 0 Subscriptions 0 15 0 Sunday School. Mr. S. Hood, Treasurer. For New Ship 0 0 0 For Support of the Native Girl Christians Wright, in Mr. Cox's school, Tremadoc 2 10 0 Collected in Classes 5 7 8 Mr. S. Hood's Class 1 10 0 Bones and Cards. Miss Hedderley 0 7 8 Miss Cooper 0 5 0 Jeanette Smith 0 5 0 Lillian Pinner 0 5 0 Emma Jones 0 5 0

<p>William Riley .. 0 2 6 William Hoggitt .. 0 0 0 Annie Baldry .. 0 2 0 Frederick Rogers .. 0 3 0 Joseph McNamee .. 0 3 0 Benjamin Mayhew .. 0 1 0 Sarah Lloyd .. 0 1 7 Rachel Clark .. 0 1 6 Bethel Hammett .. 0 1 4 Samuel Smead .. 0 1 2 James Phillips .. 0 1 1 James Ireland .. 0 1 0 Samuel Hays .. 0 3 1</p> <p>Mr. Pico .. 0 0 6 Collection after Lecture .. 0 4 4 Feb. 1st, 1884.</p> <p>Puddington Chapel. Rev. George Douglas MacGregor, President. J. D. Belts, Esq., Treasurer. Miss Wilson, Secretary.</p> <p>Collections .. 20 9 2 Annual Subscriptions .. 9 1 0 Collect on Books .. 21 12 6 Missionary Boxes .. 7 14 4 Sunday School .. 5 0 0 For the New Ship .. 1 0 0 For Widows' Fund .. 30 0 0 Box of Clothing .. 10 0 0 Bequests .. 10 0 0 Feb. 1st, 1884.</p> <p>Park Chapel, Camden Street. Rev. J. C. Harrison. J. J. Knight, Esq., Treas. Services in May .. 25 14 6 For Widows' Fund .. 10 10 0</p> <p>Collected by Miss Tyler and Miss S. Youngman.</p> <p>Albany Street School .. 0 5 0 Miss Haddley .. 0 10 0 Miss E. Haddley .. 0 10 0 Box in Memoriam .. 1 0 0 Mr. K. H. Clarke .. 0 10 0 Mr. W. Clarke .. 1 1 0 Mr. Cooper .. 0 10 0 A Friend .. 0 0 0 Messrs. Gail and Anderson .. 0 10 0 Mr. Garvey .. 0 10 0 Miss Owens .. 1 0 0 Mrs. Scott .. 0 10 0 Mr. Vorley .. 1 1 0 Mr. Wilkinson .. 0 10 0 Mr. Youngman .. 5 0 0</p> <p>Collected by Miss Hutton.</p> <p>Mr. J. Matheson .. 5 0 0 Mrs. Chaplin .. 0 5 0 Mrs. Hobson .. 0 10 0 Mr. Marwick .. 1 1 0 Rev. J. C. Harrison .. 5 5 0 Mr. Heather .. 5 1 0 Female Bible Class, for Mrs. Matheson's School, Mirapore .. 5 0 0</p> <p>Collected by Mrs. Wollaston, for the Mirapore High School.</p> <p>H. Davison, Esq. .. 5 0 0 J. L. Budden, Esq. .. 5 0 0 J. Wollaston, Esq. .. 5 0 0 John Budden, Esq. .. 7 0 0 Edw. Budden, Esq. .. 1 0 0 Mrs. Wollaston .. 1 0 0 Previously acknowledged .. 10 17 1 11th, 12th, 13th.</p> <p>Poultry Chapel. Rev. J. Spence, R.E. Mr. Johnston, Treasurer. Mr. Sewell, Secretary.</p> <p>Mr. Adams .. 1 1 0 Miss A. Adams .. 0 10 0 Mr. Beaumont .. 0 10 0</p>	<p>Robert Street Chapel, Grosvenor Square. Miss Dunning, Secretary.</p> <p>May Sermons .. 0 1 0 For Widows' Fund .. 3 0 0 Wm. Cullum, Esq., for Native Teacher .. 10 0 0 Sunday School .. 4 0 0 Missionary Prayer Meeting Box .. 1 10 0</p> <p>Collected by Miss Dunning.</p> <p>Mrs. Woods .. 1 0 0 Miss Dunning .. 0 10 0 Mrs. Wilson .. 0 0 0 Mrs. Alings .. 0 4 0</p> <p>Collected by Mrs. Banks.</p> <p>Mr. J. Allen .. 0 5 0 Mr. F. Allen .. 0 3 0 Mrs. Clapham .. 0 4 0 Mrs. Whitman .. 0 0 0 Mrs. Sharpe .. 0 4 0 Mrs. Banks .. 0 0 0 Mrs. Roberts .. 0 0 0</p> <p>Born. Miss Miller .. 0 11 0 Mrs. Viner .. 0 0 0 Feb. 1st, 1884.</p> <p>Southwick Auxiliary. Memorial Church. Rev. J. Waddington, D.D. Mr. S. J. London, Treasurer.</p> <p>For Widows' Fund .. 1 13 0 Subscriptions .. 1 5 7 Rev. Mr. Waddington .. 1 0 0 Mrs. Waddington .. 1 0 0 Mrs. Adams .. 0 10 0 Boxes, Collection, and Small Gifts .. 2 10 2 11th, 12th, 13th.</p> <p>Morpeth Auxiliary. Rev. J. Kennedy, M.A., President.</p> <p>Ladies' Branch. Mrs. Kennedy, Treasurer. Miss Scrutton, Secretary.</p> <p>Mr. W. D. Baker .. 1 1 0 Mr. Bunn .. 0 10 0 Mrs. Bunn .. 0 1 0 Mrs. Bunn .. 0 3 0 Mr. Brown .. 0 10 0 Mrs. Crawshaw .. 1 1 0 Mr. Cooper .. 0 10 0 Mrs. Coward .. 0 10 0 Mrs. Dalton .. 0 10 0 Mrs. T. Davis .. 0 10 0 Mrs. Dr. Fletcher .. 0 10 0 A Friend .. 0 3 0 Mr. Gregory .. 0 10 0 Mr. Hailey .. 1 1 0 Mrs. Lindsay .. 1 1 0 Mr. Oram .. 1 1 0 Mrs. T. Scrutton .. 0 10 0 Mrs. A. Scrutton .. 1 1 0 Mr. A. Scrutton .. 1 1 0 Miss Scrutton .. 0 10 0 Small Gifts .. 0 10 0 Miss Thomas .. 0 10 0 Mr. Vane .. 1 1 0 Mrs. Williams .. 0 10 0 Miss Youngman .. 0 10 0</p> <p>For Female Education at Quiddupah and Vinnagaram.</p> <p>Collected by—</p> <p>The Misses Youngman and Fernald, for Mary Ann Stegney .. 0 5 0 Miss Violet, for Jane Kennedy .. 2 5 0</p> <p>For Female School in Nyeer. Mrs. T. Scrutton, Jan., for Mary Davis .. 5 5 0</p>	<p>The Misses Youngman and Scrutton, for Elizabeth Fletcher .. 5 5 0 Miss Palmer .. 0 10 0</p> <p>Male Branch. T. Scrutton, Treasurer.</p> <p>Mr. Butcher .. 1 1 0 Capt. F. Campbell .. 1 1 0 Mr. Horton .. 1 1 0 Mr. Hicks .. 0 10 0 Mr. Holdsworth .. 1 1 0 Rev. J. Kennedy .. 5 5 0 Mr. J. Moore .. 1 1 0 Mr. Nowling .. 1 1 0 Mr. Oughton .. 1 1 0 Mr. Park .. 1 1 0 Mr. Scrutton .. 10 10 0 Mr. T. Scrutton .. 2 5 0 An Old Subscriber .. 0 5 0</p> <p>Collection in May .. 24 0 0 For Widows' Fund .. 0 0 0 After Missionary Address .. 7 0 0</p> <p>Juvenile Auxiliary. For the support of Native Children Elizabeth Gold, Joseph Halsey, &c. .. 10 0 0</p> <p>Collected towards the support of a Native Teacher in India. .. 5 17 5 General Contributions .. 25 3 4 11th, 12th, 13th.</p> <p>Stockwell Ladies' Association. Rev. Dr. Thomas, President. H. Watts, Esq., Vice-Pres. Mrs. Bristow, Treasurer. Mrs. Bell, Secretary.</p> <p>Collections .. 15 17 1</p> <p>Collected by Miss Bell.</p> <p>Mr. Bateman .. 5 5 0 Mrs. Bateman .. 5 5 0 Miss Bateman .. 1 1 0 Master Bateman .. 1 1 0 Miss H. A. Bateman .. 1 1 0 Miss W. K. Bateman .. 1 1 0 Miss C. J. Bateman .. 1 1 0 Mrs. Bristow .. 1 1 0 Mr. B. Bristow .. 1 1 0 Mr. G. Bristow .. 1 1 0 Mr. Carlisle .. 1 1 0 Mr. Watts .. 1 1 0 A Friend, by Mrs. Bell .. 0 10 0 Mrs. Gill .. 0 10 0 Mr. Higgins .. 0 10 0 Mrs. C. Hammond .. 0 10 0 Mr. Phelps .. 0 10 0 Sum under 10s. .. 0 10 1 Collected by Miss Pearce .. 0 10 0</p> <p>Collected by Miss Jackson.</p> <p>Mr. A. Jackson .. 2 1 0 Mrs. and Miss Jackson .. 0 17 0 Miss Jackson .. 0 10 0 Mrs. Hammond .. 0 10 0 Mr. Biddon .. 0 10 0 Mrs. Biddon .. 0 10 0 Mrs. Cuff .. 0 10 0 Mrs. Pass .. 0 10 0 Mrs. McLellan .. 0 10 0 Small Gifts .. 0 10 0</p> <p>Collected by Miss Watson.</p> <p>Mrs. Pither .. 1 1 0 Mr. Watson .. 1 1 0 Mrs. Kemp</p>
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Surrey Chapel.

Ladies' Maternal Association, by Mrs. Harding, for Native Teacher	10 0 0
Young Ladies' Working Party, by Mrs. Hefker, for Native Teacher James Sherman	10 0 0
For a Child at Paraychawey, named Emma Louisa Harding	2 10 0
Total	214 10s.

Tonbridge Chapel.

Mr. Burchett	2 2 0
Mrs. Cressy	1 1 0
Mr. Ghas	1 1 0
Mr. Riley	1 1 0
Collected by Miss Little	2 10 0

Sunday School.

Boys	2 12 0
Girls	2 3 7
Total	124 12s. 4d.

Trevor Chapel.

Rev. W. M. Statham, Pres.

Mr. W. W. Malden, Treas.

Mr. Bartlett, Secretary.

Subscribers.

Mr. & Mrs. Bartlett	2 2 0
Mrs. C. Bartlett	0 10 0
J. B. Bergh, Esq.	2 2 0
Mrs. Blane	0 5 0
Mr. & Mrs. Carthew	1 1 0
Mr. Chantler	1 1 0
Mr. Channon	0 10 0
F. S. Dixon, Esq.	1 1 0
Mr. Garwood	1 1 0
The Misses Gray	1 10 0
Mr. Harrod, jun.	1 1 0
Miss Hopkins	1 1 0
Mrs. Lownds	0 10 0
Mr. Malden	1 1 0
Mr. Mitchell	2 1 0
Mrs. Morgan	1 1 0
Mrs. Hamford	0 3 0
Mrs. Pitt	0 10 0
Mrs. Pratt	1 1 0
Mr. & Mrs. Radermacher	2 2 0
Mr. Rushworth	0 5 0
Rev. W. M. Statham	1 1 0
Mr. E. O. Symons	1 0 0
Mr. Walker	1 1 0
Mr. Watson	1 1 0
J. J. Hinchcliffe, Esq., for Dr. Legge's School, Hong Kong	1 1 0
Mrs. Radermacher, book	2 11 0

Collected by Miss Hepburn and Miss J. Stocken, for Miss Mullins's School	0 0 0
For Widows' Fund	0 0 0
Annual Collections	20 6 11

Juvenile Auxiliary.

Misses Dixon	0 14 7
Miss Isabel Radermacher	0 5 1
Miss Annie Pearson	0 2 1
Miss Clare	1 0 7
Miss Bayley	0 10 0
Miss Alice Chantler	1 14 11
Master Frank & Miss Florence Chantler	1 4 0
Miss Emily Chantler	0 11 4
Mrs. Brook	0 6 11

Mr. Frohlich	0 9 1
Master Peckham	0 7 0
Miss Rachel Carley	1 5 6
Miss Eleanor Carley	1 7 2
Miss Cravey	0 4 6
Miss Lucy Dear	0 19 9
Miss Jennings	0 12 6
Master C. Howell	0 7 9
Mr. Tarry	0 13 0
Mr. Bartlett, in Memoriam T. M. Bartlett	4 0 0
Miss Ware	0 5 6
Miss Hoellen	0 0 11
A Friend, per R. Williams	0 14 6
Mr. Edward Duke	0 12 0
Mrs. Addy	0 7 11
Miss Carthew	0 9 8
Miss M. Statham	0 4 0
Mrs. Longlands	0 7 3
Miss S. A. Smith	0 7 3
Miss A. M. Lovett	1 0 2
Mr. Mitchell	1 5 0
Miss Burnett	0 5 4
Mr. Dowler	0 13 0
Miss Bacon	0 1 0
Mrs. Pratt	1 3 5
Miss Rushworth	0 3 0
Fractions	0 0 8

Cards.

Miss Radermacher 2 11 0

Schools.

Boys	14 16 1
Girls	5 9 9
Total	194 10s. 11d.
Total	145s. 6s. 10d.

Union Chapel, Islington.

Rev. H. Allon.

W. R. Spicer, Esq., Treas.	
W. H. Williams, Esq., Sec.	
Annual Sermons	73 11 2
For Widows' Fund	20 5 0
Communion	16 11 7

Specia, for Churches in Madagascar.

Hy Spicer, Esq.	100 0 0
W. R. Spicer, Esq.	100 0 0
Joe Haycraft, Esq.	60 0 0
E. Madgwick, Esq., by desire of the late Miss Cooper	50 0 0
E. Taylor, Esq., for Native Girl at Cuddapah	2 0 0

Juvenile Missionary Society

Miss Bruce, Treasurer.

Miss S. G. Spicer, Sec.

Collected by—	
The Misses A. Bartholomew and A. Madgwick	3 0 11
Miss Chaplin	1 6 0
Miss Du-hout	1 8 3
Miss Harle	1 10 6
Miss S. S. P. Kin	1 1 0
Miss Hickie	0 11 2
Miss Sarah Spicer	3 12 0
Miss S. J. Spicer	6 4 0
Sunday School	15 6 10
A Friend	1 0 8
Total	124 12s. 1d.

To be appropriated thus, viz.:

For Native Teacher Bakkinathan, at Corapettah	18 0 8
For Orphan Boy Samuel Christan, per Mr. Ashton, Madras	7 0 0
General Fund	7 12 1
Total	32s. 12s. 1d.

Donations & Subscriptions.

Mrs. Ashwell	2 2 0
Mr. Woodward	1 1 0

Collected by Miss Bartholomew.

Miss Bartholomew	1 1 0
Mrs. Dutholt	0 10 6
Mr. Ely	0 10 6
Mr. Madgwick	5 5 0

Mr. Spicer, for Native Teacher H. Moffat

Mr. Spicer, for Native Teacher J. Watson	10 0 0
Mrs. Spicer	2 2 0
Mr. Wagstaff	0 10 6

Sums under 10s.

Total	0 17 6
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Collected by Miss Wagstaff and Miss E. Christie.

Miss Anderson	0 10 0
Mrs. Haycraft	0 10 0
Mr. Carter	1 1 0
Mrs. Carter	0 10 0
Miss Christie	1 1 0
Mr. Maltby	1 1 0
Miss Willett	1 1 0
Mrs. Exley	0 10 0

Collected by Miss Hone.

Mr. McMorran	1 1 0
Valentine & Coles' Establishment	5 0 0
Total	1 0 0

Collected by Mrs. Jennings and Mrs. W. Williams.

Captain Brown	0 10 0
Mrs. Goodbody	1 1 0
Mrs. Hall	0 10 6
Mr. Jennings	1 1 0
Mrs. Jennings	1 1 0
Mr. Leachman	1 1 0
Mrs. Leachman	1 1 0
Mr. H. Lee	1 1 0
Mrs. Pratt	0 10 0
Mr. B. Smith	1 1 0
Mr. W. Williams	1 1 0
Mrs. W. Williams	1 1 0
Total	0 7 6

Collected by Mrs. J. H. Lloyd.

Rev. H. Allon	1 1 0
Mr. J. H. Lloyd	1 1 0
Mr. Sulman	1 1 0
Mrs. Sulman	1 1 0
Mrs. Young	0 10 6

Collected by Miss Merry.

Messrs. Allpress	1 1 0
Mrs. Glover	1 1 0
Mrs. Hennichson	1 1 0
Mrs. Laby	1 1 0
Mr. R. S. Lander	1 1 0
Mrs. Merry	1 1 0
Miss Merry	1 1 0
Mr. Thos. Merry	1 1 0
Mr. R. Mullens	2 2 0
Mrs. Mullens	0 10 6
Miss Peachey	2 2 0
Mr. E. Smith	1 1 0
Mrs. E. Smith	1 1 0
Miss Snelgar	0 10 0
Mr. Stephenson	1 1 0
Total	0 10 0

Collected by Miss Overbury.

Mr. Bamford	2 2 0
Mrs. Hall	0 10 0
Mr. Lamb	1 1 0
Mr. Overbury	1 1 0
Miss Overbury	0 10 0
Mr. W. R. Spicer	10 10 0
Mrs. W. R. Spicer	1 1 0
Mrs. Stone	0 10 0
Total	0 18 0

Collected by Mrs. John Owen.

Mr. Beckley	0 5 6
Mr. W. H. Bruce	1 1 0
Mrs. Dunn	0 10 0
Miss Lamb	0 10 0
Mr. J. Owen	1 1 0
Mr. T. Smiley	2 2 0
Mr. L. Walters	1 1 0
Total	0 5 1

Collected by Mrs. Watts.

Mrs. Symons	0 2 5
Miss Hick	1 1 0
Miss Huxley	0 10 6
Rev. Thos. James	1 1 0
Miss Lawrence	0 10 0
Mrs. Simkin	1 1 0
Mr. R. Watson	1 1 0
Mrs. R. Watson	1 1 0
Total	0 5 0

Collected by Miss Wright and Mrs. W. H. Williams.

Mr. Buchanan	1 1 0
Mr. Glover	2 2 0
Mrs. Haycraft	1 1 0
Mr. Moser	2 2 0
Mr. W. H. Williams	1 1 0
Mrs. W. H. Williams	0 10 0
Mr. Wright	1 1 0
Mrs. Wright	1 1 0
Miss Wright	0 10 0
Mr. H. E. Wright	0 10 0
Mr. A. R. Wright	1 1 0
Total	0 20 0

Mrs. Allan

Mr. Balch	0 10 0
Mr. Berry	1 1 0
Mr. Hickie	2 2 0
Mr. J. Sulman, jun.	1 1 0
Mr. H. W. Henderson	1 1 0
Mr. E. E. Wright	0 20 0
Total	500s. 1s. 4d.

Union Chapel Hawley down.

Rev. J. Frame.

Missionary Box	1 2 1
Sunday School	24 0 0
Total	174s. 1s.

Walthamstow.

Marsh Street.

Rev. J. Davison.

R. Cuthbert, Esq.	2 2 0
S. Ellis, Esq.	1 1 0
A. Foulger, Esq.	1 1 0
H. Foulger, Esq.	1 1 0
Mrs. Mart	1 1 0
Mrs. Peachey	1 1 0
J. F. Turner, Esq.	1 1 0
Do. Malagasy	1 1 0
Miss Turner, Clapham	2 2 0
Miss Turner	1 1 0
Miss Turner's Servants	0 10 0
Total	0 20 0

Collected by—

Miss Griggs	1 1 0
Miss Self	0 5 0
Prayer Meetings	2 2 0
M. R., Missionary Box	0 11 0
Miss Ashley	2 10 0
In Memoriam	20 0 0
R. A. Boyd, Esq.	1 1 0
Mrs. Carter	0 10 0
Collection in May	10 4 0
For Widows' Fund	2 0 0

Juvenile Missionary Society. Mrs. Evans, Treasurer. The Misses Borwick 0 10 0 Miss Boyd 0 0 0 The Misses Mace 0 10 0 Various 1 10 0 Oct. 19th, 66.	Banyan Meeting Sunday School, for ditto Miss Wells, for Mrs. Joyce's school, Mount Zion, Jamaica 1 5 0 Mr. Aston for Rev. J. Son's school, Marc, South Wales 0 15 0 Miss Insull's Missionary Box, for Shanghai 0 10 0 Banyan Meeting Sunday School Gorington Sunday School 0 10 0 Slater Sunday Sch. Bible Class 0 10 0 Mrs. W. Mayes, (A.) Ministry of Collections and subscriptions 11 10 0 For Widows' Fund 10 10 0 Oct. 19th, 66.	Rev. W. Legg 1 1 0 Mrs. Legg 1 1 0 Mrs. Legg's Young Ladies 2 1 0 Master H. A. Legg, Box 0 0 0 Miss Little 0 10 0 Miss Nell 1 1 0 Mr. Like 0 0 0 Mr. Readings 0 10 0 Mr. L. Smith 1 0 0 Mr. J. Smith 1 0 0 Mr. Stevens 0 5 0 Collected by Miss Evans 0 10 0 Sunday School Girls 0 10 0 Ditto ditto Boys 1 10 0 Collection at Twyford 1 10 0 From Oxfordshire 0 7 0 Oct. 19th, 66.	Trinity Chapel. Collection 10 7 0 Widows' Fund 0 0 0 Sunday School 0 0 0 Subscribers. Mr. Andrews 1 1 0 Mr. L. H. Andrews 0 10 0 Master W. F. Andrews 0 10 0 Mr. Spokes 0 10 0 Mrs. Spokes 1 1 0 Miss Ford 1 1 0 Mr. Harrell 1 1 0 Mr. Rulley 1 1 0 Mr. Walford 1 1 0 Mr. Walford 1 1 0 Mr. F. Wright Anderson 1 0 0 Miss Wright Anderson 0 10 0 Rev. Edmund Crisp 0 10 0 Mr. James 0 10 0 Mr. Kustin 0 10 0 Mr. C. Fenner 0 10 0 Mr. P. 0 10 0 Mr. Boundy 0 10 0 Mr. Alway 0 10 0 Mr. Long 0 10 0 Sum under 10s. 2 0 10 Oct. 20th, 66.
Wardour Sunday School. For Mr. Towers 5 0 0 Wright House. Rev. T. Bunney. Dr. W. Cooke, Treasurer. May Sermons 28 15 7 For Widows' Fund 17 0 0 Subscriptions 06 0 0 Dr. W. Cooke, for Madagascar Churches 10 0 0 Juvenile Auxiliary 47 0 0 179th, 1st, 3d.	Castle St. Chapel. Rev. E. Bulmer. Collection 11 11 0 For Widows' Fund 10 0 0 Mr. M. H. Sutton 1 1 0 Mr. A. Sutton 1 1 0 Miss Johnson 1 1 0 Mr. Hoyle 1 0 0 Mrs. E. C. Davies 0 10 0 Mr. Hoyle 0 10 0 Collected by Miss Bulmer. Mr. Exall 0 10 0 Mr. Russell 0 10 0 Mr. Timothy 0 10 0 Mr. Bates 0 10 0 Miss Exall 0 10 0 Mrs. Hudson 0 10 0 Smaller sums 0 10 0 Collected by Mrs. Dodge. Mrs. E. White 1 1 0 Mr. Watson 0 10 0 Smaller sums 2 0 0 Collected by Miss Kidgell. Mr. Huggins 0 10 0 Smaller sums 0 10 0 Collected by Mrs. Leach. Mr. W. Moore 0 10 0 Smaller sums 1 0 0 Collected by Miss Read. Mr. Walman 0 10 0 Smaller sums 0 10 0 Collected by Mr. Strassom. Mr. Strassom 1 0 0 Mr. Bulmer 0 10 0 Smaller sums 1 11 11 Collected by Mrs. Timothy. Rev. K. Bulmer 1 0 0 Mrs. Kidgell 1 0 0 Miss Bulmer 0 10 0 Smaller sums 1 10 0 Collected by Mrs. Whitehouse. Miss Penn 0 10 0 Miss Player 0 10 0 Rev. J. O. Whitehouse 0 10 0 Smaller sums 2 0 0 Collected by Miss Whitehouse, for Moses Nathaniel, in Nageroun Seminary 0 0 0 Collected by— Miss Hunter 0 10 0 Miss Hunt 0 10 0 Miss Muir 0 10 0 Mrs. Page 0 10 0 Mrs. Broad 0 7 0 Minster School 0 10 0 Under Fox's Missionary Box 0 0 0 Juvenile Society 0 2 0 Oct. 20th, 66.	Corrham Hill. Subscriptions 1 1 0 Bracknell. Mrs. Ross, Bible Class 1 10 0 Sunday School 0 10 0 Mr. and Mrs. Foster 0 10 0 Mr. and Mrs. Isod 0 10 0 Mr. Crocker 0 0 0 Small Amounts 0 3 4 A Friend 0 0 0 Oct. 20th, 66. Hungerford. Rev. G. T. Wallace. Missionary Box at Monthly Prayer Meeting 0 10 4 Ditto, two Classes in Sunday School 0 5 10 Collected by Miss E. Buckeridge. The Misses Brown (10s) 0 10 0 Mrs. Holmes 0 4 0 Miss Henry's Box 0 4 0 F. Lantier, Esq. 0 0 0 Mrs. Still 0 0 0 A Friend 0 0 0 For Widows' Fund 1 0 0 Oct. 19th, 66. Mortimer Chapel. Per Mr. C. Pinnell. Collection and Subscriptions 7 10 0 Missionary Boxes. Miss Webb 0 10 0 Miss Lawes 0 5 0 Miss Pinnell 0 10 0 Oct. 200 10 0 Aston Tivoli. Rev. H. Pinnell. Collections 5 10 0 Collected by Mrs. Mend 0 14 0 Oct. 19th, 66. Wallingford. Rev. C. McC. Davies. Edward Wells, Esq. 2 2 0 Edward Wells, Esq. 1 1 0	
BADFORDSHIRE. Bedford. Rev. J. Jakes, and Rev. J. Brown, B.A. Mr. W. G. Aston, Treasurer. Collected by— Mrs. Everitt and Miss Smith, for Mrs. Corbould's School, Madras 5 0 0	Berkshire. Berks Auxiliary. C. J. Andrews, Esq., Treas. Rev. W. Legg, B.A., Sec. Collection at Hall 11 0 0 M. H. Sutton, Esq. 10 10 0 Oct. 19th, 66. Broad St. Chapel. Rev. W. Legg, B.A. Collection 10 1 0 For Widows' Fund 7 0 0 Mr. Hargrave 1 1 0 Mr. Lloyd 1 0 0 Mr. Clark 0 10 0 Mrs. Cole 1 0 0 Mr. J. Cooper 1 1 0 Late Miss Chinnor 0 10 0 Mr. Dryland 1 1 0 Miss Hall 1 1 0 Miss Hawkins 0 0 0 Mr. Irving 1 1 0 Mrs. Jermyn 1 0 0 Mrs. Lane 0 10 0		

Great Fountains.		Mr. Laete		Mr. Prok		Northwich Sunday	
Rev. G. W. S. Brown.		Mrs. Pigot		Mrs. Grant		School	
Collections		Miss Wagh		Sumner under 2s.		Wilton Street Sun-	
For Widows' Fund		Miss Shepherd		For Widows' Fund		day School	
Also, by a Friend		Miss C. Pickering		Sunday School		Collected by Henry	
		Exs. 1s. 6d., 2s. 10s.		27s. 10s. 8d.		Huckley	
Collected by—		Knockworth Street Chapel.		Chesler.		Collections on Sab-	
Mrs. Brown, less		Rev. H. Martin.		Commonhall Street Inde-		bath and Public	
Magazines		Subscribers.		pendent Chapel.		Meeting	
Mrs. Worley, less		Mr. C. Beidam		Rev. T. Peters, President.		For Widows' Fund	
Magazines		Miss Beidam		Mr. A. Dodd, Secretary.		Less Expenses	
Miss Dimock		Mr. W. Abbott		Collections		Less other Societies	
Mr. Worley (A.)		Mrs. Carter		Subscribers.			
Mr. J. Cushman's		Mrs. Gimson		Miss Walker			
Box		Mr. Wand		Mr. W. Williams			
Bible Class of Girls,		Mrs. G. Fitchman		Rev. T. Peters			
Orwell		Mrs. Howard		Mr. J. Parry			
Miss Chapel's Box		Collection		Mr. J. Okall			
W. 1s. 10d.		Collected by Miss		Mr. Rogers			
		Laneol		Mr. Candlin			
		Boxes.		Master K. Knowles			
Golden Morden.		Mr. South		Collected by—			
Rev. Joseph Stockbridge.		Mr. Bicker		Mrs. Peters			
Collections		Mr. Wand		Mrs. Musgrave			
For Widows' Fund		Miss Carr		Miss H. Preston			
		1st. 7s. 10d.		Miss Retherford			
Missionary Boxes.		School.		Collection in City			
Wm. Ounder		Rev. J. B. Catlow.		Mission Sunday			
Elizabeth Woods		Subscriptions and		School			
Mrs. Linwood		Collected		Exs. 27s. 8d., 18s. 10s. 8d.			
F. Rayner		Miss Slack		Compton.			
John Covington		Mr. Butcher		Rev. J. Moore.			
Robert Piggett		Collected by—		For Widows' Fund			
Jane Haycock		Miss Whiting		B. Keady, Esq.			
Caroline Cox		Miss Butcher		S. Maskery, Esq.			
Miss Ann Dellar		Sunday School Box,		Dr. Seales			
Elizabeth Cox		and Boxes of S. B.		Mr. Pattison			
Sarah Charter		Children (3 years)		Rev. Jos. Moore			
Daniel Clark		7s. 10d.		Miss Ling's Box			
William Franklin		Wishack.		4s. 10s.			
Agnes Brockett		Rev. James Smith.		Dakinfield.			
Mrs. J. Westrop		Mr. E. R. Schofield, Treas.		Rev. J. T. Barker, B.A.			
Mrs. Jno. Pearman		Sunday School Box		Collections			
Exs. 7s. 10d., 2s. 10s. 8d.		Public Services		Juvenile Society			
		1s. 10d.		4s. 11s. 6d.			
Maun.		ONESHIRE.		Macclesfield.			
Rev. G. Burgess.		M. Z. for Madagas-		Townley Street Chapel.			
Mr. Blackman, (A.)		car		Rev. J. Moffett.			
Fanny Barling,		Altrincham.		Annual Collection			
Cards		Rev. W. B. McWilliam.		Collected by—			
Herbert & Percy's		Contributions, less		Miss Shatwell			
Box		Expenses		Miss Brownward			
Exs. 7d., 1s. 10s. 10d.		Berkensland and Warral		Sunday School Boxes			
		Auxiliary.		Missionary Prayer			
Royston District.		A. H. Cowie, Esq., Treas.		Meetings			
Jno. Fordham Esq., Treas.		Rev. J. Mann, Secretary.		Mr. Robert Rankine			
Postwire.		Hamilton Square Chapel.		Mr. John Shatwell			
Rev. E. Dacey.		Rev. James Mann.		Mr. Hunt, Bradbury			
Mrs. Wedd		Collected by Mrs. Legge.		Mr. J. W. Lane			
Mr. Bacon		Subscribers.		Mr. Jas. Griffiths			
Geo. Andrews		Rev. John Medway.		Mr. Mathison			
East Iron		Subscribers.		Mrs. Woodward			
James Barker		Rev. John Medway.		Collected by Miss S.			
Mrs. Johnson		Rev. John Medway.		Lowe			
Mrs. Stockbridge		Rev. John Medway.		Mrs. Potts			
Mrs. Dacey		Rev. John Medway.		Rev. Jos. Moffett			
2s. 10s. 10d.		Rev. John Medway.		2s. 1s. 7d.			
Royston.		Rev. John Medway.		Northwich.			
John Street Chapel.		Rev. John Medway.		Rev. James Johns, B.A.			
Rev. John Medway.		Rev. John Medway.		Collected by Mrs. Mothwell			
Subscribers.		Rev. John Medway.		Mr. Fletcher			
Rev. John Medway		Rev. John Medway.		Mr. Thomas			
Mrs. Medway		Rev. John Medway.		Mr. Horat			
Mr. V. Beidam		Rev. John Medway.		Mrs. Carnes's			
Mrs. H. Butler		Rev. John Medway.		Mr. Thos. Pias			
Mrs. W. P. Butler		Rev. John Medway.		Miss Oakell			
Mr. John Fordham		Rev. John Medway.		Mrs. Rothwood			
Mrs. Wedd		Rev. John Medway.		Mrs. Hurst			
Miss Vaughan		Rev. John Medway.		Mr. Johns			
Miss Clear		Rev. John Medway.		Mr. Thos. Pass			
Mr. Andrews		Rev. John Medway.		Mrs. Leigh			
Mr. Th. Charnish		Rev. John Medway.		Mrs. Weston			
Mr. Richardson		Rev. John Medway.		Mrs. Wilmit			
Mr. Bachlor		Rev. John Medway.		Miss Fletcher			
Mr. Jopps		Rev. John Medway.		Miss Johnson			
Miss Somerville		Rev. John Medway.		Mr. Garner			
Miss Clarke		Rev. John Medway.		Miss Garner			
Mrs. J. Fordham		Rev. John Medway.		Miss Lowe			
Mrs. Andrews		Rev. John Medway.		A Friend,			
Mrs. Atton		Rev. John Medway.		Friends to Mission			
Miss Hall		Rev. John Medway.					
Miss Gaultre		Rev. John Medway.					
Miss Sward		Rev. John Medway.					
Miss E. A. Baker		Rev. John Medway.					
Miss Ballard		Rev. John Medway.					

Northwich Sunday		1 1s 7	
School		0 10 0	
Wilton Street Sun-		0 10 0	
day School		0 10 0	
Collected by Henry		0 10 0	
Huckley		0 10 0	
Collections on Sab-		11 15 0	
bath and Public		0 10 0	
Meeting		0 10 0	
For Widows' Fund		0 10 0	
Less Expenses		0 10 0	
Less other Societies		0 10 0	
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Hamover Sunday School	
Juvenile Missionary Society, per Miss Barlow.	
Mr. John Williams	0 10 0
Little Class	1 11 0
Miss Williams	0 5 0
Miss Barlow	0 10 0
Miss H. Pinder	0 4 0
Miss M. Pinder	0 4 0
Mrs. M. M.	0 4 0
Mr. John Barwent	0 3 0
Miss Roberts	0 3 0
Miss Wells	0 3 0
Miss M. Braddock	0 1 0
Miss M. George	0 1 0
Miss Percival	0 0 0

Boxes.	
Miss F. Briggs	1 17 0
Miss Williams	0 8 0
Master McClure	0 4 0
Miss Leach	0 4 0
Miss Lonsdale	0 8 0
Miss Barlow	0 8 0
Miss Braddock	0 1 0
Miss H. Knott	0 1 0
Miss E. Metcalf	0 1 0
Mr. F. Halpin	0 1 0
Mr. J. Hasfield	0 0 0
Miss McGeorge	0 0 0
Miss Leach	0 1 0
Mrs. M. M.	0 0 0
Fractions	0 8 0

4s. 10s. of above for Support of an Indian Girl.
For Widows' Fund 7 5 0
57l. 10s.

Orchard Street Chapel.	
Rev. A. Clark.	
Collections	10 19 7
Subscribers.	
Rev. A. Clark	1 1 0
Mr. J. Bartinehaw	1 1 0
Mr. John Blague	0 10 0
Mrs. Priestman	0 10 0
Mr. John Brown	0 5 0

Boxes.	
Miss Cyprian	0 8 0
J. C. & J. P. Wilde	0 11 0
18s. 7s. 1d.	

Heaton Mersey Chapel.	
Rev. S. Hooper.	
Collections	54 15 7
Sunday School	5 11 1
64s. 6s. 1d.	

Tabernacle Chapel.	
Rev. J. T. Woodhouse.	
Collections	7 7 0

Cheadle Chapel.	
Rev. R. G. Lumsden, F.R.G.S., F.R.A.S.	
Collections	32 6 11
For Widows' Fund	1 10 1

Collected by Mrs. Pank.	
Mrs. M. M.	1 0 0
Mrs. Hodgkinson	2 0 0
Mr. Kendal	2 0 0
Mr. A. Kendal	2 0 0
Mr. S. B. Kendal	1 0 0
Mrs. Turner	1 0 0
Mrs. Smith	1 0 0
Mr. Fothergill	2 3 0
Mrs. Lumsden	0 10 0
Mrs. Pank	0 10 0
Mrs. C. Ingham	0 10 0
Mrs. Pope	0 10 0
Mrs. Nield	0 6 0
Mrs. Laycock	0 6 0
Mrs. Hughes	0 6 0
Dr. Mould	0 4 0
Sums under 4s.	0 17 0
51s. 4s.	

Hatherlow Chapel.	
Rev. W. Urwick, M.A.	
Collections	7 2 0

Boxes.	
Miss Ward	4 10 0
The Misses Richard-son	0 10 0
Mr. Urwick's Children	0 10 0
Master A. Fallows	0 10 0
Miss Pinder	0 5 0
Mrs. Barber	0 4 0
Mrs. Williamson	0 4 0
Sunday School	0 11 0
14s. 12s. 1d.	
Collection at Public Meeting at Hatherlow Chapel.	
Exs. 11s. 1d., 14s. 12s. 1d.	

CORNWALL.	
West Loos.	
Legacy, under the Will of the late Miss Elin. Jeeves	10 0 0

CUMBERLAND.	
Auxiliary Society.	
W. Wilson, Esq., Treas.	

Carlisle.	
Lowther Street.	
Collections	2 4 0

Subscriptions.	
Messrs. P. Dixon and Sons	3 0 0
J. Nason, Esq.	2 2 0
T. Hodgson, Esq.	1 1 0

Boxes.	
Miss Nanson	0 10 0
Master J. B. Waters	0 8 0
Mrs. Bulmore	0 7 0
Master R. Maylock	0 5 0
Miss H. Slack	0 5 0
Miss E. Norman	0 4 0
Mr. J. Greenop	0 4 0
Miss Gibson	0 2 0
Miss Dennis	0 2 0
Miss Heywood	0 1 0
17s. 9s. 1d.	

Whitehaven.	
W. Wilson, for Native Teacher Jos. Halliwell	20 0 0
37s. 2s. 1d.	

DERBYSHIRE.	
Auxiliary Society.	
T. L. Harrison, Esq., Treas.	

Belper.	
Collections	10 6 0
For Widows' Fund	1 5 0

Subscribers.	
Miss Harrison	1 4 0
Miss Clarke	0 10 0
Miss Brown, Box	0 10 0
Miss Wolstenhouse	0 0 0
Master Croft	0 5 0
Exs. 1s. 11d., 3s. 11s. 1d.	

Curbar.	
Pet J. B. Hulme, Esq.	12 11 0
25s. 12s.	

Aldbourn.	
Per J. Peach, Esq.	
Balance of Contributions	3 4 0

Burton.	
Congregational Church.	
Rev. T. G. Folter.	
Annual Collections	3 0 0

Missionary Boxes.	
Miss Potter's Class	0 12 0
Master A. N. Honit	0 5 0
Mrs. Thompson	0 1 0
Master W. B. War-ille	0 6 0
Miss Emily Dodd	0 3 0
Miss S. E. Turnell	0 5 0
Master S. L. Tur-nell	0 0 0
4s. 9s. 9d.	

Derby.	
London Road Chapel.	
Rev. H. Ollard.	
For Widows' Fund	4 0 0

Dronfield.	
Collections	1 0 0
Mr. and Mrs. May	1 1 0
2s. 1s.	

DEVONSHIRE.	
Appledore.	
Rev. A. C. Moorman.	
Collected by Miss H. Swindale	1 0 0

Collected by Mrs. Day.	
Mr. Craigie	0 10 0
Mr. W. Gilbott	0 2 0
Jun.	0 2 0
Rev. A. C. Moorman	0 4 0
Mrs. Peasey	0 5 0
Sunday School	0 5 0
Exs. 1s. 6d., 2s. 13s.	

Barnstaple.	
T. W. M. W. Guppy, Esq., Treasurer.	
Cross Street Sunday School	5 0 0
Juvenile Association	0 10 0
Hickington Sunday School	1 2 0
Annual Meetings	13 0 0
For Widows' Fund	3 8 0
Sacramental Fund	1 0 0

Subscribers.	
Mr. Guppy	0 10 0
Mrs. Stiff	0 10 0
Collected by—	
Miss Sharland	4 1 0
Mrs. Beale	0 10 0
Miss John Gribble	1 10 0
Miss Agnes Milroy	3 11 11
Miss Rutenberry	0 8 0
Miss Edwards	0 8 0

Boxes.	
Miss Stewart	0 12 0
Mr. McGriggs	0 5 0
Miss Norrington	0 11 0
Miss S. B. Coster	0 5 0
Miss Lock (2 years), for New Chapel in Pulisack, India.	0 16 0
Rev. T. Haslam	0 16 0
Exs. 1s. 11d., 3s. 11s. 1d.	

Bideford.	
Rev. Wm. Clarkson.	
Collection at Public Meeting and Sermons	10 0 0
Miss Pittsair, per Rev W. Clarkson	4 0 0
For Widows' Fund	3 12 0
Annual Subs.	4 10 0
Collections by Ladies	4 1 1
Little from Sunday School	4 10 0
50s. 1s. 1d.	

Dartmouth.	
Mr. A. Marcy, Treasurer.	
Missionary Sermon	4 0 0
Public Meeting	8 15 10
Sunday School	0 5 1

J. Windcatt, Esq., for Native Teacher Thomas Stenner.	
Collected by Mrs. Neck, for Child Hannah Venning	5 0 0
Mrs. Neck	1 2 0
Collected by—	
Miss Neck	1 1 0
Miss M. Pound	1 2 0
Miss A. Pound	0 12 0
Mrs. Courmens	0 14 0

Boxes.	
Miss Doombe	0 10 0
Miss H. Fox	0 2 0
Master A. O. Macey	0 4 0
Exs. 10s. 9d., 2s. 1s.	

Dartmouth.	
Rev. T. Collett.	
Collection	4 5 0
Miss Robertson (A.)	1 1 0
Pres. & Working Society	1 0 0
Miss Anderson	0 4 10
Exs. 1s. 4s. 1d.	

Messrs. Allen's School, Plantation House.	
Collected by—	
Master Parkyn	1 5 0
Master Barrett	0 10 0
Master Popham	0 2 0
Master Broad	0 7 0
Master MacLeod	0 7 0
Master Webber	0 7 0
Master England	0 2 0
Master Leves	0 2 0
Master A. Len	0 2 0
Master Goodenough	0 2 0
Smaller Sums	0 4 0
Monthly Collections	3 0 0
Collection after Con- cert	3 5 0
Proceeds of Work- ing Meeting	1 5 0

Boxes.	
School	0 6 0
Master J. Tuckwell	0 4 0
Miss Barnard (D.)	0 5 0
Exs. 1s. 1d., 10s. 17s. 9d.	

Exeter.	
Castle Street Chapel.	
Rev. D. Hewitt.	
Collections	20 2 0
For Widows' Fund	0 10 0
Subscribers.	
Mr. Brookings	0 10 0
Mr. Colson	2 2 0
Mr. Commis	1 0 0
Mr. Evans	1 1 0
Mr. G. G. G.	1 0 0
Miss G. G.	0 10 0
Mr. Heathcote	0 10 0
Rev. D. Hewitt	1 1 0
Mr. Hooker	0 10 0
Mrs. Jones	1 1 0
Miss Lee	0 10 0
Miss Linford	0 10 0
Mr. Linford	0 10 0
Mr. Roberts	0 10 0
Mr. Sherland	1 0 0
Mrs. Simmons	0 10 0
Miss Taber	0 10 0
Mr. Treffry	0 10 0
Collected by—	
Miss Hooker	1 11 0
Miss Linford	4 0 0
Miss Tanner	0 10 0
The Misses Lee's Young Ladies	1 5 0

Boxes.	
Miss Windcatt	0 8 1
Master W. Hodge	0 9 0
Donations.	
A Friend	15 0 0
A Friend	25 0 0

<p>Miss Woodman 4 10 0 A Friend, per Mr. Linford 1 0 0</p> <p>Sunday School. Boys 1 14 8 Girls 2 14 10 Exp. 1865, 1866, &c.</p> <p>Exmouth. Glenorchy Chapel. Ladies' Auxiliary ... 0 11 2 Missionary Coll ... 2 13 2 School House ... 1 4 7 John Sprague, Esq. ... 2 4 0 Miss J. Perryman ... 1 0 0 Exp. 6s. 11d., 14s. 4d.</p> <p>Honiton. Rev. J. Hoxley. Mrs. Fisher 1 1 8 Friend to Missions ... 1 1 0 Mr. C. Hoxley 1 1 0 Rev. J. Hoxley 1 1 0 Mr. J. Nicolson 1 1 0 Mr. Tovey 0 10 0 Collection 2 6 7 Sunday School 1 0 2 Small sums 0 14 0 Missionary Boxes ... 0 6 8 Exp. 4s. 6d., 10s. 16s. 6d.</p> <p>Ilfracombe. Rev. G. Waterman, M.A. Subscribers. Rev. G. Waterman 1 1 0 Ditto, for Madagascary 1 1 0 Mrs. Fairworthy 1 0 0 Mrs. Foster 0 10 0 Collected by Miss Cole. John Rogers, Esq. (the late) 2 4 0 Weekly & Monthly Payments 1 10 0 Collected by Miss Jones. Weekly & Month Payments 1 10 0</p> <p>Missionary Boxes. 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N. Bennett 0 10 0 Mr. Hicks 0 10 0 Mr. Peck 1 1 0 Mr. Stumbles 0 10 0 Mr. Abaly 1 1 0 Mr. Rooker 2 2 0 Mrs. Rooker 2 0 0 Miss Rooker 0 10 0 May Rooker, Missionary Box 1 2 0 Sums under 10s. 0 2 0 Collected by Mrs. Kinsman. Rev. F. E. Anthony 0 10 0 Rev. J. Charlton 0 10 0 Sums under 10s. 1 0 0 Collected by Miss Parson. Mr. G. Fox 2 0 0 Mr. Brownham 1 1 0</p>	<p>Mr. J. Bayly 1 1 0 Mr. Conway 1 1 0 Mr. Parson 1 1 0 Miss Parson 1 1 0 Mr. Tubbs 1 1 0 Mr. M. E. Jackson 1 0 0 Mr. J. Wincott 1 0 0 Mr. Slater 0 10 0 Sums under 10s. 0 10 0</p> <p>Collected by Miss Saw. Sums under 10s. 1 1 10</p> <p>Sunday School. Mr. F. Morrish. Mrs. Jasper, Class ... 1 0 0 Girls' School 2 14 10 Mr. Thomas, Class 1 10 4 Boys' School 2 4 0 Infant Class 0 12 0 Collection 1 10 7</p> <p>Branch Sunday School. Mount Street. Mr. Pittman. For Three Children, William Jasper, Sarah Jasper, and George Coleman Pittman, in Mr. Bayly's School, Naylor. 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Saxon..... 0 2 3 Miss Mendell..... 0 2 10 Miss Hawkins..... 0 0 10 Mrs. Garrett..... 0 1 0 Mr. Cooper..... 0 0 0</p> <p>Buses.</p> <p>Infant Class..... 0 2 10 Mary Green..... 0 5 1 Frederick Spiller..... 0 0 7 George Branton..... 0 1 11 Susan Hildary..... 0 0 0 Mary Gillard..... 0 4 0 Jane Baker..... 0 2 0 Charles Warren..... 0 0 0 Charles Good..... 0 1 0 Frederick Webster..... 0 1 0 Mary Garrett..... 0 2 0 Brith Day..... 0 1 0 Elizabeth King..... 0 0 0 Miss Raymond and M. Hayes..... 0 3 4 Miss Chandler..... 0 0 0 M. G. Williams..... 1 10 0 Mission Working Party..... 0 0 0 Prayers..... 0 0 0 Exc. 2nd, 2nd 17s. 6d.</p> <p>Farham.</p> <p>Collection..... 2 10 4 Sunday School..... 0 10 0</p> <p>Collected by—</p> <p>Mrs. Richards..... 0 4 4 Mrs. Tuok..... 0 4 4 Mrs. Trenchard..... 0 4 4 Mrs. Sims..... 0 4 0 Miss Baker..... 1 10 0</p> <p>Boston.</p> <p>Miss Bennett..... 0 10 0 Mary G. Kelly..... 1 17 0 Exc. 2nd.</p> <p>Weymouth.</p> <p>Gloucester Congregational Chapel.</p> <p>Rev. R. S. 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New Ship 3 0 0
For Widows' Fund 1 5 0
Exs. Co., 11d. 6d. 6d.
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21. 11s. 6d.

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Collection 6 1 2
Exs. 10d.

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Mrs. Drew 0 10 0
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Contributions 4 1 0
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Master Fred. Koch 0 0 3
Miss Trix 1 0 0
Sunday School 0 10 0
Miss Jane Mustay 0 0 0
Mrs. Walter 1 0 0
Mr. H. Eastman 0 0 0
Miss A. Giles 0 0 0
Miss M. Altridge 0 0 0
Mrs. Sings 0 0 0
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The Misses Blunt 0 0 0
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tions 0 10 0
Missionary Box 0 0 10
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Thomas Hadden,
Pulachi, India,
towards building
a Chapel and
School-room 1 0 0
21.

Colford.

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Cromwell.

Collection 1 11 2
A Friend 1 0 0
21. 11s. 6d.

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Coll. by Miss M. E. Davis.
Mr. Gazard 0 10 0
Mr. Davis 0 10 0
Mr. Lang 0 10 0
Mr. Chevalier 0 0 0
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Mrs. Tyndall 1 0 0
Miss S. Harding 0 5 0
Miss Blandford 0 0 0
Missionary Boxes 1 10 0
Collections 0 10 0
Sunday School, for
the Native Children
John and Mary
Dursley 0 0 0
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A Friend at Ular.
by ditto 1 0 0

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Missionary Bas-
ket, for the gene-
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the Society 10 0 0
Do., for Mrs. Skins's
School, Fiskin 0 0 0
Do., for Mrs. Hall's
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Do., for the Central
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Mr. C. Bennett 1 0 0
Mrs. Dove 1 10 0
Mr. Hudson 1 10 0
Mrs. Malpas (D.) 0 0 0
Miss Howard 0 5 1
A Friend 0 1 0
Elizabeth Short 0 0 0
Daniel Creed 0 2 0
Miss Howell and the
Day School Box 0 0 0
Jane Voth 1 0 0
Jane Bennett 0 1 0
Mrs. Crompton 0 0 0
Mrs. Nease 0 0 1
Elizabeth Howard 0 0 0
Mr. Clark 0 0 0
Pernina Barton 0 0 0
Miss Pritchard 0 0 0
Mary Anne Tucker 0 0 0
George Barton 0 0 0
A Friend 0 10 0
For Widows' Fund 1 0 0
Sunday Collections 1 10 0
Public Meeting 1 10 0
Mr. Cobban (A.) 1 0 0
Fractions 0 0 0
21.

Gloucester.**Southgate Chapel.**

Rev. W. Young, B.A.
Mr. Bird, Treasurer.
Mrs. J. Warner, Secretary.

Collected by—
Miss Brimmell 1 0 10
Mrs. Merrett 0 10 0
Collected by Miss B. March.
W. V. Ellis, Esq. 1 0 0
Mrs. Pear 0 10 0
Mrs. Grimes 0 10 0
Mrs. Pearce 0 10 0
Mrs. Wilson 0 10 0
Sums under 10s. 1 0 0

Collected by Miss Prince.

Mr. Bird 1 1 0
The Misses March 1 1 0
Mr. Jones 0 10 0
Sums under 10s. 2 0 0

Collected by Miss Stafford.

Miss Pembroke 0 10 0
Rev. W. Young 0 10 0
Sums under 10s. 2 11 0
Collected by Miss
Warner 1 0 0

Sunday Schools, for

Charlotte Bishop,
Mary and Joseph
Hyett 0 10 0
Collections 10 10 2
For Widows' Fund 4 10 0
Exs. 20s. 6d., 41d. 6d. 6d.

Kingswood.

J. Griffiths, Esq. 1 0 0
Mrs. Griffiths 1 0 0
Rufus Long Esq. 0 10 0
J. Stokes, Esq. 0 10 0
W. A. Long, Esq. 0 10 0
Miss Milman 0 10 0
Mrs. Gwynne Jones 0 0 0
Missionary Boxes 1 10 1
Collections at ser-
mons and Public
Meeting 2 10 0
For Widows' Fund 1 10 0
21. 11s. 10d.

Newport.**Boxes.**

Mrs. J. Summers 0 0 0
Miss K. Crooke 0 0 0
Mrs. W. Summers 0 10 0
Miss A. Fowler 0 0 1
Miss E. Holloway 0 0 0
Mrs. T. Hooper 0 10 0
School Box 0 0 0
Collection 1 0 0
21. 11s. 6d.

North Nibley.

Miss Woodward's
Box 0 0 0
Elizabeth Bird's Box 0 0 0
Collection 0 0 0
1/ us. 6d.

Painswick.

Mr. John Skinner 0 10 0
Mr. J. W. Skinner 0 10 0

Redborough Tabernacle.

Mr. James Blasey, Treas.

Coll. by Miss E. B. Blasey.

Mrs. Marling 0 0 0
Mr. Ristey 1 0 0
Mr. O. Bird 1 0 0
Miss Hodges 0 0 0
Miss Hillman 0 0 0
Smaller Sums 1 0 0

Collected by Miss C. Lamoka.

Mr. W. Roberts 0 10 0
Mr. Jas. Apperly 0 10 0
Mr. Alfred Apperly 0 10 0
Mr. S. Sims, Jun. 0 10 0
Mr. John King 0 0 0
Mr. J. George 0 0 0
Miss J. Brown 0 0 0
Miss C. A. Isaacs 0 10 0

Collected by Miss C. Hooper.

Miss C. Hooper 0 0 0
Mrs. Hooper 0 0 0
Mr. Daniels 0 0 0
Mr. S. H. Hooper 1 0 0
Smaller Sums 0 10 0
Sabbath Schools 0 0 0
Collections 0 1 0
21. 11s. 6d.

Stonhouse.

For Widows' Fund 1 0 0

Missionary Boxes.

Chapel 0 10 0
Mrs. Stephens 0 10 0

Sunday School.

Male Classes 2 10 11
Female ditto 2 0 0
21. 4s. 6d.

Stroud.**Bedford Street Chapel.**

Rev. W. Wheeler.

Mr. R. Winter-
botham 1 1 0
Mr. L. Winter-
botham 1 1 0
Mr. L. W. Winter-
botham 1 1 0
Dr. Paine 1 0 0
Mr. P. H. Fisher 1 0 0
Mrs. Fisher 1 0 0
Mr. Pearce 0 10 0
Miss Wyatt 0 10 0
Mr. Bucknell 0 0 0
Mrs. Chapman 0 0 0
Mr. Chow 0 0 0
Mr. T. N. Clarke 0 0 0
Mr. Day 0 0 0
Mrs. Sims 0 0 0
Mr. Howard 0 0 0
Mrs. Hall 0 0 0
Mr. Ford 0 0 0
Mrs. Leach 0 0 0
Mr. Polinway 0 0 0
Mrs. Coveney 0 0 0
Mr. Charlton 0 0 0

Schools.

Boys 7 0 0
Girls 4 17 1
21. 1s.

Old Chapel.

Collected by Mrs. Coley.

S. S. Marling 0 0 0
Mr. Marling 0 0 0
Josh. T. Fisher 1 1 0
Richard Lacey 1 0 0
Samuel Grayfield 1 0 0
Mrs. C. H. Reid 1 0 0
Mrs. Whiting 0 10 0
Mrs. Parsons 0 10 0
Miss Hunt 0 0 0
Miss Leach 0 0 0
Mrs. Coley 0 0 0
Mrs. Knes 0 0 0
Mrs. Franklin 1 0 0
Mrs. Bowyer 0 0 0
Mrs. J. W. Lewis 0 0 0
Mr. Strachan 0 0 0

Collected by Miss M. P. Hall.

Mrs. Hall 0 10 0
Miss White 0 10 0
Mrs. Ayres 0 0 0

Missionary Boxes.

Miss Hall 0 0 0
Mr. S. Coley 0 10 0
Miss M. P. Hall 0 0 0
Sabbath School 0 0 0
Exs. 6s. 6d., 10d. 12s. 6d.

Thornbury.

Collection 3 17 7
Boxes 2 11 1
Sunday School 4 0 0
Exs. 6s. 6d., 10d. 12s. 6d.

Uley.

Rev. H. Jones.

Collection 3 0 0

Wickwar.**Boxes.**

Emma Graham 0 0 0
Emma Wilkins 0 0 0
Anne Gains 0 0 0
Emma White 0 0 0
Fred Park 0 0 0
George White 0 0 0
Mr. Burdett 0 1 1
Collection 4 10 0
21. 12s. 6d.

Wotton-under-Edge.**Tabernacle.**

Collections after
sermons & Public
Meeting 0 11 2

Boson.	Mr. Shaw 0 10 0	Miss White 0 4 10	Portman.
Sunday School, Boys 0 14 10	Mr. E. T. Hawkins 0 10 0	Miss Annie Yergo 0 15 4	Rev. A. Jones 0 10 0
Ditto, Girls 0 6 2	Collections 14 10 7	Miss Sarah Gwilling 0 3 0	
Miss Lucy Ricketts 0 5 4	For Widows' Fund 0 0 0	Miss Elizabeth Poon 0 11 0	
Miss Devereil 0 5 0	Food and Imple- 0 0 0	Miss Amy Shirvell 0 2 0	Ringwood.
Miss C. Hayward 0 4 10	ments for Mad- 0 0 0	Miss Sarah King 0 2 12	Per Mr. W. Gubbins.
Miss Jane Holloway 0 3 6	gascar, Messrs. 0 0 0	Miss Sarah Marks 0 4 0	Public Meeting 2 0 4
Mrs. Ann Austin 0 2 0	Tasker and Sons 0 10 0	Miss Maria Watson 0 2 0	Juvenile Collection 5 14 11
Charles Webb, jun. 0 1 4	Seeds for ditto, G. 1 1 0	Mr. Moyle 0 2 0	Mr. & Mrs. Benson 1 15 0
	Powle, Esq. 1 1 0	Mr. Hunt 0 0 0	Exa. 12s. 6d. 12s. 6d.
Chaven.	Sunday School Mis- 4 7 0	Mrs. J. Abbott 0 12 1	
Misses Devereil and 0 14 1	ionary Boxes 4 7 0	Miss Walden 0 2 0	
Child 0 2 0	Children's Cards 4 12 11	Rev. J. Fletcher's 3 0 2	
Mrs. Donnan 0 2 0		Pupils 3 0 2	
Misses Chapman 0 6 0	Missionary Boxes.	Sunday School 11 5 0	
Miss Glanville 0 10 0	Mrs. Richardson 0 10 0	Collected by Miss Aldridge.	
Collected by—	Mrs. Marchmont 0 7 0	Rev. J. Woodwork 1 0 0	
Miss Emily Owen 1 0 0	Mrs. C. King 0 12 0	Rev. J. Fletcher 1 1 0	
Miss Long 1 0 0	A Friend 0 10 0	Mr. F. Moser 1 1 0	
Mrs. James Palmer 0 5 0	Hurstbourne Tarrant.	Mr. G. O. Aldridge 1 0 0	
Miss E. P. Chapman 0 2 0	Rev. A. Johnson 1 0 0	Mr. Hunt 0 10 0	
Mrs. James Perrin 0 10 0	Mrs. Newman 0 5 0	Mr. J. Abbott 0 10 0	
Mrs. Glanville 0 10 0		Miss Wright 0 0 0	
T. B. Child, Esq. 5 0 0	Missionary Boxes.	Mr. M. D. Sharp 0 4 0	
J. N. Lewis, Esq. 5 0 0	Misses M. & R. John- 1 0 1	Collections 15 7 0	
Joe Stearns 0 2 0	son 1 0 1	For Widows' Fund 4 10 0	
W. S. Chapman 1 0 0	Mrs. Purver's 0 10 0	Pokeedown Station 1 2 0	
Id. 12s. 6d.	Young Ladies 0 10 0	Cransmore Station, 1 0 0	
	Miss Annie Roberts 0 12 0	Collections 1 0 0	
WAMPFIRE.	Master J. Hedderly 0 10 0	Mrs. Bramble 0 5 0	
Abingford.	Boxes under 10s. 1 2 0		
Rev. E. Collins.	Public Collection 1 10 10	Missionary Boxes.	
Missionary Boxes.	Exa. 12s. 6d., 4s. 12s. 6d.	Miss Phipp 0 0 4	
Miss Ganner 0 4 7	E. W. in memory of 2 0 0	Miss Hulse 0 0 3	
Miss Pirner 0 3 0		M. A. Kerley 0 0 4	
Miss Wedge 0 4 0	deceased Parents 2 0 0	Annie Frampton 0 0 5	
Mrs. Adams 0 3 2		Emily Hawkins 0 4 0	
Miss Crookford 0 4 1	Badenstede.	Fractions 0 0 7	
Miss Goodwin 0 10 4	Per Mr. Vanner.	Exa. 12s. 6d., 12s. 6d.	
Mrs. Newall 0 4 0	Mr. Curtis 1 0 0		
Collection at Mis- 0 17 0	Mr. Dunn 1 0 0	Parham.	
ionary Meeting 0 17 0	Mr. Downe 1 0 0	Rev. R. Nobbs.	
Subscribers.	Mr. Johnson 1 0 0	Sunday School Box 5 15 10	
Mr. Goodwin, sen. 0 10 0	Mr. Simmons 1 0 0	Juvenile Boxes 1 10 0	
Mr. G. Goodwin 0 5 0	Mr. Vanner 1 0 0	Mr. H. Sharland (A.) 2 0 0	
Mrs. Bracher 0 5 0	Mr. Chandler 0 10 0	Id. 12s. 6d.	
Mrs. Collins 1 0 0	Miss Drew 0 10 0	Fordingbridge.	
Exa. 6d., 4s. 12s.	Mr. Glover 0 10 0	Rev. W. H. Bassett.	
Alton.	Mr. Quinn 0 10 0	Sunday Schools.	
Rev. F. M. Holmes.	Miss Vine 0 10 0	Fordingbridge 3 10 0	
Weekly Offering 10 0 0	Mr. Wigg 0 10 0	Prugham 1 10 0	
Fund 10 0 0	Mrs. Tolfray 0 0 0	Godshill 1 1 0	
Boxes.	Mrs. Oshon 0 2 0	Gorley 0 21 0	
Mrs. Vidies 0 0 1	Collected by—	Aldarholt 0 0 0	
Mr. Taylor's Family 1 0 11	Miss Paine 0 11 0	Collected by Mrs. 2 7 0	
A. Brother & Sister 0 12 2	Miss Shucklesford 0 12 7	Brothers 2 7 0	
Alice Thorpe 0 0 0	Miss Drew 0 0 0	Boxes.	
F. B. 0 0 0	Miss Glover, Box 0 4 0	Miss Isabella Oates 0 0 1	
Bible Class 0 0 0	Collection 2 0 0	Miss Withers 0 0 0	
Sunday School 0 0 0	Public Meeting 2 0 0	Miss Watley 0 1 0	
Sabbath School 0 0 0	Sabbath School 0 0 0	Master Owen Bas- 0 3 4	
Cards 0 0 0	For Widows' Fund 1 14 7	sett 0 3 4	
Children's Collec- 0 11 1	Exa. 12s. 6d., 7s. 17s. 6d.	Public Meeting 1 2 0	
tion 0 11 1	Bournemouth.	For Widows' Fund 1 1 0	
Sermon 2 0 11	Rev. N. Harry.	Id. 12s. 6d.	
Public Meeting 10 14 0	Rev. N. Harry 1 1 0	Heligbourne.	
Southworth.	Mrs. Ball 1 0 0	Misses Tomkins 3 2 0	
Collected by Mrs. 2 14 0	Mr. Cox 1 0 0	Ditto, for India 1 1 0	
H. Wake 2 14 0	Mr. Hankinson 0 10 0	M. B.	
Public Meeting 1 2 0	Sunday School 0 0 0	Leamington.	
Medstead 1 10 0	Mrs. Hankinson 2 0 0	Per Mr. R. Gibbs.	
Southworth 0 7 0	Collections 0 17 1	Subscribers.	
Fractions 0 0 0	Public Meeting 4 11 3	J. Chinery, Esq. 1 1 0	
Widows' Fund 0 10 0	For Widows' Fund 0 0 0	Mr. Gibbs 1 1 0	
Exa. 7s. 6d., 10s. 12s. 6d.	Id. 12s. 6d.	E. Sharp, Esq. 2 0 0	
Andover.	Christchurch.	Collected by—	
Rev. W. McOwan.	Rev. J. Fletcher and Rev. J. Woodward.	Miss Butcher 0 2 11	
Mr. E. T. Hawkins, Treas.	Missionary Boxes.	Miss Elgar 1 10 0	
Subscribers.	Miss Henriot Scott 1 7 1	Miss Gibbs 1 2 0	
Robert Tasker, Esq. 10 0 0	Miss L. Fienington 0 10 0	Miss Hopkins 1 0 0	
Wm. Tasker, Esq. 2 0 0	and Miss C. Mar- 0 10 0	Miss Head 0 10 0	
Rev. W. McOwan 1 1 0	shall 0 10 0	Miss Millego 1 7 0	
G. Fowle, Esq. 1 1 0	Miss Maria Rogers 0 2 0	Mrs. Machley 0 15 7	
Mrs. Leatham 1 0 0	Mrs. James Clark 0 7 2	Sunday School 2 11 0	
Mr. Walsby 1 0 0	Miss Taylor 1 12 0	Young Men's Bible 1 1 0	
Mr. Walsby 1 0 0	J. & P. Kemp Welch 1 17 0	Class 1 1 0	
Mr. Walsford 0 10 0	Mrs. John Vick 0 2 1	Public Collections 10 1 0	
Mr. Hagen 0 20 0	Miss Elizabeth Wal- 0 0 1	Exa. 7s. 6d., 10s. 12s. 6d.	
	den 0 0 1		
	Mrs. Samway 0 0 2		
	Miss Lucy Poon 0 7 7		

Italian Chapel.		Collected by—		Mr. John Durall .. 0 2 0		St. Peter's and St. Aubin's	
Rev. J. A. T. Skinner, B.A.		Miss A. Brew .. 0 2 0		Miss Annson Haig .. 0 10 0		French	
Collection .. 1 10 11		Mr. Gibb .. 1 14 0		Mrs. Quirk .. 0 10 0		Independent Chapels.	
Boxes .. 2 18 7		Miss Holdaway .. 0 1 17		Mr. T. E. Quirk .. 0 3 0		Mons. G. Forehard, Pasteur.	
Northam Chapel.		Mr. McNichols .. 0 10 4		Mrs. G. Sm. Crook .. 0 5 0		Public Meeting at	
Rev. G. Gregg.		Miss Gainsbridge .. 0 3 0		Mrs. West, for Sup-		St. Aubin's .. 1 0 0	
Rev. G. Gregg .. 0 10 0		Miss R. Warren .. 0 9 0		port of Native		Missionary Boxes.	
Collection .. 2 0 0		Sunday School Box .. 1 7 1		Evangelist in		Francis Bower .. 0 0 0	
Sunday School .. 0 10 0		For Widows' Fund .. 2 4 0		China .. 10 0 0		Auntie Cuthbert .. 0 2 0	
Totton Chapel.		Subscribers.		Friends of St John's		Four little Friends .. 0 5 0	
By Mr. Fletcher		John Drew, Esq. .. 1 1 0		and St. Michael, for		St. Clement's.	
Mr. Fletcher .. 0 10 0		Rev. W. H. Fuller .. 1 1 0		dolls .. 13 0 0		Public Meeting .. 1 0 0	
Collection .. 0 10 1		T. Hill, Esq. .. 1 1 0		Anniversary Meet-		Missionary Box.	
Sunday Schools .. 0 15 7		Rev. W. and Mrs.		ing in St. Helier .. 0 10 0		Miss La Cour .. 0 20 0	
Rev. J. A., 1891, 22, 23.		Thorn .. 10 0 0		Journale Meeting .. 0 10 0		Expenses .. 0 2 0	
		Mr. E. Warren .. 1 0 0		Amount too late for		St. Peter's.	
		174, 22, 23.		Ship .. 0 0 0		Public Meeting .. 1 0 0	
		OUTRIMPT.		Congregational Church,		Missionary Box.	
		Auxiliary.		Victoria Street.		Miss La Cour .. 0 20 0	
		Stephen Martin, Esq., Treas.		Rev. A. E. Pearson.		Expenses .. 0 2 0	
		Collections.		Subscribers.		St. Peter's.	
		Elm Chapel .. 10 0 0		The Misses Nicklin .. 1 0 0		St. Peter's.	
		Bethesda Chapel .. 2 4 0		The Misses Pitt .. 0 10 0		St. Peter's.	
		St. Martin's Chapel .. 1 1 0		S. C. Williams, Esq. .. 2 17 0		St. Peter's.	
		St. Peter's Chapel .. 2 3 0		Missionary Sermons .. 0 10 0		St. Peter's.	
		St. Andrew's Chapel .. 1 10 0		For Widows' Fund .. 1 1 0		St. Peter's.	
		Juvenile Meeting .. 1 1 0		Collected by Mrs. A. E.		St. Peter's.	
		Public Meetings.		Pearson.		St. Peter's.	
		Elm Chapel .. 0 0 0		Mrs. Barker .. 0 20 0		St. Peter's.	
		St. Martin's Chapel .. 0 10 0		Miss Carter .. 0 0 0		St. Peter's.	
		St. Saviour's Chapel .. 1 10 0		Mrs. Cuthbert .. 0 0 0		St. Peter's.	
		Concluding Sermon .. 3 3 10		Friend of British		St. Peter's.	
		Collected by Treasurer.		Standard .. 1 0 0		St. Peter's.	
		George Deane, Esq. .. 1 0 0		Mr. Lane .. 0 0 0		St. Peter's.	
		Rev. A. Crisp .. 1 0 0		Mr. Le Gros .. 0 0 0		St. Peter's.	
		A. F. D. D. .. 1 0 0		Mr. G. W. Miller .. 0 10 0		St. Peter's.	
		F. Le Matthey, Esq. .. 1 0 0		Mrs. A. E. Pearson .. 0 0 0		St. Peter's.	
		S. Martin, Esq. .. 1 0 0		Collected by Miss Pitt.		St. Peter's.	
		G. McDowell, Esq. .. 1 0 0		Mrs. Roper .. 0 2 0		St. Peter's.	
		H. Forward, Esq. .. 1 0 0		Mrs. Hale .. 0 2 0		St. Peter's.	
		Miss H. Mafogay .. 2 0 0		Mrs. Pironel .. 0 0 0		St. Peter's.	
		Miss E. Malinge .. 2 0 0		Sunday School Mis-		St. Peter's.	
		J. Bartlett, Esq. .. 1 0 0		ionary Box .. 1 0 0		St. Peter's.	
		J. Bland, Esq. .. 1 0 0		Chapelle Evangelique,		St. Peter's.	
		John De Garia, Esq. .. 1 0 0		Vauxhall.		St. Peter's.	
		Dr. De Jersey .. 1 0 0		Mr. C. Norman (A.) .. 1 0 0		St. Peter's.	
		F. Lihon, Esq. .. 1 0 0		Sunday School .. 4 0 0		St. Peter's.	
		General Hughes .. 1 0 0		Missionary Sermons .. 2 1 0		St. Peter's.	
		Rev. L. B. Randall .. 0 10 0		French Independent Chapel,		St. Peter's.	
		G. Baynard, Esq. .. 0 10 0		Halket Place.		St. Peter's.	
		Mrs. Boucant .. 0 0 0		Mons. Du Monte, Pasteur.		St. Peter's.	
		Mrs. Le Neveu .. 0 0 0		Subscribers.		St. Peter's.	
		Collected by—		J. Le Bailly, Esq. .. 2 0 0		St. Peter's.	
		Miss Guerin .. 1 10 0		Mr. Le Gallais .. 1 0 0		St. Peter's.	
		Miss L. De Garia .. 2 11 0		The Misses Le Gal-		St. Peter's.	
		and Mrs. Mandall .. 2 11 0		lais, for support of		St. Peter's.	
		Miss De Garia .. 2 10 0		Orphan Girl in		St. Peter's.	
		Mrs. A. Miss Gase .. 2 10 0		Miss Mahan's		St. Peter's.	
		Miss Manger .. 1 12 10		School, to be called		St. Peter's.	
		Miss Lucretia De		Grace De Jersey		St. Peter's.	
		Garia and Miss		(2 years) .. 0 0 0		St. Peter's.	
		Spina .. 0 0 0		Mr. T. Le Gallais,		St. Peter's.	
		Miss Alexandrou .. 1 4 0		Missionary Box .. 0 10 0		St. Peter's.	
		Mrs. Le Lanhou .. 1 4 0		Missionary Sermon .. 4 1 0		St. Peter's.	
		Miss Haymes and		Sunday School .. 1 14 0		St. Peter's.	
		Mrs. Rancoul .. 2 14 1		St. John's French inde-		St. Peter's.	
		Miss K. De Garia,		pendent Chapel.		St. Peter's.	
		St. Saviour .. 2 0 0		Mons. P. Binet, B.A.		St. Peter's.	
		Missionary Boxes.		Pasteur.		St. Peter's.	
		Mrs. Touzeau .. 0 12 0		Subscribers.		St. Peter's.	
		Miss K. Martin .. 0 12 0		Mr. H. Coutanche .. 1 0 0		St. Peter's.	
		Monthly Collections.		Miss Gilbee .. 0 0 0		St. Peter's.	
		Bethesda Chapel. .. 2 1 11		Philip Ploot, Esq. .. 1 0 0		St. Peter's.	
		Riad Sunday School .. 2 0 0		Mr. George Ploot .. 1 0 0		St. Peter's.	
		Expenses .. 0 1 1		Public Meeting .. 0 7 0		St. Peter's.	
		0 10 0		Collected by Miss		St. Peter's.	
		20 2 2		Niemla, for Sup-		St. Peter's.	
		JERSEY.		port of an Orphan		St. Peter's.	
		Auxiliary.		Girl in Miss		St. Peter's.	
		R. G. Williams, Esq., Sec.		Mallons's School,		St. Peter's.	
		General Subscriptions.		to be called Miss		St. Peter's.	
		Mr. Anslow .. 0 0 0		Margaret Niemla .. 0 0 0		St. Peter's.	
		Mr. E. J. Burton .. 1 0 0		Missionary Boxes.		St. Peter's.	

Collected by Mrs. Abney.		Collected by—		Freetown.		St. Marks.	
Mr. Abley	1 1 0	Miss Bedford	0 15 7	Thomas Cook, Esq.	5 5 0	Collections	5 1 1
Sums under 10s.	5 2 1	Mrs. Bracey	0 3 0	Collections	1 0 0	Sunday Schools	0 11 9
Collected by Miss White.		Miss Cook	1 15 0	St. Marks.		Collected by Miss	
Mr. Baller	0 10 0	Miss Cunniff	0 15 0	Hall Weston.		E. M. Paine	
Rev. J. J. White	3 2 0	Mrs. Hallifax	3 17 5	Collections		Misses Ross and	
Mrs. Wheaton	0 14 0	Mrs. Martin	1 6 2	1 0 0		Susanah Paine's	
"First-Fruits"	1 0 0	Mrs. Scaldwell	1 6 0	Boxes		Box	
Collected by the Misses		Boxes.		Houghton.		Young Ladies at the	
Smith.		A Family	0 15 0	Collections		Misses Oliver and	
The Mayor of Hurb-		Miss Vean	0 4 31	Boxes		Pope's School	
ford	1 1 0	Mr. Windfield's Chil-	0 2 0	Mr. S. Wright		Mr. Wm. Paine	
Mr. Ing	1 1 0	dren	0 1 11	Polto Brown, Esq.		Mr. James Paine	
G. Anthony, Esq.	0 10 0	Girls' Sunday School ..	1 1 11	Mrs. P. Brown		Mr. Wm. Main	
Mr. R. Brown	0 10 0	Boys' ditto	0 1 10	H. Brown, Esq.		Mrs. Hoskins	
Rev. J. O. Hill	0 10 0	For Widows' Fund	5 0 0	(J. W. Brown, Esq.		Sums under 10s.	
C. J. Martin, Esq.	0 10 0	Missionary Sermon	2 5 10	H. Goodman, Esq.		Mrs. Abbott, for	
Mr. T. Smith	0 10 0	Public Meeting	2 15 0	Mr. Tuller		Native Girl in	
Sums under 10s.	3 13 0	Ex. lat. 1d., 3d., 6d., 1d.		Sums under 10s.		Mrs. Whitehouse's	
Ex. lat., 3d., 6d., 1d.		Huddesdon.		St. Marks, 3d.		School, named after	
Ledbury.		Auxiliary.		Hampton.		Main	
For Mrs. M. R. Burden.		Per Rev. J. Vane.		Collections		Ex. lat., 14d., 17s. 6d.	
Mr. Burden, sen.	0 10 0	On Account	1 5 0	Mr. T. Dear		Woodhurst.	
Mr. C. Edwards	0 5 0	Sawbridgeworth.		Mr. Hunter		Collections	
Miss Greig	0 5 0	Rev. J. Wood	0 10 0	Mr. Honey		J. L. Skins, Esq.	
Mrs. J. Burden	0 5 0	Mr. J. E. Taylor	0 10 0	Mr. T. B. Ridgely		M. M. Skins, Esq.	
Miss Burden	0 4 0	Mr. J. Ridgely	0 10 0	Sums under 10s.		Yelling.	
Mrs. T. Ballard	0 4 0	Mr. Crawley	0 10 0	Boxes		Collections	
Miss Phillips	0 3 0	Mr. G. Housden	0 10 0	Ex. lat., 14d., 15s. 6d.		For Widows and Orphans'	
Missionary Boxes.		Mrs. Thompson	0 10 0	Kimbolton.		Fund.	
Miss Burden	0 1 0	Miss Wachs	0 10 0	Collections		Motives.	
Mrs. Edwards	0 1 0	Smaller Bums	1 11 1	Miss Bottle's Box		Godmanchester	
Mrs. Ruston	0 1 0	Vermore	5 0 2	Mr. Jacobs's Box		Huntingdon	
Mrs. T. Webb	0 1 0	For Widows' Fund	1 10 4	A. Coker		Kimbolton	
Mrs. J. Burden	0 1 0	Sunday School	1 11 11	Ex. lat., 14d., 15s. 6d.		Perry	
Miss Kamiah	0 1 0	Missionary Boxes.		Needlingworth.		Ramsey	
Miss J. Eccles	0 1 0	Mr. Taylor	1 1 1	Collections		St. Ives	
Mr. W. Brown	0 1 0	Mr. Wood's Children	0 5 7	Collection		St. Marks	
Ex. lat., 14d., 15s. 6d.		Walter Turner	0 5 2	1 4 2		Spaldwick	
Ross.		Annie Turner	0 1 2	Oxford.		Woodhurst	
Rev. W. P. Buck.		Ware.		Collection		Ms. 5 11	
Collections	3 10 2	Church Street,		Exbury.		KENT.	
Mrs. Hewison	3 0 0	Rev. P. Law.		Collections		West Kent Auxiliary.	
Rev. W. P. Buck	0 0 0	Mrs. Plack	1 1 0	1 5 2		Mr. G. Mullinger, Treas.	
Mrs. Pearce	0 0 0	Mrs. Brandram	1 1 0	Spaldwick.		Chatham.	
Miss Wadby	0 0 0	Mrs. Hottford	1 0 0	Collections		Rev. G. L. Herman.	
Mr. Harris	0 0 0	Mr. Howard	1 1 0	Woolley		Collection	
Mr. T. Jones	0 1 0	Mr. Medcalf	0 10 0	Miss K. Storey's Box		Ditto, Higham	
Miss E. Jones	0 1 0	Mrs. Harrison	0 1 0	Mr. Stapleton		Ditto, Mission	
Sunday School	0 0 0	Mrs. Walker	0 1 0	0 10 0		Chapel	
Ex. lat., 14d., 15s. 6d.		Boxes.		Mr. and Mrs. W.		For Widows' Fund	
HERTFORDSHIRE.		Watford.		Ashton		Subscribers.	
Barley.		G. Tidcombe, Esq.,		0 7 0		Rev. G. L. Herman	
John Power, Esq.	1 0 0	Sabbath Morning		St. Marks, 14d.		Mrs. Herman	
Chesham.		Box	3 9 0	St. Marks.		R. Shrewsbury Esq.	
Auxiliary.		HUNTINGDONSHIRE.		St. Marks.		Joe. Young, Esq.	
Per Mr. G. L. Turner, M.A.		Auxiliary Society.		Collections		E. Uotworthy, Esq.	
On Account		Mr. Wm. Paine, St. Mark's,		Free Church Sunday		Mrs. G. B. Brock	
Chipping.		Treasurer.		School		Mr. Mullinger	
Sunday School	0 7 0	Sharncliffe.		Ladies' Bazaar		Mr. Graham	
Great Berkhamstead.		Collections		Mr. J. Johnson, Jun.		Ladies' Association.	
Rev. T. Smith.		G. P. Tebbatt, Esq.		Mr. Cornelius Rob-		Call by Miss Mullinger.	
Subscribers.		6d., 10s. 6d.		inson		Mr. Booth	
Mr. Egan	1 0 0	Buckden.		Mr. Thos. Cooke		Mrs. W. Whitehead	
Mrs. Hallifax	0 10 0	Collection		Mr. John Warner		Mrs. Ralph	
Mrs. Hallifax, Jun.	0 10 0	1 4 0		Mr. J. B. Liph, sen.		Small Sums	
Master Hallifax	0 3 0	Deon.		Mr. J. H. Sargent		Call by Mrs. Shrewsbury.	
A. Hensley, Esq.	0 10 0	Collections		0 20 0		Mrs. Shrewsbury	
B. Martin, Esq.	0 10 0	W. Mawson, Esq.		0 10 0		Small Sums	
C. Miller, Esq.	0 10 0	Miss Mawson		0 10 0		Collected by Miss Young.	
Mr. J. Tompkins	1 2 0	Miss S. Mawson		0 10 0		Mrs. Mullinger	
Rev. T. Smith	0 10 0	14d., 15s. 6d.		0 10 0		Mrs. G. French	
Ex. lat., 14d., 15s. 6d.		Ex. lat., 14d., 15s. 6d.		0 10 0		Small Sums	

Collected by Mrs. Bull	Bells Free Green.	Deaf.	Collecting Cards ... 2 5 8
Small Sums ... 0 18 0	Collection ... 1 1 3	Congregational Chapel.	Sermons ... 7 10 1
Collected by Mrs. Pemble.	Miss Baker ... 0 10 0	Rev. J. T. Bartram.	Public Meeting ... 7 5 10
Small Sums ... 0 10 0	14. 11s. 1d.	Edward Brown, Esq., Treas.	Collected by—
Collected by Miss Dunstall.	Berley Heath.	Collected by—	Misses Dams ... 0 14 0
Small Sums ... 0 4 0	Rev. J. Adey.	Miss Panny Chitty 0 7 6	Miss Hart ... 1 10 7
Juvenile Association.	Collected by Boxes 12 16 6	Miss Christian 0 13 4	Mr. Lowdell ... 1 10 0
Collection ... 3 3 1	Collection ... 3 3 4	Mrs. James Norris 1 2 0	Exs. 60s., 12d. 4s. 10d.
Sabbath Schools.	Mrs. Meares 1 1 0	Miss Vincent ... 1 2 3	Grassland.
Abenezer ... 11 7 0	Miss Meares 1 1 0	Public Meeting ... 2 12 1	Princess Street Chapel.
New Road ... 2 2 0	14d. 10s.	Sunday Services ... 5 3 4	Rev. B. H. Knight.
High Street ... 7 17 11	Blackheath.	For Widows' Fund ... 3 0 0	Mr. Hatton, Treasurer.
Brook ... 0 11 1	Rev. J. Banaley.	Missionary Boxes ... 7 3 0	Rev. B. H. Knight ... 3 3 0
Brompton ... 4 3 3	A. Smart, Esq., Treas.	Subscribers.	Mrs. H. Ditchburn ... 2 0 0
Sty Kate's Hill ... 0 9 3	M. Searle, Esq., Secretary.	Mr. Brown ... 1 1 0	Ditto, for Widows
Chatham ... 0 4 0	On Account ... 300 4 10	Mr. T. Hayward ... 1 1 0	and Orphans ... 1 10 0
Sligham ... 1 14 0	Bromley.	Mr. Lush ... 1 1 0	John Savers, Esq. ... 1 1 0
Collected by—	Rev. R. Bolton.	Mrs. Stead ... 0 10 0	Joseph Gregory, Esq. ... 1 0 0
Miss H. S. Mullinger 1 3 0	Rev. G. Yerrall, Treasurer.	Exs. 2s. 6d., 17d. 1s. 6d.	H. W. Davison, Esq. ... 1 1 0
Mr. Tonkin, Junr. ... 0 2 0	May Sermons ... 12 10 0	Deptford.	John Gould, Esq. ... 1 1 0
Mr. G. French ... 0 10 0	For Widows' Fund ... 0 10 0	New Street Sunday	W. Winnett, Esq. ... 1 1 0
Mr. D. French ... 0 10 0	Rev. E. Bolton ... 0 10 0	School ... 4 0 0	Jon Elkin, Esq. ... 1 1 0
Mr. G. S. Mullinger 1 0 0	J. Scrutton, Esq. ... 1 1 0	Deer.	J. Mann, Esq., Stone ... 0 10 0
Miss Stommonera ... 2 10 0	Mrs. J. Scrutton ... 0 10 0	J. Gange, Esq. ... 2 2 0	John Finch, Esq., do. ... 1 0 0
for Native Child ... 2 10 0	Mr. Dean ... 0 10 0	Mrs. Gange ... 2 2 0	Mrs. Elchd. Smith ... 0 10 0
Less Magazines ... 5 10 4	W. T. Bradley, Esq. ... 0 10 0	Mr. A. R. Gange ... 1 1 0	Mrs. W. Gould ... 0 10 0
44 5 5	J. W. Williams, Esq. ... 2 1 0	Russell Street Chapel.	Mrs. Gibbs ... 0 10 0
To be thus appropriated:—	Mrs. Clark ... 0 10 0	Rev. P. Ward.	Miss Langton ... 0 10 0
For two Native	Miss Farwig ... 0 10 0	Mr. O. Williams, Treasurer.	Mr. J. H. Nation ... 1 0 0
Teachers ... 20 0 0	Mr. Cooper ... 0 10 0	Mr. N. Earle, Secretary.	Mr. C. M. Elkin ... 0 5 0
For one Native	Mrs. Pamphilton ... 0 10 0	Missionary Sermons ... 0 8 0	Mr. Geo. Spain ... 0 10 0
Child ... 2 10 0	G. Philp, Esq. ... 1 1 0	Annual Meeting ... 2 17 4	Mr. Thos. Martin ... 1 0 0
General Purposes ... 20 10 0	Mrs. H. Grett ... 0 10 0	Rev. P. Ward ... 1 1 0	Mr. Jas. Mathews ... 1 0 0
41 2 0	J. K. Philp, Esq. ... 0 10 0	Mr. Back ... 1 1 0	Miss Humpage ... 0 5 0
Exs. 41s. 6d., 60d. 10s. 1d.	Mrs. J. K. Philp ... 0 10 0	Mrs. Back ... 1 1 0	Missionary Boxes.
Marden.	Sunday School ... 11 10 0	Mr. Adams ... 0 10 0	Mrs. Mathews ... 0 2 0
For Mr. B. Osborne.	Boxes, do. ... 11 10 0	Mr. O. Williams ... 0 10 0	Mrs. Nelson ... 0 10 0
Collected by—	12d. 10s. 6d.	Mr. Earle ... 0 2 0	Mrs. G. Stalworthy ... 0 2 0
Robert Perry, Esq. ... 2 14 10	Canterbury.	Mr. W. R. Mummery ... 0 2 0	Miss C. Hattens ... 0 10 0
Miss French (M.A.) ... 0 10 0	Onidhall Street Chapel.	Mrs. Mummery ... 1 1 0	Miss W. Houghby ... 0 5 0
Sunday School ... 0 17 0	Rev. H. Crosswell.	Mr. W. G. Mummery ... 0 10 0	Miss L. Martin ... 0 12 2
Weekly Subscription ... 2 4 0	Collections ... 11 2 0	Miss Mummery ... 0 10 0	Miss Haspison ... 0 4 0
14. 1s. 10d.	W. Brook, Esq. ... 1 0 0	Mr. A. P. Mummery ... 0 10 0	Miss Chapman ... 0 3 1
Staplehurst.	W. Cannon, Esq. ... 1 0 0	For Widows' Fund ... 0 0 0	Ditto, Sunday School
For W. Jull, Esq.	Rev. H. Crosswell ... 1 0 0	A Friend, per Rev. ... 0 0 0	Class ... 0 10 0
W. Jull, Esq. (A.J.) 1 1 0	Collected by—	P. Ward ... 0 0 0	Master A. Bevan ... 0 0 10
J. V. Blochmolt ... 0 10 0	Miss Taylor ... 2 2 0	Sunday School ... 0 12 7	Princess Street Sun-
Collected by—	Miss Jarman ... 0 2 0	Mr. Gaud ... 1 0 0	day School ... 3 14 0
Mrs. Jull ... 5 4 8	Mr. Adams ... 0 12 8	Miss Gould ... 0 10 0	Tisbury ditto ... 0 13 0
Mrs. S. Tuhurat ... 0 4 11	Mr. W. Bidders ... 0 7 6	Mr. C. J. Penny, Box ... 0 10 0	Infant School ... 0 3 5
Sunday School ... 1 3 10	Sunday School ... 4 4 0	Friends' Boxes ... 0 17 0	Collected by Miss Cooper.
Collection ... 5 7 9	Union Chapel.	Collected by—	J. Steele, Esq. ... 0 10 0
For Widows' Fund ... 1 12 5	Rev. Valentine Ward.	Mrs. Warden ... 0 12 0	Mr. Cooper ... 0 4 0
Exs. 4s., 12d. 1s. 10d.	Annual Collections 10 0 0	Miss McCallum ... 1 7 0	Mr. Willis ... 0 4 0
Sutton Valence.	For Widows' Fund ... 3 13 0	Exs. 4s., 12d. 7s. 11d.	Mr. Haspison ... 0 4 0
Rev. E. Laver.	Collected by Miss Ward.	Zion Chapel Auxiliary.	Mr. Bootman ... 0 4 0
Collected by—	Frederick Flint, Esq. ... 1 2 0	Mr. Saml. Beaufoy, Treas.	Collected by Miss C. Hatten.
Miss Buss ... 1 12 0	Mrs. Flint ... 1 2 0	Mr. Jno. Joyce, Secretary.	Mrs. Niblett ... 0 5 0
Misses Darman ... 2 11 10	Rev. Valentine Ward ... 1 1 0	Collection ... 4 4 8	Master N. C. H. Niblett ... 0 5 0
Mr. Crispe, for	Miss Bates ... 0 10 0	Mr. Beaufoy ... 0 10 0	Miss Cronch ... 0 4 0
Chinese Fund ... 0 10 0	A Friend ... 0 10 0	Mr. Broad ... 0 10 0	Miss Grier ... 0 4 0
Mr. Hooker ... 0 12 4	Mrs. Prentice ... 0 10 0	Mr. C. Broad ... 0 10 0	Miss Cracknell ... 0 5 0
Mrs. Furlagan ... 0 10 0	Mrs. Hurst ... 0 10 0	Mrs. A. Broad ... 0 10 0	Mrs. Everfield ... 0 4 4
Missionary Boxes.	Miss Solo ... 0 8 0	Mr. T. V. Brown ... 1 1 0	Mrs. Kachstraw ... 0 4 0
Sabbath School ... 0 10 0	Mr. W. T. Cooper ... 0 8 0	Capt. Hunter ... 0 10 0	Mrs. M. Martin ... 0 5 0
Misses Harman ... 0 11 3	Mrs. George ... 0 4 4	Mr. Joyce ... 0 10 0	Mr. J. Martin ... 0 5 0
Misses Buss ... 1 0 0	Mrs. Hayward ... 0 4 4	Mr. Masters ... 1 0 0	Mr. Stalworthy ... 0 5 0
Misses Laver ... 0 2 0	Missionary Boxes.	Mr. W. P. Mummery ... 1 1 0	Mr. Stock ... 0 4 4
Friends at Leeds ... 0 10 8	Miss Prentice ... 1 1 0	Mr. Pain ... 1 1 0	Exs. 10s. 6d.
Collection ... 2 17 6	Miss Ward ... 0 15 1	Mr. Walker ... 1 10 0	Windmill Street Chapel.
Balance from last	Miss Hook ... 0 9 2	Collected by Miss	Rev. W. Emery.
Year's Account ... 0 0 1	Mrs. Plunell ... 0 6 6	Walker ... 1 10 0	Mr. J. T. Arundel, Treas.
Exs. 2s., 12d. 6s.	Mrs. Hayward ... 0 1 0	Infant School ... 0 5 1	Society of Contrib-
Total ... 110 5 9	Sabbath School Boxes.	Sunday School ... 1 0 0	utions ... 12 7 3
Including 134. 12s. previ-	Miss Wiltahier's Ol. ... 0 10 11	14d. 1s. 7d.	Greenwich.
ously sent.	Miss Bear's ditto ... 0 4 8	Faversham.	Maise Hill.
	Boys ... 0 7 13	Rev. W. H. Hill.	On Account ... 0 10 0
	Girls ... 0 11 0	Mr. E. Darney, Treasurer.	Tabernacle.
	12d. 10s. 6d.	Sunday Schools ... 2 0 1	Greenwich Road Auxiliary.
		Prayer Meeting ... 0 1 0	Rev. Alexander King.
			Mrs. Major, Treasurer.
			Miss C. Ritchie, Secretary.
			Collections ... 5 7 0
			For Widows' Fund ... 0 3 5

Collected by Mrs. Stone.		Levenham.		Milton.		St. Mary Cray.	
Mr. Atkins		Union Chapel.		Rev. W. H. Parrett.		Rev. N. T. Langridge.	
Mrs. Major		Rev. H. Baker.		Collections		Public Meeting	
Mr. Major		Collections		Mrs. Barrow		School Boxes.	
Mr. Harries		For Widows' Fund		Mrs. Hadaway		Miss Williams	
Mr. Paine		Collected by Mrs. Baker.		Mrs. Harnett		Miss Wallden	
Mrs. Stone		A. G. Kennedy, Esq.		Mr. A. Harnett		Miss Day	
Mrs. Doming		Rev. Henry Baker		Mr. F. Harnett		Messrs. Smith and	
Collected by Mrs. Freeman.		Miss J. Cooper		Collected by Miss Parrett.		Allport	
Mr. Wood		Mrs. Taylor		Mr. Filmer		Miss Jarvis	
Sums under 10s.		Collected by Miss E. Wood.		Mr. J. Filmer		Miss S. Allport	
Collected by Mrs. Rubble.		Henry Wood, Esq.		Mr. B. Parrett		Miss Clarke	
Sums under 10s.		J. J. Jay, Esq.		Mr. G. Peters		Miss Stevens	
Collected by Miss Ritchie.		R. H. Moor, Esq.		Mr. J. Peters		Miss Hath	
Mrs. Briggs		Mrs. Staley		Sums under 10s.		Miss Lann	
Miss Briggs		Mrs. Selby		Sunday School		Miss H. Williams	
Miss A. Briggs		Miss Ward		Missionary Boxes		Mr. Taylor	
Mr. Hemans		Miss H. Wood		Widows' Fund		Mr. Matherford	
Sums under 10s.		Sunday School		Exs. 10s., 25s. 10s. 10s.		Mr. Beadle	
Mr. Vane's Box		Pupils of the Lewis-		Northfleet.		Boxes.	
Senior Class Girls		ham Congrega-		Rev. E. Corke.		School	
Sunday Schools		tional School		Contributions		Mr. Gardiner	
Exs. 2s., 2d. 2s. 2d.		High Road Congrega-		Cards and Boxes.		Mrs. Gardner	
Hawthorn.		tional Church.		Miss Bates		Mrs. Sparks	
Mrs. Harcourt		Ladies' Bible Class		Miss Giers		Mrs. Calway	
Horse Bay.		Auxiliary.		Miss Ryan		W. B. Fox, Esq.	
Rev. T. Blandford.		Rev. G. Martin, President.		Master S. S. Corke		— Fliss, Esq.	
Collection		Miss E. Maxwell, Treasurer.		Sunday School		— Allan, Esq.	
Sunday School		Miss L. Taylor, Secretary.		Ex. 4s. 7d.		— Spinks, Esq.	
Subscribers.		Collected by—		Pembury.		— Padgett, Esq.	
Mr. William Hutt		Miss Bird		For Mrs. Baker.		B. Calway, Esq.	
Mr. Haward		Miss Blankens		Collection		Rev. N. T. Langridge	
Rev. T. Blandford		Miss Baker		Sunday School		Mr. Bateman	
Mrs. Bowes		Miss Cooke		A Friend		Mr. J. Jackson	
Mr. Thomas Brown		Mrs. Evans		Ex. 4s. 7d.		Fractions	
A Friend		Mrs. Mitchell		Romagus.		Sandwich.	
A Friend		Miss Pearson		Rev. H. J. Davis.		Rev. Dr. Hillier.	
A Friend		Miss Pierpoint		Mr. G. M. Hinds, Treasurer		Ladies' Association	
Mrs. Clarkson		Miss Taylor		Mr. J. Fells, Secretary.		Collections	
Missionary Boxes.		Juvenile Society.		Collected by Miss M. B.		Missionary Boxes	
Mrs. R. Taylor		For Mrs.		Sadler and Mrs. Spain.		Sunday School	
Mrs. Lawrence		For Mrs.		Mr. G. M. Hinds		For Widows' Fund	
Mrs. Joseph Gore		For Widows' Fund		Miss Balduck		Juvenile Society	
Exs. 7s. 3d., 5s. 7s. 3d.		Rev. R. and Mrs.		Mr. Spain		Two Friends	
Keston.		Robinson		Mr. E. Gibbons		Miss Mary	
Per Mr. T. G. Haslett.		Trinity Chapel.		Mr. H. Hinds		Dr. Hillier	
Contributions		Sunday School		Mr. Robinson		Mrs. Hillier	
Lee.		Maldstone.		Mr. Fells		Miss Hillier	
Rev. E. H. Marten, B.A.		Week Street Congrega-		Miss Palmer		Exs. 10s., 15s. 1s. 3d.	
Mr. C. Edwards		tional Church.		Miss Hayly		Sydenham.	
Mrs. Eve		Rev. D. G. Watt, M.A.		Sums under 10s.		Rev. T. C. Hine	
The Misses Eve		Mr. Joseph Brown, Treas.		Collected by Miss Chapman		Mrs. Ballance	
Mr. H. W. Eve		Collected by Miss Crisp.		Dr. Henderson		Mrs. Ballard	
Mr. L. T. Eve		Mr. J. Brown		Miss West		Mr. Cargenie	
Mr. Foster		Miss Crisp		Sums under 10s.		Mr. W. H. Dawson	
Mr. Grant		Smaller Sums		Collected by Miss Havat		Mr. A. G. De Garia	
Mrs. Hall		Collected by Miss Vinson.		and Mrs. Dennis.		Mr. A. Digby	
Mr. Price		Miss Eldon		Rev. H. J. Davis		Mr. Easton	
Mr. and Mrs. San-		Smaller Sums		Mr. Turnbull		Mr. Fives	
ders		Collected by Mrs. Rock.		Mr. Pugh		Mrs. Fieister	
Miss Sanders		T. Alnutt, Esq.		Miss With		The Misses Foster	
Miss A. Sanders		E. Hunt, Esq.		Sums under 10s.		Mr. H. J. Foster	
Mr. G. F. Sanders		Smaller Sums		Collected by Miss Dragon.		Mr. Harris	
Mr. J. K. Sanders		Coll. by Miss Greensted.		Mr. N. Young		Rev. T. C. Hine	
Mr. W. Smith		U. R. Macey, Esq.		Mr. G. Blackburn		Mrs. Hine	
Mrs. Timpon		Miss Greensted and		Mr. Brain		Mrs. H. I.	
Miss Torr		Family		A Friend, per Rev.		Mr. Hulsh	
Miss B. Torr		Collected by—		H. J. Davis		Miss Jackson	
Miss E. Torr		Miss Streetfield		Sums under 10s.		Mr. & Mrs. Mason	
Mr. Wilkinson		Miss Wilson		Missionary Boxes		Mrs. Montgomerie	
Exs. 4s., 15s. 17s.		Miss Sharp		Prayer Meetings		Mr. R. Montgomerie	
London.		Mrs. Cleaver		Annual Sermons		Mrs. Osborne	
Rev. C. Chandler.		For Widows' Fund		Annual Meeting		Mr. N. Bond	
Sunday School		17s. 10s. 3d.		Juvenile Society.		Mr. R. Bond	
Mrs. Jones		On Account		Deficiency in 1865-6		Miss S. Livingston	
Walter Record		Ex. 20s. 4d., 25s. 2s. 4d.		Tonbridge Wells.		Mrs. Shutt	
Collected by—				Auxiliary Society.		Mr. Sparrow	
Miss Vinson Fair-				Mrs. Joshua Wilson, Treas.		Pupils of Miss Sykes	
bourne				Col. stions for the		Miss W. & Isaac	
Mrs. Chandler				Quarter		Miss White	
Collection						Mr. Wysocki	
2s. 2s. 4d.						Col. stions	

Juvenile Association, for support of Joel Kipin, at Oodappah 5 5 5

Whitefield.

Rev. J. Clarke.

Boxes.

Mr. R. Holden 3 4 8
Miss Anna 8 10 0
Miss Camburn 0 10 0
Mr. G. Reeves 0 8 0
Mr. Chandler 0 8 0
Mrs. W. Camburn 0 8 0
Annie L. Clark 0 4 0
Lester Adams 0 4 0
Philadelphia Acorn 0 10 0
Charles Whitley 0 8 0
Sarah Ann Kemp 0 5 7
Thomas Knight 0 4 3

Classes.

Miss Acorn 0 8 8
Miss Pettman 0 7 8
Miss Ford 0 8 7
Miss Camburn 0 8 0

Sermons and Public Meeting.

For Widows' Fund 4 10 5
Collected by Miss Acorn 3 4 8
Mr. J. Holden 1 0 0
Mr. R. Wood 1 0 0
Mr. J. Nicholas 0 10 0
Rev. J. Clarke 0 17 8
Rev. 44, 517, 00, 4d.

Wingham.

Collection 1 13 0
Missionary Boxes 3 7 8
For Widows' Fund 0 18 0
Produce of Apples 1 1 0
Rev. 151, 100, 4d.

Woodwick.

Mentory Place Chapel.

Rev. William Gill.

R. Devonshire, Esq., Treas.

Collections 12 18 3
For Widows' Fund 7 6 2
Evening Meeting 9 10 0
Sunday Schools 8 13 10

Collected by Mrs. Pearce.

Subscribers.

Rev. W. Gill 1 1 0
Mrs. Gill 0 10 0
Mr. Devonshire 3 2 8
Miss Devonshire 1 1 0
Mr. Pearce 1 0 0
Mrs. Pearce 1 0 0
Mrs. Rayley 0 10 0
Mrs. Oram 0 10 0
Mrs. Stewart 0 2 0
Miss M. Stuart 0 2 0
Mrs. Baker 0 8 0
Mrs. W. Jackson 0 8 0
Mrs. Luff 0 8 0
Mrs. Gilling 0 8 0
Mrs. H. H. 0 8 0
Mrs. Taylor 0 8 0
Mrs. Jackson 0 8 0
Mrs. Edwards 0 8 0

Collected by Miss Thompson.

Mrs. Martin 0 10 0
Mrs. Richardson 0 10 0
Mr. Carpenter 0 8 0
Mrs. Phillips 0 8 0
Mrs. Raywell 0 4 0
Mrs. V. Carr 0 4 0
Mrs. Blankens 0 4 0
Mrs. Atkins 0 4 0
Mrs. Jeffery 0 4 0
Mrs. Friendship 0 10 0
Mrs. Smith 0 8 0
Mrs. Lawson 0 8 0
Mrs. B. Shray 0 8 0
Mrs. Nye 0 4 0
Miss Pearce 0 8 0

Collected by Mrs. Watts.

Mr. John Smith 0 10 0
Mr. Job Smith 0 10 0
Mr. Watts 0 10 0
Mrs. Watts 0 10 0
Miss Anne Jones 0 8 0

Collected by—

A Friend 0 8 0
Mr. Cooks 0 4 0

Missionary Boxes.

Mrs. Gill 0 10 0
Miss Thompson 0 8 0
Miss Irwin 0 4 0
Master Harrold 0 2 0
M. A. Luff 0 10 0
Master Taylor 0 4 0
Miss Twining 0 2 0
Miss Arden 0 2 0
Miss Luff 0 8 0
Miss Walton 0 10 0
Miss Virgo 0 8 0
Miss Givens 0 8 0
Master Whale 0 17 3
Mrs. Collins 0 8 7
Juvenile Working Party 2 13 0
Rev. 44, 517, 00, 4d.

LANCASHIRE.

Manchester and Salford Auxiliary.

J. Siddabottom, Esq., Treas.

Rev. J. Manchester, Sec.

Manchester.

On Account 475 0 0
J. Siddabottom, Esq., for Madagascari Churches 700 0 0
O. Potter, Esq. 35 0 0

Grovesnor Street Chapel.

Youth's Auxiliary.

Contributions 20 0 0
For New Ship 25 4 0

West Lancashire Auxiliary.

Thomas B. Job, Esq., Acting Treasurer.

Public Meeting 25 0 4
Juvenile Meeting 8 27 1
Meetings at Norwood Chapel 28 3 4
The late Mr. Samuel Job (D.) 10 0 0

Great George Street Chapel.

Rev. E. Moller.

Collections 105 14 10
Ladies' Working Society, per Mrs. James, for Mrs. Corbold's School, Madras 10 0 0
Ladies' Auxiliary, per Miss James 34 14 8
Juvenile Society, per Mr. G. Mason 27 0 0
Mr. Wm. Crossfield (D.) 10 0 0
Rev. 104, 00, 4d.

Crescent and Norwood Chapels.

Rev. J. Kelly.

Grants from Weekly Offerings Fund 145 14 3
For Widows' Fund 28 13 0
Juvenile Working Party for Support of two Girls in School at Bhowanipore 0 0 0
For Support of John Kelly in Mr. Rice's School, Bangalore 0 0 0

Missionary Boxes 8 3 8

Sunday Schools at Crescent Chapel, for Mr. Hilber's School, Jamaica 10 0 0
For two Girls in Mrs. Porter's School, Madras 0 0 0
For Schools in Madagascar 0 0 0
For Rev. R. Birt's Mission Station, Porton Miver, South Africa 10 0 0
For the New Ship 1 12 8
Norwood Sunday Schools 2 14 8
A Friend (D.) 15 0 0
Rev. 104, 00, 4d.

Newington Chapel.

Collections 12 18 0
For Widows' Fund 2 0 0
Sunday School 5 0 0
Rev. 104, 00, 4d.

Tortoth Chapel.

Collections 14 0 4
Juvenile Association, for Support of W. P. & L. Appleford in the Schools at Bangalore (2 yrs.) 28 0 0
For Support of two Children in the Mission Schools at Paragshaly (3 years) 10 0 0
Rev. 104, 00, 4d.

Berkley Street Chapel.

Sunday Schools 9 0 0
Juvenile Society 17 13 0
Rev. 104, 00, 4d.

Claremont Chapel.

Collections 7 1 0
Schools (2 years) 28 13 7
Rev. 104, 00, 4d.

Trinity Chapel, Waverley.

Rev. E. Mason.

Collections 34 9 5
For Widows' Fund 8 10 0
Collected by the Ladies 24 14 11
Juvenile Society 27 7 0
Rev. 104, 00, 4d.

Tabernacle.

Rev. John Thomas.

Contributions 27 8 0
For Widows' Fund 3 10 0

Bethel Chapel (Welsh Independents).

Juvenile Association 10 10 0

Welsh Independent Chapel, Great Marney Street.

Rev. W. Roberts.

Contributions 4 0 3

Green Lane Chapel, Stanley.

Rev. G. Lord.

Collections 7 1 8

Waterloo Chapel.

Collections 7 14 0
Sunday Schools 4 8 0
Rev. 114, 100, 4d.

Juvenile Association.

For the New Ship 1 7 0
Mr. Geo. Bates's Bible Class 1 0 0

Less Expenses 16 0 0
Rev. 107 10 0

Ashton-under-Lyon.

Hugh Mason, Esq., Treas.

Ashton Chapel.

Collections 25 3 0
Public Meeting 9 11 0
For Widows' Fund 10 0 0

Collected by J. A. Knott.

Rev. J. Hutchison 1 1 0
Mr. Knott, Woodfield 1 0 0
Mrs. Knott, ditto 0 10 0
Miss Knott, Woodfield 0 10 0
Mr. J. P. Knott, ditto 0 10 0
Mrs. P. F. Knott, ditto 0 10 0
Miss H. Knott, ditto 0 10 0
Mr. Hugh Mason 1 1 0
Mrs. Mason 0 10 0
Miss Arnold Mason 0 10 0
Miss Bertha Mason 0 10 0
Miss Edith Mason 0 10 0
Miss Rupert Mason 0 10 0
Miss Sidney Mason 0 10 0
Mr. Brooke 1 0 0
Mr. Tomkins 1 0 0
Mr. Bradbury 1 0 0
Mrs. Bradbury 0 10 0
Mr. Stephen Andrew 1 0 0
Mrs. S. Andrew 0 10 0
Mrs. Gilbert 0 10 0
Mr. F. Grierson 0 10 0
Mr. J. Grierson 0 10 0
Mr. W. Grierson 0 10 0
Mr. Knowlson (D.) 0 10 0
Mr. Cummins 0 10 0
Ditto for 1900 0 10 0
A Friend 0 10 0
Mr. D. P. Howarth 0 10 0
Miss F. Knott, Park Parade 0 10 0
Miss F. Knott, ditto 0 10 0
Miss Bradbury 0 10 0
Mr. Kenworthy 0 10 0
Mrs. James Knott 0 10 0
Miss A. Knott 0 10 0
Miss F. Knott 0 10 0
Miss H. Knott 0 10 0
Master A. Knott 0 10 0
Master O. Knott 0 10 0
Master M. Knott 0 10 0
Mrs. H. H. 0 10 0
Mr. Chambers 1 1 0
Mr. Bailey 1 1 0
Mrs. A. Rayner 0 10 0

Collected by Miss Jane Taylor.

Miss Rayner 10 10 0
Mrs. Frank Rayner 1 0 0
Miss Rayner 1 0 0
Mr. Joseph Rayner 1 0 0
Mr. Arthur Rayner 0 10 0
Miss H. Rayner 0 10 0
Miss J. Rayner 0 10 0
Miss A. Rayner 0 10 0
Master F. Rayner 0 10 0
Miss E. Rayner 0 10 0
Mr. Sunderland 1 1 0
Miss Lee 1 1 0
Mr. Harrison 1 1 0
Mr. G. W. Harrison 0 10 0
Miss M. F. Harrison 0 10 0
Miss M. S. Harrison 0 10 0
Master E. Harrison 0 10 0
Mrs. Abel Buckley 0 10 0
Mr. Galt 0 10 0
Mrs. Haughton 0 10 0
Mr. K. K. 0 10 0
Mrs. Crooks 0 10 0
Miss Ogden 0 10 0
Miss Leebright 0 10 0
Mr. George Shaw 0 10 0
Mrs. John Lord 0 10 0
Mr. Pierce 0 10 0
Mr. J. O. Taylor 0 10 0
Mr. Bostock 0 10 0
Miss Sarah Ogden 0 10 0
Mr. Leach 0 10 0
Mr. Kishel 0 10 0
Mr. Jas. Haughton 0 10 0
Mr. Thomas Smith 0 10 0
Mr. T. A. Brownson 0 10 0
Miss Taylor 0 10 0
Mr. T. H. Readcliffe 0 10 0
Mrs. Clarke 0 10 0
Miss H. Meier 0 10 0
Mrs. Tipping 0 10 0
Mrs. Wood 0 10 0
Mr. Robert 0 10 0
Mr. Thompson 0 10 0
Mr. S. Smith 0 10 0
Mrs. Knight 0 10 0
Mr. Fawcett 0 10 0
Mr. W. Booth 0 10 0

Mrs. Stand	0 1 0	Mr. A. Nelson	2 10 1	Mrs. Barnister	0 5 0	Missionary Ser-	
Mrs. Horner	0 2 0	Miss Ellen Watson	0 7 0	Mr. Barrowclough	0 5 0	mon	2 5 0
Mr. B. Hobson	0 3 0	Miss E. Stevenson	0 16 7	Mr. John Heath	1 1 0	Public Meeting	2 5 0
Miss Bardley	0 2 0	Miss A. Wilkinson	0 1 10	Mr. Bracewell	0 2 0	62. 10s.	
Miss Brownson	0 3 0	Miss Agnes Moore	0 7 4	Mr. Brooks	0 3 0	Total, 1761. 8s. 6d.	
Mrs. Matley	0 1 0	Master Barker	0 3 8	Mr. Clement	0 10 0	Oldham Auxiliary.	
1861. 17s.		Mr. Thos. Whalley	0 3 2	Mrs. Collinge	0 3 0	Rev. R. M. Davies, Treas.	
Boston.		Mrs. Lambert	0 3 4	Mrs. Cooper	0 1 0	Rev. John Hodgman, Sec.	
St. George's Road.		Miss H. Parker	0 6 4	Mr. Simon Chas-	0 1 0	Hope Chapel.	
Rev. W. H. Davison.		641. 7s.		ter		Collection	25 4 0
For Widows' Fund	5 0 0	Westgate Chapel.		Mr. R. Rice Davies	0 10 6	Union Street Chapel.	
Burnley Auxiliary.		Rev. George Gill.		Miss Dickinson	0 10 0	Collection	20 15 0
Per Rev. George Gill.		Missionary Boxes and the		Miss Dolby	0 5 0	Native Teacher	10 0 0
Bethesda Chapel.		Juvenile Auxiliary in con-		Mrs. Duckett	0 5 0	Juvenile Associa-	5 0 0
Rev. John Stroyan		nection with the Sunday		Mr. D	0 1 0	tion	261. 12s.
For Widows' Fund	2 13 0	School		Mrs. E. Ecorrd	1 1 0	Greenacres Chapel.	
Collected by Miss Curver.		Mr. J. Bracewell	0 0 0	Mrs. Emmett	0 0 0	Collection	15 5 7
Miss Curver	2 0 0	Mr. Wm. Brooks	0 1 4	Miss Garner	0 2 6	Springhead Chapel.	
Mr. Hartley	1 0 0	Mr. Geo. Gill	0 3 0	Rev. Geo. Gill	1 0 0	Collection	4 10 0
Mrs. Howarth	1 0 0	H. P. and W. B.	0 5 0	Mr. Geo. Gill, Jun.	0 10 0	Juvenile Associa-	1 4 10
Miss Howarth	1 0 0	Gill	0 5 0	Mr. Jno. Trego Gill	0 10 0	tion	71. 17s. 10d.
Rev. John Stroyan	0 5 0	A. B. and R. D.	0 3 1	Mr. A. Tidman Gill	0 10 0	Shoe, Collection	1 10 0
Mrs. W. Holde-	0 5 0	Gill	0 3 1	Sarah. Lampman-	0 5 0	Boston	1 10 0
worth	0 5 0	Mr. Jas. Green	0 3 6	Miss Elizabeth	0 5 0	Waterhead	1 10 0
Mr. J. Wood	0 5 0	Mr. Elijah Hartley	0 10 0	Jane Gill	0 5 0	Hollingshead	2 5 0
Mrs. Bradshaw	0 5 0	Mr. John Hartley	0 5 0	Mr. Jas. Green	0 1 0	Public Meeting	0 1 1
Miss Bradshaw	0 2 6	Mr. Wm. Pickles	0 2 0	Miss Eliz. Green	0 2 0	Widows' Fund, Uni-	2 5 10
Mr. Fingland	0 3 0	Mr. I. Stephenson	0 3 0	Mr. Hale	0 5 0	ted Communion	2 5 10
Mr. Windle	0 2 0	Joseph Welch	0 4 0	Mr. Elijah Hartley	0 5 0	Less Expenses	4 6 0
Mrs. Houghton	0 2 0	Mr. Simon Welch	0 1 6	Mr. Job Hartley	0 5 0		26 15 7
A Friend	1 0 0	Mr. Ed. Whalley	1 0 3	Mrs. T. Hart	0 10 0	Preston Auxiliary.	
Missionary Ser-	14 6 6	Mr. Francis Aspin	0 4 0	Mr. Geo. Hudson	0 5 0	John Hamer, Esq., Treas.	
mons		Mrs. Armstrong	0 3 0	Mrs. Holden	0 5 0	(Half-yearly Remittance.)	
Sabbath School Classes.		Miss Sarah Clarke	0 4 0	Mr. Holgate	0 5 0	Anna. Subscrip-	5 0 0
Miss Duncett	0 7 6	Miss Sarah Clarke	0 4 0	Mr. John Jones	0 2 0	tion	5 0 0
Miss Evans	0 5 0	Miss Margaret	0 5 3	Mr. Lawson	0 5 0	Quarterly Subscrip-	1 15 10
Miss Garner	0 1 0	Clarke	0 5 3	Mr. Lomas	0 5 0	tions, by Mrs. Elz.	
Mrs. Gill	0 5 0	Miss Duncett	0 7 6	The Misses Lomas	0 10 0	Knowles	1 15 10
Miss A. S. Gill	0 1 5	Miss Evans	0 5 0	Mr. George Lomas	0 10 0	A Friend at Leyland	0 5 0
Miss Ellen Graham	0 4 0	Miss Garner	0 1 0	Mr. Henry Lomas	0 5 0	161. 10s. 6d.	
Miss N. Hargreaves	0 4 0	Mrs. Gill	0 5 0	Mr. Massey	2 2 0	Grimehaw Street Chapel.	
Miss N. Hargreaves	0 4 2	Miss A. S. Gill	0 1 5	Mrs. Massey	1 1 0	Congregational and	
Miss Margaret	0 1 0	Miss Ellen Graham	0 4 0	Mr. John Massey	2 2 0	Juvenile Society,	
Hartley	0 1 0	Miss N. Hargreaves	0 4 0	Mrs. John Massey	1 1 0	by Mr. S. Walms-	
Miss Hudson	0 6 0	Miss Margaret	0 1 0	Miss Massey	0 5 0	low, Treasurer	9 10 0
Miss Sarah Hudson	0 3 1	Hartley	0 1 0	Mrs. James Massey	0 5 0	Collection at Jave-	
Miss Holden	0 3 0	Miss Hudson	0 6 0	Mrs. Moore	0 5 0	nile Meeting	1 10 4
Miss Massey	0 14 4	Miss Sarah Hudson	0 3 1	Mrs. Moorhouse	0 10 0	Collect on for New	
Miss F. A. Massey	4 13 4	Miss Holden	0 3 0	Mr. Wm. Pickles	0 4 0	Ship	1 2 7
Miss Moore	0 4 0	Miss Massey	0 14 4	Mr. Cyrus Skiffe	0 2 6	Ex. 186d. 111. 15s. 5d.	
Mrs. P. Kingdon	0 5 0	Miss F. A. Massey	4 13 4	Mrs. Stephenson	0 5 0	Flitwood Branch.	
Miss E. R. Dehaigh	0 1 0	Miss Moore	0 4 0	Mr. T. Stephenson	0 6 0	Rev. Henry Ling.	
Miss E. R. Dehaigh	0 2 3	Mrs. P. Kingdon	0 5 0	Mr. John Sutcliffe	0 5 0	Public Meeting	1 15 3
Mrs. Smith	0 4 0	Miss E. R. Dehaigh	0 1 0	Mrs. H. Tattersall	0 1 0	Collection after Ser-	
Miss Ellen Smith	0 9 0	Miss E. R. Dehaigh	0 2 3	Mrs. Tetherington	0 2 0	mon	4 17 3
Miss Tunstall	0 3 0	Mrs. Smith	0 4 0	Mrs. Thos. Tunstall	0 5 0	Sunday School	0 13 0
Miss Ellen Watson	0 4 0	Miss Ellen Smith	0 9 0	Mr. Wm. Mauley	0 5 0	Preseal	1 5 0
Miss S. A. Windle	0 7 0	Miss Tunstall	0 3 0	Mr. Ward	0 5 0	Rev. Henry Ling's	
E. A. Edmondson	0 1 0	Miss Ellen Watson	0 4 0	Mrs. Waterman	0 6 0	Subscription	2 2 0
M. P. Slack	0 1 0	Miss S. A. Windle	0 7 0	Mr. Simon Welch	0 10 0	Mrs. Ling's Mis-	
E. Oldfield	0 1 0	E. A. Edmondson	0 1 0	Mr. Thos. Whitney	0 5 0	sionary Box	0 21 0
Margt. Whitman	0 0 0	M. P. Slack	0 1 0	Mr. Whalley	0 2 5	Mrs. Ling's Young	
Mr. John Massey's Bible		E. Oldfield	0 1 0	Mr. Martin Wood	0 3 0	Ladies, for Educa-	
Class.		Margt. Whitman	0 0 0	Missionary Ser-		tion in Mrs. Gor-	
Per Ellen Robin-		Public Meeting.		mons	71. 10s.	don's School, Vice-	
son	2 3 6	Burnley, Be-				president	0 0 0
Per Mary A. Smith	1 19 7	thesda Chapel.	0 5 0	Barnesford.		Mrs. McKellar	0 4 0
181. 11s.				Rev. B. Gough.		Mrs. Forshaw	0 4 0
Donations & Subscrip-				Missionary Ser-		Mrs. Drummond	0 4 0
tions.				mons	2 5 0	Mr. Clegg	0 4 0
Mr. John Kay	5 0 0			Public Meeting	1 19 0	Mr. Dux	0 0 0
Mrs. John Kay	1 0 0			61. 4s.		Small Sum	0 16 8
Mr. Thomas Kay	1 0 0			Colebrook.		161. 10s. 6d.	
Mrs. Thomas Kay	1 0 0			Mrs. Threlfall	1 0 0	Less Expenses	2 1 7
Mr. George Senter	1 0 0			Collected in Sab-			20 15 4
Mr. James Sellers	2 0 0			bath School	1 0 0		
Mr. W. Baldwin	0 10 0			Miss Paves' school	0 12 0		
Mr. Thomas Dean	0 10 0			Miss Rhodes	0 12 0		
Mr. J. Wilkinson	0 5 0			Miss Enza Foulds	0 4 0		
Missionary Ser-	15 2 6			Collection	2 7 7		
mons				Public Meeting	2 9 2		
School Missionary Boxes.				111. 7s.			
Miss Kay	0 10 0						
Classes.							
The Young Men	0 4 8						
Miss Hartley	0 11 1						
Miss B. A. Jacob-	2 8 1						
son							

Beckdale.
Milton Congregational Church.
Rev. H. W. Parkinson.
Ladies' Association.

Collected by Miss Adameon and Miss Holden.
Mrs. Adameon 0 10 0
Mr. R. Adameon 0 10 0
Mrs. Conterdine 0 10 0
Mr. J. Irving 0 10 0
Mr. G. Miller 0 10 0
Sums under 10s. 1 0 0

Collected by Mrs. Brocklehurst.
Sums under 10s. 1 0 0

Collected by Mrs. Curtis.
Mr. Stewart 2 2 0
Sums under 10s. 1 0 0

Collected by Mrs. Leach.
Mrs. Ashworth 1 0 0
Miss Ashworth 0 10 0
Mr. J. Ashworth 0 10 0
Mr. R. Ashworth 1 0 0
Mr. F. Crowther 1 0 0
Mr. Duncan 1 0 0
Mr. W. Leach 1 0 0
Dr. March 1 0 0
Mr. Kaitray 1 0 0
Sums under 10s. 0 7 0

Coll. by Mrs. Littlewood.
Mr. W. Hoyle 0 10 0
Mr. Littlewood 1 0 0
Mr. Shaw 2 2 0
Ditto (D.) 5 0 0
Mr. Williams 1 0 0
Sums under 10s. 0 7 0

Collected by Miss M. H. Moore and Miss Robinson.
Mr. James Moore 1 1 0
Mr. J. H. Moore 1 1 0
Mr. J. E. Moore 1 1 0
Miss Moore 1 1 0
Miss M. H. Moore 1 1 0
Mrs. Parker 0 10 0
Mr. J. Robinson 1 0 0
Sums under 10s. 1 4 10

Collected by Mrs. H. W. Parkinson and Miss Craven.
Mr. Craven 1 0 0
Mr. Irving 1 0 0
Mr. K. Kelsall 5 0 0
Mr. O. March 1 0 0
Rev. H. W. Parkinson 0 10 0
Miss Surdon 0 10 0
Sums under 10s. 8 0 0

Collected by Miss Sellar.
Mr. Davenport 1 0 0
Sums under 10s. 0 17 0
For New Ship 20 1 0
Total, 10s. 6d.

Providence Chapel.
Rev. Geo. Snaball, B.A.
Benjamin Clegg, Secretary.
Ladies' Association.
Per Mrs. George Whitaker.
Miss Anne Watson 0 5 0
Mrs. Ogden 0 5 0
Mrs. Whitaker 0 5 0
Mrs. Williamson 0 5 0

Per Mrs. Howorth.
Mrs. Howorth 0 5 0
Mrs. Lord 0 5 0
Mrs. Bamford 0 5 0
Mrs. Clegg 0 5 0
Miss Clegg 0 5 0
Miss Williamson 0 5 0
Mrs. James Suttlerworth 0 5 0
Mrs. Parker 0 5 0

Gentlemen.
Mr. G. Whitaker 1 0 0
Rev. Geo. Snaball 0 10 0
Mr. J. Ogden 0 10 0
Mr. Turley 0 10 0
Mr. W. Wallace 0 10 0
Mr. B. Clegg 0 10 0
Mr. Wm. Walker 0 10 0
Mr. McKelrick 0 10 0
Mr. James Suttlerworth 0 10 0
Mr. Wm. Ken 0 10 0
Mr. W. A. Scott 0 10 0

Missionary Boxes.
Providence Schools 5 10 0
Moore St. Schools 1 7 0
Total, 1s. 6d.

Stand.
Mr. Walker Allen, jun., Treasurer.
Collected by Miss Davies and Miss S. Wargstaff.
Rev. A. Anderson 0 15 0
Mrs. Bentley 0 6 0
Mrs. J. Scholten 0 6 0
Mrs. Entwistle 0 6 0
Mrs. Hildings 0 6 0
Mrs. Hoyle 0 6 0
Miss Scholes 0 4 0
Smaller Sums 2 3 0
— Harrison, Secy. 1 0 0

Collected by Miss Skinner and Miss Hays.
J. O. Richardson, Esq. 1 0 0
Mr. Thos. Breakley 0 6 0
Mrs. Chapman 0 6 0
Miss Hays 0 6 0
Mr. Skinner 0 6 0
Miss Porthouse 0 6 0
Mr. Rriley 0 6 0
Smaller Sums 1 5 0

Collected by Miss Barrow and Miss Allen.
Mr. Walker Allen 0 10 0
Mrs. Allen 0 6 0
Mr. Walker Allen, jun. 0 10 0
Mr. Richard Allen 0 6 0
Mrs. Richard Allen 0 6 0
Miss Allen 0 6 0
Mrs. Taylor 0 7 0
Mrs. Galloway 0 10 0
Mr. Samuel Barrow 0 6 0
Mrs. Jos. Grundy 0 10 0
Miss Hildings 0 11 0
Miss Grundy 0 6 0
Mr. M. Ashworth 0 10 0
Mrs. Aspinall 0 10 0
Mrs. Jos. Bentley 0 5 0
Smaller Sums 1 1 0
Collected at Meeting 0 10 0
Total, 10s. 10d., 15s. 6d.

St. of the above for the Madras Training Institute.

St. Helen's Branch.
Rev. E. Giles, Secretary.
W. W. Pilkington, Esq., Treasurer.

Hayton.
Congregational Church.
Rev. E. Giles.
Mrs. A. Jison 0 5 0
Mr. Barker 1 0 0
Mrs. R. Barker 0 10 0
Alice Barker 0 4 0
Mary Ann Bristolow 0 6 0
E. Evans 0 4 0
A Friend 0 10 0
Rev. E. Giles and Family 5 0 0
Mrs. Gore 0 2 0

Mrs. Greenwood 0 5 0
Mrs. Howorth 0 10 0
Mr. Johnson 0 5 0
Mr. Lightfoot 0 3 0
Mrs. Peck 0 10 0
Annie Prescott 0 1 0
Mrs. Rigby 0 10 0
Mr. Roberts 1 0 0
Mr. E. Roberts 1 0 0
Mrs. Salkeld 0 5 0
Mrs. Sparks 1 0 0
Lily Sparks 0 5 0
Mr. M. Sparks 1 1 0
Mrs. J. M. Steward 1 0 0
S. A. Titwell 0 6 0
Mr. B. Williams 1 1 0
A Lady, for the orphan family of Mr. Helmore 0 10 0
Chinese Medical Mission, Rev. E. Giles 2 0 0
Grant for Widows' Fund 5 0 0
Annual Sermons 10 15 10
Annual Meeting 4 13 8
Sunday School 7 2 0
Total, 10s. 6d.

Warrington.
Congregational Church.
Rev. E. Jessop.
Annual Sermons 23 14 8
Annual Meeting 25 11 0
Miss Gibbons (A) 1 2 0
Miss E. Andrews' Box 0 11 1
Total, 41s. 6d., 49s. 17s. 3d.

Newton.
Congregational Church.
Rev. J. Allatt.
For Widows' Fund 3 0 0

Rainford.
Rev. J. Widdin.
Annual Collections 4 5 0

St. Helen's.
Congregational Church.
Rev. R. J. Ward.
Annual Sermons 25 11 0
Annual Meeting 2 6 10
Sunday School 15 2 4
Mrs. Arnott's Missionary Box 0 3 0
Miss J. Marsh 0 9 0
Misses L. & J. Marsh 0 16 0
One Box 0 2 2
Total, 42s. 4s. 6d., 15s. 16 11

Tadworth.
Rev. E. G. Milne, M.A.
Mrs. Rhodes, Treasurer.
Thos. Rhodes, Esq. 3 0 0
Rev. E. G. Milne, M.A. 1 1 0
Wm. Platt, Esq. 1 1 0
Mrs. Platt 1 1 0
Thos. Platt, Esq. 1 1 0
Mrs. E. Platt 1 1 0
Mrs. James Rhodes 1 1 0
Collected by—
Mrs. Platt 1 14 0
Miss Milne 1 7 0
Miss Milne's Pupils 0 4 0

Missionary Boxes.
Miss Mary Milne 0 10 0
Miss Anne Swindells 0 10 0
Miss H. Cackill 0 6 0
Miss E. J. Robinson 0 7 0
Miss Harriet Roberts 0 4 0
Miss H. A. Rhodes 0 4 0
Miss Ann Sestor 0 3 7
Collection 9 0 0
Sunday School 2 12 0
Mrs. Hyde 0 10 0
For Widows' Fund 1 4 0
Total, 1s. 3d.

Holmworth.
Collection, per Rev. E. G. Milne 2 6 0

Ulverston.
Rev. F. Evans.
Collection 0 14 0
Rev. F. Evans 0 10 0
Three Friends 0 13 0
Collected by Miss Eileray and Mrs. Hughes 1 1 0

Southergate Sunday School.
Teachers 4 1 7
Boys 1 6 0
Girls 1 3 0
Infants 0 12 0
For Widows' Fund 1 0 0
Total, 10s. 6d., 14s. 6d.
Including 11s. 12s. 6d. previously acknowledged.

LEICESTERSHIRE.
Churchover.
Collection 1 0 0
Hinchley.
Rev. D. W. Pardon.
For Widows' Fund 0 10 0

LINCOLNSHIRE.
Barton-on-Humber.
Providence Chapel.
H. W. Alcock, Esq., Treas.
Collected by Mrs. Bell.
Mrs. Barker 0 10 0
Mrs. Woodall 0 10 0
Mrs. Eady 0 6 0
Smaller Sums 0 6 0
Rev. T. Riston 0 6 0
H. W. Alcock, Esq. 0 6 0
Mr. Robinson's Missionary Box 0 10 0
Public Meeting 4 7 0

Collected by Mrs. G. W. Robinson.
Mrs. Tomblason 1 1 0
Mr. E. Brown 1 0 0
Mr. G. W. Robinson 1 0 0
Mr. Tomblason 0 10 0
Mr. Morley 0 10 0
Mr. Mason 0 5 0
Mr. Nowell 0 5 0
Mr. Craddock 0 5 0
Total, 11s. 10s. 6d.

Boston.
Congregational Church, Red Lion Street.
Rev. Joseph Shaw.
Collection 2 13 0
For Widows' Fund 1 10 0

Collected by Miss Oldrid. John Oldrid, Esq. 1 3 0 Mrs. Oldrid 0 0 0 Mrs. Pearson 0 4 0 Mrs. Parker 0 4 0 Miss Horton 0 4 0 Miss Kitchley 0 4 0 Smaller Sums 2 7 2		For Rev. J. B. Coleman School, Salisbury. Missionary Work- Jos. Paffy 13 0 0 Mrs. Capp (D.) 0 0 0		Sabbath School Boxes 0 2 2 Juvenile Society, for Support of Native Girl Ann Striding (Mociety of 8th, 24d. W. 2d. 1 10 0		Collected by Mrs. Macbeth. Boxes. Miss Catmaring 0 10 0 Miss Welchman 0 10 0 Mrs. Smith 0 10 0	
Collected by Mrs. Shaw. Rev. Joseph Shaw 1 0 0 Mrs. Shaw 0 10 0 Edith Shaw 0 0 0 Marmaduke Shaw 0 0 0 Mrs. Dickens 0 4 0 Mrs. Stevens 0 4 0 Mrs. Palmer 0 4 0 Mrs. John Wood 0 4 0 Mrs. Dickinson 0 4 0 Miss Vesal 0 4 0 A Friend 0 2 0 Exs. 2s., 10d. 17s. 10d.		Independent Chapel, St. Peter-at-lewis. Rev. E. Metcalf. Missionary Sermons & Exs. 2s., 10d. 10s. 6d.		Fitchley Chapel. Rev. S. Wardlaw McAll, M.A. Miss Teller, Treasurer Miss Cunliffe, Secretary. May Sermons 4 4 2 For Widows' Fund 2 0 0 Joseph Crane, Esq. 25 0 0 Ditto, for Boy in Bangalore School 5 0 0		Collected by Mrs. Noice. Mrs. Noice & Family 1 7 6 Mrs. Noice 0 5 0	
Collected by Mrs. Shaw. Rev. Joseph Shaw 1 0 0 Mrs. Shaw 0 10 0 Edith Shaw 0 0 0 Marmaduke Shaw 0 0 0 Mrs. Dickens 0 4 0 Mrs. Stevens 0 4 0 Mrs. Palmer 0 4 0 Mrs. John Wood 0 4 0 Mrs. Dickinson 0 4 0 Miss Vesal 0 4 0 A Friend 0 2 0 Exs. 2s., 10d. 17s. 10d.		MIDDLESEX. Brentford. Boston Road Chapel. Sunday School 1 11 4		Collected by Miss Lane. Per Miss Lane 10 0 0 Mrs. Bousfield 0 10 0 Miss Bousfield 0 10 0 Miss Huxford 0 10 0 Small Sums 0 4 0		Collected by Miss Talford. Mrs. Lovell 0 10 0 Miss Talford 1 0 0 Sums under 10s. 2 0 4	
Alford. Rev. Robert Hall. Subscriptions and Collections 7 8 4		Enfield. Chase Side Church. Rev. H. Storer Toms, Pastor. Mrs. H. S. Toms, Treasurer.		Collected by Mrs. Noice. Mrs. Noice & Family 1 7 6 Mrs. Noice 0 5 0		Collected by Mrs. F. Thomas. Mrs. and Misses Starkey 1 10 0 Mrs. and Mr. T. Jones 0 10 0 Sums under 10s. 0 5 4 Exs. 11s., 11d. 10s.	
Gainsborough. For Mr. W. Cook.		Collected by Mrs. H. S. Toms. Mr. Alder. Chaitis 1 1 0 Dr. and Mrs. Godfrey 2 5 0 Master Godfrey's Box 1 0 0 Mrs. Hunter 1 1 0 Mrs. Bousfield 1 1 0 Mr. Le Mars 1 1 0 Mr. Barker 0 10 0 Mr. Hower 1 1 0 Mr. Walters 0 10 0 Mr. Kitching 0 10 0 Mrs. Eches 0 10 0 Mr. A. Lyne 0 10 0 U T 1 0 0 Mr. Knaweth 0 10 0 Rev. H. S. Toms 0 10 0 Mr. Eastman 1 1 0		Collected by Mrs. Noice. Mrs. Noice & Family 1 7 6 Mrs. Noice 0 5 0		Collected by Mrs. F. Thomas. Mrs. and Misses Starkey 1 10 0 Mrs. and Mr. T. Jones 0 10 0 Sums under 10s. 0 5 4 Exs. 11s., 11d. 10s.	
Collected at Meet- ings. Sunday School 1 0 0 For Widows' Fund 1 5 0 W. L. Sherry, Esq. 1 1 0 Mr. W. Cook 1 1 0 13s. 10s. 6d.		Collected by Mrs. H. S. Toms. Mr. Alder. Chaitis 1 1 0 Dr. and Mrs. Godfrey 2 5 0 Master Godfrey's Box 1 0 0 Mrs. Hunter 1 1 0 Mrs. Bousfield 1 1 0 Mr. Le Mars 1 1 0 Mr. Barker 0 10 0 Mr. Hower 1 1 0 Mr. Walters 0 10 0 Mr. Kitching 0 10 0 Mrs. Eches 0 10 0 Mr. A. Lyne 0 10 0 U T 1 0 0 Mr. Knaweth 0 10 0 Rev. H. S. Toms 0 10 0 Mr. Eastman 1 1 0		Collected by Mrs. Noice. Mrs. Noice & Family 1 7 6 Mrs. Noice 0 5 0		Collected by Mrs. F. Thomas. Mrs. and Misses Starkey 1 10 0 Mrs. and Mr. T. Jones 0 10 0 Sums under 10s. 0 5 4 Exs. 11s., 11d. 10s.	
Lincoln Auxiliary. Newland Congregational Church. Mr. W. Balfour, Treas. Miss Balfour, Secretary.		Collected by Mrs. H. S. Toms. Mr. Alder. Chaitis 1 1 0 Dr. and Mrs. Godfrey 2 5 0 Master Godfrey's Box 1 0 0 Mrs. Hunter 1 1 0 Mrs. Bousfield 1 1 0 Mr. Le Mars 1 1 0 Mr. Barker 0 10 0 Mr. Hower 1 1 0 Mr. Walters 0 10 0 Mr. Kitching 0 10 0 Mrs. Eches 0 10 0 Mr. A. Lyne 0 10 0 U T 1 0 0 Mr. Knaweth 0 10 0 Rev. H. S. Toms 0 10 0 Mr. Eastman 1 1 0		Collected by Mrs. Noice. Mrs. Noice & Family 1 7 6 Mrs. Noice 0 5 0		Collected by Mrs. F. Thomas. Mrs. and Misses Starkey 1 10 0 Mrs. and Mr. T. Jones 0 10 0 Sums under 10s. 0 5 4 Exs. 11s., 11d. 10s.	
Subscribers. The Ven. Archdeacon Keys 2 0 0 Mr. A. C. Bergne 1 0 0 Mrs. Capp 1 0 0 Mr. Coupland 2 2 0 Mr. Caswell 0 10 0 Ditto, Children 0 10 0 Mr. Gadsby 1 0 0 Mr. G. Moore 0 10 0 Mr. J. McDonald 0 10 0 Mr. W. McDonald 0 10 0 Mr. Newsum 0 10 0 Mr. W. Rainsforth 1 0 0 Miss Rainsforth 0 10 0 Mr. Weston 0 10 0 Mr. Williams 0 10 0 Mrs. Pugh 0 10 0 Mrs. Moore 0 10 0 Ditto, a Thank-offer- ing 0 10 0 Sandy Donations 0 5 0		Collected by Mrs. H. S. Toms. Mr. Alder. Chaitis 1 1 0 Dr. and Mrs. Godfrey 2 5 0 Master Godfrey's Box 1 0 0 Mrs. Hunter 1 1 0 Mrs. Bousfield 1 1 0 Mr. Le Mars 1 1 0 Mr. Barker 0 10 0 Mr. Hower 1 1 0 Mr. Walters 0 10 0 Mr. Kitching 0 10 0 Mrs. Eches 0 10 0 Mr. A. Lyne 0 10 0 U T 1 0 0 Mr. Knaweth 0 10 0 Rev. H. S. Toms 0 10 0 Mr. Eastman 1 1 0		Collected by Mrs. Noice. Mrs. Noice & Family 1 7 6 Mrs. Noice 0 5 0		Collected by Mrs. F. Thomas. Mrs. and Misses Starkey 1 10 0 Mrs. and Mr. T. Jones 0 10 0 Sums under 10s. 0 5 4 Exs. 11s., 11d. 10s.	
Collectors and Missionary Boxes. Miss Arnold 1 10 0 Mrs. Bell 0 0 0 Miss Crooks 0 10 0 Master W. Curtis 0 0 0 Master J. Gadsby 1 0 0 Master F. Gadsby 0 0 0 Master Thompson 0 15 0 Master A. Gadsby 0 0 0 Miss Gadsby 0 17 0 Miss Rainsforth 0 15 0 Mr. A. Phillips 0 10 0 Mrs. Woodin 0 1 0		Collected by Mrs. H. S. Toms. Mr. Alder. Chaitis 1 1 0 Dr. and Mrs. Godfrey 2 5 0 Master Godfrey's Box 1 0 0 Mrs. Hunter 1 1 0 Mrs. Bousfield 1 1 0 Mr. Le Mars 1 1 0 Mr. Barker 0 10 0 Mr. Hower 1 1 0 Mr. Walters 0 10 0 Mr. Kitching 0 10 0 Mrs. Eches 0 10 0 Mr. A. Lyne 0 10 0 U T 1 0 0 Mr. Knaweth 0 10 0 Rev. H. S. Toms 0 10 0 Mr. Eastman 1 1 0		Collected by Mrs. Noice. Mrs. Noice & Family 1 7 6 Mrs. Noice 0 5 0		Collected by Mrs. F. Thomas. Mrs. and Misses Starkey 1 10 0 Mrs. and Mr. T. Jones 0 10 0 Sums under 10s. 0 5 4 Exs. 11s., 11d. 10s.	
Sunday Schools. Girls 1 10 0 Boys 1 1 0		Collected by Mrs. H. S. Toms. Mr. Alder. Chaitis 1 1 0 Dr. and Mrs. Godfrey 2 5 0 Master Godfrey's Box 1 0 0 Mrs. Hunter 1 1 0 Mrs. Bousfield 1 1 0 Mr. Le Mars 1 1 0 Mr. Barker 0 10 0 Mr. Hower 1 1 0 Mr. Walters 0 10 0 Mr. Kitching 0 10 0 Mrs. Eches 0 10 0 Mr. A. Lyne 0 10 0 U T 1 0 0 Mr. Knaweth 0 10 0 Rev. H. S. Toms 0 10 0 Mr. Eastman 1 1 0		Collected by Mrs. Noice. Mrs. Noice & Family 1 7 6 Mrs. Noice 0 5 0		Collected by Mrs. F. Thomas. Mrs. and Misses Starkey 1 10 0 Mrs. and Mr. T. Jones 0 10 0 Sums under 10s. 0 5 4 Exs. 11s., 11d. 10s.	
For Widows' Fund Collections 17 17 2 Juvenile ditto 1 11 2 Public Meeting 0 1 0 Proceeds of Frank- fort 0 17 0 After Sermon 0 12 0		Collected by Mrs. H. S. Toms. Mr. Alder. Chaitis 1 1 0 Dr. and Mrs. Godfrey 2 5 0 Master Godfrey's Box 1 0 0 Mrs. Hunter 1 1 0 Mrs. Bousfield 1 1 0 Mr. Le Mars 1 1 0 Mr. Barker 0 10 0 Mr. Hower 1 1 0 Mr. Walters 0 10 0 Mr. Kitching 0 10 0 Mrs. Eches 0 10 0 Mr. A. Lyne 0 10 0 U T 1 0 0 Mr. Knaweth 0 10 0 Rev. H. S. Toms 0 10 0 Mr. Eastman 1 1 0		Collected by Mrs. Noice. Mrs. Noice & Family 1 7 6 Mrs. Noice 0 5 0		Collected by Mrs. F. Thomas. Mrs. and Misses Starkey 1 10 0 Mrs. and Mr. T. Jones 0 10 0 Sums under 10s. 0 5 4 Exs. 11s., 11d. 10s.	

Miss Clark 0 4 8 Mrs. Roberts 0 4 0 Mr. Bliss 0 4 0 Mrs. Deakes 0 2 8 Mr. Seabrook 0 1 6 For Widows' Fund 4 10 0 Boxes. Miss C. Clark 0 4 10 Miss Hayes 0 2 4 Master W. Durbam 0 2 8 James Oakman 0 1 10 Sunday School. 1st Class Girls 0 13 1 2nd ditto 0 7 8 Mr. Durbam 0 4 5 1st Class Boys 0 2 7 Vealry 0 0 17 Staines. J. H. Mitchiner, Esq., Treas. Frederick Ashby, Esq. 1 1 0 Mr. Morford 1 1 0 Mr. Mitchiner 1 1 0 Mrs. Peltall 0 0 0 Rev. Haddon Porter 0 10 0 A Poor Widow 0 2 0 Collected by Miss Dexter 1 0 4 Annual Sermon 0 1 0 Public Meeting 0 0 10 Sunday School 0 7 8 Missionary Boxes. Master A. Passmore 0 14 8 Miss Passmore 0 11 8 G. Baker 0 1 0 W. Budd 0 0 9 T. Fletcher 0 1 8 M. A. Golding 0 1 2 J. Hall 0 0 7 T. Hancock 0 0 4 Oliver Styles 0 0 3 Brown Waterman 0 11 3 From Members of the Society of Friends, for the Support of Native Schools in India. Mrs. Charles Ashby 0 10 0 Morris Ashby Esq. 0 10 0 Thomas Ashby, Esq. 1 0 0 Miss Pope 1 0 0 Exa. 7d., 10d., 12d. Teddington. Rev. J. 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Miss Daigle 1 13 0 Miss Howard's Young Gentlemen 2 0 0 Miss Jessie Nash 0 14 0 Miss Chilton 0 4 0 Leekham Chapel 0 10 4 Miss Hephburn, for Miss Mulhens's School 10 0 0 Working Party, for a Girl in the same Cox's School, Mary Anne Gentry 0 0 0 A Few Friends, for a Girl in Miss Rice's School, Anne Stentenberg 0 0 0 Sabbath School, for a Native Teacher, William Nash 12 0 0 For New Ship 7 0 5 Exa. Mr., 10d. 12d. Old Meeting House. Rev. W. Orr. T. Gardiner, Esq. 1 1 0 Miss Gray 0 10 0 Mrs. Gumbrell 0 10 0 Rev. W. Orr 0 10 0 E. V. Walmsley, Esq. 0 10 0 Miss Whitton 0 10 0 C. Woodbridge, Esq. 1 0 0 Small Buns 2 0 0 Ex. 12d. Winchmore Hill. Subscribers. Mr. Kelser 2 2 0 Mr. Wallis 2 2 0 Mr. and Mrs. Rock 1 1 0 Mr. Mark 0 10 0 Boxes. Mrs. Critchlow 0 0 1 Miss Davis 0 11 0 Mrs. Barry 0 0 0 Miss Harris 0 12 0 Miss Jackson 0 11 0 Miss Lovett 0 4 10 Miss Jones 0 1 11 Mrs. Cox 0 0 0 Mr. G. 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Mr. Compton's Children 1 0 0 Mr. Wood's ditto 1 1 0 Mr. Turner's ditto 0 0 2 Miss Eleanor Batchelor 0 0 0 Miss North Lockhart 0 10 0 Miss Jones 0 11 0 Miss Grant 0 1 0 Miss H. Mullock 0 0 0 Miss Moses 0 2 0 Master Gilby 0 2 10 Master Herbert and Ernest Graham 0 10 7 Master J. H. Jones 0 0 0 Sunday School 2 0 4 Collections 11 0 0 Ex. 12d. 13d. Tabernacle Chapel. Collected by— Miss Miles 0 4 8 Miss Jones 0 21 0 Miss Hesse 1 1 0 Mr. F. Lloyd 1 1 0 Miss Graham's Missionary Box 0 0 0 Collections 0 10 10 Forty years maintenance of two scholars in Mrs. Hine's School, Mangalore 11 0 0 11d. 12d. Victoria Road Chapel. Collection 9 12 8 Collected after admission to young dress to young 2 1 2 Exa. 12d. 13d. 14d. Tradeport. Zoar Chapel. Rev. J. Thomas. Mr. Thomas' Box 0 10 0 Mr. Baxter 0 2 0 Mr. Powell 0 1 1 Mr. Kase 0 2 0 Mr. W. Evans 0 0 0 Mr. Probert 0 1 0 Mrs. Knight 0 0 0 Mrs. Jones 0 3 0 Mrs. Morgans 0 1 0 Sunday School Col. 0 0 0 Collection at Public Meeting 0 14 7 12d. 13d. 14d. NORFOLK. 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<p>Mrs. Dunnett 0 4 0 Mrs. Howlett 0 4 4 Mrs. Lubback 0 4 0 Mrs. Park 0 2 0 Mrs. Scott 0 4 0 Missionary Box 0 4 2</p> <p>Northwich.</p> <p>Ministry of Colde- mans at United Meetings of the London and Rip- ton Missionary Auxiliaries, held in St. Andrew's Hall 27 0 8 Rev. W. M. Ripley 2 2 0 John Wright, Esq. 1 1 0</p> <p>Chapel in the Field. Rev. P. Colborne, W. P. Jarrold, Esq., Sec. Mr. J. Middleton, Treasurer. Collection 20 15 5</p> <p>Subscribers. Rev. P. Colborne .. 1 1 0 Mr. E. Bennett .. 1 0 0 Mr. J. P. Cadde .. 0 10 0 J. B. Cooke, Esq. 1 1 0 Mr. J. O. Copeman .. 2 1 0 Mrs. T. K. Ellis .. 1 1 0 T. H. Etheridge, Esq. 1 1 0 Ditto (D) 1 0 0 Mr. B. Fuller 0 10 0 C. M. Gibson, Esq. 1 1 0 Wm. Hall, Esq. 1 0 0 Mr. G. Hickington and Family 0 14 0 W. P. Jarrold, Esq. 2 2 0 Mrs. W. P. Jarrold .. 1 1 0 Mr. Samuel King .. 1 0 0 Mr. James Middleton .. 0 10 0 W. P. Paul, Esq. 1 1 0 H. Spelman, Esq. 1 0 0 W. H. 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Shrimpton .. 2 12 7 Miss Skipper 1 4 3 Collected by Miss Johnson, for Na- tionalist Bazaar here, Remount Allen .. 0 0 0</p>	<p>Collected by— Master Atchison 0 12 2 Miss Allen 0 11 2 Miss Bacon 0 10 0 Miss Cook 0 14 0 Miss Dawson 0 12 2 Master Hancock 1 0 1 Miss Shields 0 14 2 Mrs. S. W. Young- man 1 3 4 Sum under 10s. 2 15 0 Sunday Schools 2 14 0 Juvenile Meeting .. 1 0 1 <i>Ex. 10s. 6d. 50d. 11s. 11d.</i></p> <p>The above includes 15d. for Native Teachers W. Bridge and Wife, at Parychaley.</p> <p>Princess Street. Rev. John Alexander. Rev. J. W. Blore. J. Butcher, Esq., Treasurer. Mr. Harmer, Secretary. Collections 17 16 4</p> <p>Subscribers. Rev. J. Alexander ... 2 2 0 Mr. Abbe 0 10 0 Mr. W. Banks 1 1 0 Mrs. Beales 0 10 0 Mrs. Blunderford .. 2 2 0 J. Fletcher, Esq. 0 4 0 Ditto, Blackheath .. 1 0 0 School 1 0 0 Ditto, Widows' .. 1 0 0 Fund 1 0 0 Robert Butcher, Esq. 1 1 0 Henry Butcher, Esq. 0 10 0 Mr. Belding 0 10 0 Mr. Breads 1 0 0 Mr. Corbale 0 10 0 P. 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Board- man 2 12 0 Miss De Carlo 0 0 0 Mrs. Sharpe (1 yr.) .. 1 10 0 Mrs. De Carlo 0 10 0 Miss De Carlo 0 4 0</p> <p>Collected by Miss Grinter Mr. Grinter (5 years) .. 0 12 0 Mrs. Grinter (3 yrs.) .. 0 12 0 Mr. Gurney 0 7 0 Harriet Webster 0 2 0 Miss Grinter 0 3 0 Mr. and Mrs. Storey .. 0 4 0 Lydia Hiding 0 1 0 Sarah Capes 0 1 0 Miss Barnet 0 1 0</p>	<p>Collected by— 1 Sarah Bunting 0 8 1 Rachel Howlett 0 11 2 Agnes Hannah 0 8 2 Miss Covey 1 0 0 John Dye, for John Williams 0 1 0 Alice Tolson 0 8 4 N. Gale 0 7 4 Mariners' Lane School 0 10 11 <i>50d. 1s. 6d.</i></p> <p>Northrup's Hall. Lady Huxton. For Aitutaki Mis- sion 10 0 0 For Rev. H. Koyte .. 10 0 0 For Rev. M. Moffat .. 10 0 0 <i>50d.</i></p> <p>Wells. Rev. Edw. S. Hickman. Contributions, &c. 4 7 8</p> <p>Wortwell. Rev. John Winter. Collection 0 10 0 Subscriptions 1 13 10 <i>2d. 11s. 1d.</i> 44d. 1 11 Expenses 1 0 0 Total 2d. 13 8</p> <p>Horleston. Rev. S. Laidler. Rev. S. Laidler 0 4 0 Mr. Pratt 0 10 0 Mr. Hart 0 10 0 Mr. Coleby 0 10 0 Sum under 10s. 0 11 0 Collection at Juv- enile Tea Meeting .. 1 2 4 For Widows' Fund .. 1 4 0 Sabbath School, for Indian Orphan .. 0 0 0 Ellen Laidler 0 0 0 Ditto, for General Purposes 1 10 3 Miss Crisp's Bible Class, for an Indian Orphan named Susan Priest 0 0 0 <i>13d. 14s.</i></p> <p>Wymondham. Rev. J. Anderson. Collected by Miss Anderson 1 15 0</p> <p>Great Yarmouth. Mr. S. C. Burton, Trans. Collections. King Street Chapel .. 16 7 5 Good Street Chapel .. 4 15 1 Public Meeting 2 1 1 Juvenile Meeting .. 2 17 1 Miss M. Shelly's Class 0 6 0 Gorleston Chapel .. 1 6 2</p> <p>Collected by Treasurer. Wm. Ames 3 0 0 Wm. W. Griffiths 2 0 0 Mr. S. W. Spelman ... 1 0 0</p> <p>Collected by Miss H. Roberts. Mrs. Shelly 2 2 0 Mr. Shelly 1 1 0 Mr. J. Clowes 1 1 0 Mr. G. W. Clowes .. 1 0 0 Mr. W. T. Fisher ... 0 10 0 Miss Roberts 0 4 0 Miss Shelly 1 0 0 Miss Sarah Roberts's Class 0 0 0</p>	<p>Collected by Miss G. E. Fellows. Mrs. Kewell 0 10 0 Mrs. Emerson 0 2 0 Mrs. Laton 0 4 4 Miss G. E. Fellows .. 0 0 0</p> <p>Collected by Miss Ann Boardman. Mrs. Creek 1 1 0 Mr. W. P. Brown 1 1 0 Mrs. H. Fellows 1 0 0 Mr. S. T. Brown 1 0 0 Mr. G. S. Palmer 1 0 0 Mrs. N. B. Palmer .. 1 0 0 Miss A. Boardman .. 1 0 0 Miss Palmer 0 10 0 Mrs. J. H. Palmer 0 10 0 Mr. D. B. Palmer 0 10 0 Mr. Humphries 0 10 0 Mrs. S. C. Burton .. 0 10 0 Mrs. Fisher 0 0 0 Mr. W. Brown 0 5 0</p> <p>Collected by Miss Alice Palmer in small sums 1 1 0</p> <p>Boxes. Mrs. J. H. Palmer ... 0 10 10 Mrs. Milglen 0 7 2 Mrs. Bullen 0 7 10 <i>Ex. 31s. 6d. 2s.</i> Including 25/ 14s. 8d. pre- viously acknowledged.</p> <p>Mr. O. Blake 1 0 0 Mr. L. Blake 0 5 0 Mr. J. G. Blake 0 5 0 <i>11. 10s.</i></p> <p>NORTHAMPTONSHIRE. Cresion. Rev. T. B. Noyes. Public Meeting 2 12 0 For Widows' Fund .. 1 4 0 Mr. Ed. Lantbery 1 1 0 Mr. Wm. Lantbery .. 0 10 0 Miss A. Lantbery 0 2 0 Mrs. Pickering, sen. .. 1 0 0 Mr. W. Pickering 0 10 0 Collected by Miss Pearson 0 10 4</p> <p>Collected by Mr. J. Perrin. Mr. S. Green 0 2 2 Mrs. J. Green 0 2 2 Mrs. J. Elliyard 0 4 4 Mr. T. O. Payne 0 2 2 Mr. J. Perrin 0 4 4 Mr. J. W. Perrin 0 2 2 Mrs. M. Purser 0 2 2 Mr. O. Beaumont 0 4 4 Mrs. Tipler 0 2 2</p> <p>Collected by Mr. T. Powers. Mr. Buswell 0 4 0 Mrs. Crisp 0 1 0 A Friend 0 0 0 Mrs. Powers 0 4 0 Mr. T. Powers 0 10 0 Small Sums 0 0 2</p> <p>Collected by Mr. F. Tarry. Mr. Buswell 0 0 0 Mr. Dunkley 0 10 0 A. Jones 0 0 0 Rev. T. E. Noyes 0 10 0 Mr. T. Page 0 2 0 Mrs. Pickering 0 7 0 Mrs. Robinson 0 0 0 Mr. J. Smith 0 4 0 Miss Tarry 0 4 0 Mr. C. Tarry 0 2 0 Mr. F. Tarry 0 1 4</p> <p>Missionary Boxes. Prayer Meeting 0 0 7 Elizabeth Bales 0 0 7 Mr. Betts 0 0 0 Misses F. and A. Dunkley 0 0 0 Mrs. Green 0 0 2 Miss King 0 2 0 Misses M. and A. Lantbery 0 2 7 Mrs. Mortimer 0 2 10</p>
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Doverbury. Missionary Sermon, less Expenses 5s. 6d. For Widows' Fund Juvenile Association. Weekly Subscriptions Collected by Miss Annie Leigh Ex. 34s. 6d.; 13s. 16s.	West-Clayton St. Chapel Auxiliary. Rev. H. T. Robinson Miss Hinks Mr. Lawther Mr. J. Aydon Mrs. Fraser Mr. J. Haslop Mr. R. O. Haslop Mr. Jas. Howell Mr. J. Shephardson Mr. W. Wrightson Mrs. Lockery Mrs. K. Glaholm Mr. P. J. Mrs. Bass Mrs. Baty Mr. E. Johnson Mrs. Sturgeon Small Sum Sunday School Collection	Young Ladies' Association. Collected by— Miss Eighinstone Miss Korb Miss E. Hindaway Miss M. Hindaway Miss Hannah Bell Mrs. George Ewart Misses Eaton and Donkin Miss Angus Misses Ogilvie and Forth	Peppard. Rev. J. Caterer. Collected... Missionary Boxes For Widows' Fund Col. by Mrs. Cripps Collection at Stoke New, per Mr. Geo. Deane
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Northampton. A Friend, per J. E. Myland, Esq.	St. Paul's Congregational Chapel. Rev. A. Reid. Collections Rev. A. Reid. E. Kidney, Esq. Mrs. R. Kidney	OXFORDSHIRE. Chisnor. Rev. B. Green. Collections For Widows' Fund	Missionary Boxes. Mrs. Brown Mrs. Tranter Mrs. Denham Mrs. Mary Mason Philip Keene Elizabeth & Matilda Dodwell Lucy Keene S. Ann Carpenter Henry Keene Elizabeth Mary Leake Thomas Timberlake Mary Ann Cooper Omitted last year Ex. 6s. 1d., 12s. 10s. 6d.
Quads. Mrs. Simpson, Treasurer. Miss Greens Mrs. Fisher Miss Faircloth Mrs. Godfrey Mr. Whitney Two Friends, for Native Teacher, India Missionary Sermons Collected by Mrs. Simpson	Worley St. School Diary Street ditto Master J. P. Reid Mr. J. Davison Collected by Mr. Burniss Anonymous Mr. S. Howell	Boxen. Miss Saw Miss A. O. Green Mrs. Humphrey's Class	St. George's Aston. S. Creek, Esq. (A.)
Weldon. Collected by Mrs. Bullock	Less Expenses	Fritwell. John Cox, Esq. Collected by Mrs. Cox	Tetworth. Rev. J. Stevenson. J. S. Dampster, Esq., Gen. Sunday Collections Postcomb
Wellingborough. J. Woolston, Esq., for Chapel at Pulinchy	North Shields. St. Andrew's Chapel. Rev. A. Jack and Rev. J. Wills. Mrs. Pow, Treasurer. Mr. Atkinson Mr. W. H. Atkinson	Boxen. Mrs. James Deverell Miss Watson Mr. Chas. Oculish	
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Mrs. John Dorell	£ 9 10
Mrs. Dampster	0 5 1
Miss Annie Shrimpton	0 7 8
Miss Isabella Lindsay	0 2 0
Mrs. White	0 1 8
Fractions	0 0 4
Total	£1 10s.

BUTLANDSHIRE.

Uppingham.

Mr. Wm. Coleman	0 5 0
Mr. & Mrs. Foster	0 5 0
Rev. Jno. Green	1 0 0
Miss Godfrey	1 0 0
Miss Gammon	0 15 0
Mr. S. Gason	0 5 0
Mr. W. L. Hart	1 1 0
Mr. W. Hope	1 1 0
Mr. B. Hopkins	1 1 0
Mr. M. Hubbard	1 1 0
Mr. S. Halford	0 10 8
Mr. W. Irving	0 10 8
Mr. J. Langley	1 1 0
Mr. J. T. Pateman	0 10 8
Mr. J. Perkins	0 10 8
Miss M. A. Perkins	0 5 0
Mr. J. Sculthorp	1 1 0
J. T. Springthorpe	1 1 0
Eq.	1 1 0
Mrs. Springthorpe	1 1 0
Miss J. & C. Springthorpe	0 8 0
Mr. Jno. Wade	1 1 0
Mr. Wilford	0 2 8
Sunday School Children	5 17 0
Collection	3 8 0
For Widows' Fund	2 0 0
Total	£21.

SHROPSHIRE.

Bridgenorth.

Rev. D. D. Evans.	
Collections	4 14 4
For Widows' Fund	0 13 10
Total	£4 28s. 4d.

Derrington.

Rev. L. Roberts.	
Contributions	1 8 8

Minsterley.

Rev. W. Price.	
Minsterley	3 8 0
Fontesbury	2 1 0
Total	£5 9s. 8d.

Newport.

Mr. C. Silvester, Treasurer.	
Subscribers.	
Mr. Chalmers	1 1 0
Mr. C. Silvester	1 1 0
Mr. Treasure	1 1 0
Mr. Thompson	1 1 0
Mr. Davies	1 0 0
Mr. H. W. Humphreys	0 10 0
Mr. B. Parton	0 10 0
Mr. D. Edwards	0 10 0

Collected by—	
Mrs. Westwood	1 0 0
Miss Simpson	1 10 0

Family Boxes.

Miss Lee	0 8 8
Miss Wormald	0 2 8
Miss Janet Gonnell	0 8 8
Sunday School	2 1 0
Boxes	0 14 0
Ditto Collection	0 14 0
Sermons and Meetings	7 8 8
For Widows' Fund	3 0 8
Total	£21. 10s. 6d.

Olden Gates.	
Collection	1 0 0

Cowesbury.

Old Chapel.	
Rev. T. Gascoigne.	
Proceeds of Weekly Offering	0 1 8
Collection at Public Meeting	0 5 8
For Widows' Fund	2 10 8

Collected by—

Miss B. Whitridge	0 7 8
Miss C. Thomas	0 7 8
Miss F. Jones	0 10 8
Miss H. Minshall	1 15 1
Miss M. W. Minshall	1 9 8
Miss Edwards	0 2 8
Miss Gossins	1 16 8
Miss Wills	0 4 8
Miss Cartwright's Box	0 0 1

Subscribers.

A Friend, for Madagascar for Rev. E. G. Hartley's Mission	2 10 8
Mr. Thos. Minshall	1 0 8
Mr. E. M. Thomas	1 0 8

Collections at—

Rev. R. Bowen's, Curveddon	1 10 8
Bethel and Barney	1 14 1
Mosbury	1 16 10
Waddington	0 4 0
Preskerville	5 2 8
Ellenore	3 7 8
Total	£21. 10s. 6d.

Wallington.

Rev. H. Bake.	
Collections	2 8 8

Boxes.

Miss Alison	0 8 8
Miss Jane Linaker	0 7 8
Miss Clark, sen.	0 2 10
Miss C. Primrose	0 3 1
Mrs. J. Robinson	0 1 8
Mrs. Thos. Jones	0 3 8
Mr. W. Hughes	0 1 8

Subscribers.

Mrs. J. Robinson	0 10 0
Mrs. W. Clark	0 8 0
Miss Roden	0 2 8
Miss Littlehales	0 2 8
Mrs. Adair	0 2 8
Total	£21. 10s. 6d.

Wren.

Rev. Messrs. Pattison and Smith.	
Mr. Gregory, Treasurer.	

Mrs. Isaac	0 8 0
Miss Lee	4 0 0
Mr. Gregory	1 0 0
Mr. Lee	0 10 0
Rev. J. Pattison	1 0 0
Rev. G. Smith	0 10 0
Friends, for ditto	0 15 0
Missionary Boxes	1 5 1
Collection at Missionary Meeting	0 16 0
Subs under the	0 2 10
A Friend	0 5 0

Radnall.

Rev. D. James.	
Tea Meeting, October, 1865	0 14 4
Collection	1 3 7
Mrs. Leach	0 5 8
Collection, March, 1866	2 0 0
Total	£21. 10s. 6d.

Widmore.	
Rev. G. R. Scott.	

Mr. Wm. Bright	1 0 8
Edward Jones	0 12 0

Collected by—

Mrs. J. D. Jones	1 0 8
Mrs. Bright	0 12 0

Collections.

Broughall	0 8 4
Apden	0 2 2
West Heath	0 17 8
Dodington Chapel	2 8 4
Public Meeting	3 1 4

Boxes.

Miss Anne Jones	0 8 0
Mr. George Palmer	0 4 8
Mrs. Briscoe	0 2 1
Mr. Wm. Moulson	0 2 7
Mrs. Hamner	0 4 0
Mrs. Morris	0 7 8
Sabbath School	0 11 2
Miss Jarvis	0 1 0
Mrs. Evans	1 3 8
Total	£21. 10s. 6d.

Wollerton.

Rev. R. W. Lloyd.

Mrs. F. Cartwright	1 0 0
Mr. S. Cartwright	0 10 0
Miss M. Shaker, of Allerton	1 0 0
For Widows' Fund	0 13 0
Collection	1 1 0

Wistowick.

Miss S. Cartwright	0 1 10
Miss S. Dushers	0 2 0
Collection	1 1 1
Total	£21. 10s. 6d.

SOMERSETSHIRE.

Broadway.

Rev. W. Lang.	
Mrs. J. Petty (17 yrs.)	0 13 8
Sunday School	0 14 0
Total	£1. 10s.

Chard.

Rev. E. P. Eriehack.

Collected by Mrs. Canning.

Mrs. Brown	1 0 0
Mrs. Bond	0 8 0
Mrs. Canning	0 10 0
Mrs. Catford	0 8 0
Miss Denning	0 8 0
Mr. Dalby	0 10 0
Rev. E. P. Eriehack	1 0 0
Mrs. Eyre	1 0 0
Mr. Hughes	1 0 0
Mrs. Marshall	0 10 0
Mr. Mitchell	0 10 0
Mr. W. T. Jones	0 10 0
Smaller Sums	0 4 0

Collected by Miss Burford

Young Ladies at Miss Curtis's School	3 0 0
Missionary Sewing Class	2 0 0

Boxes.

Mrs. Chatter	0 17 2
Miss Eriehack	1 3 7
Mrs. Eriehack	1 1 7
Mr. Hughes	1 13 0
Sunday School	1 12 7
Smaller Boxes	0 10 0
Fractions	0 0 4
Collection	0 4 4
For Widows' Fund	3 11 10

Wimborne.

Rev. W. Fenton.

Collection	2 7 8
Missionary Prayer Meeting	1 0 0
For Widows' Fund	0 2 0
Total	£21. 10s. 6d.

Palmerston New Furness.	
Rev. J. Taylor.	

Collection, 1865	2 13 1
Collection, 1866	2 2 0
Total	£4. 15s. 1d.

Widmore Port.

Rev. H. H. Perkins.

Collection	4 2 0
Sunday School	4 0 0
Mrs. Pitman's Bible Class	1 10 0
Boxes	4 1 0
Mrs. Perkins	2 2 0
Rev. H. H. Perkins	1 2 0
Mr. Briggs	0 10 0
Stoniton Canals	1 0 0
For Widows' Fund	1 7 0
Total	£11. 2s. 6d.

South Petherton.

Rev. W. Denham.

Mr. J. P. Daniel, Treasurer.	
Mr. John Daniel	0 10 0
Mr. J. P. Daniel	1 0 0
Rev. John Wills	1 0 0

Carda.

Mr. W. Hebbelich	2 2 0
Mrs. Terrill	1 15 0

Sunday School.

Mr. J. P. Daniel's Class	0 5 0
Infant Class	0 4 1
Mrs. Porter's Children's Missionary Box	0 5 0
Public Meeting	3 11 4
Total	£10. 11s.

Noriton Fitzwarren.

Rev. W. Gammon.

Collection	1 0 0
Sunday School	1 12 8
Bredford Collection	4 15 7
Ditto Sunday School	0 16 0
Total	£10. 7s.

Tonnes.

North Street Independent Chapel.	
Rev. S. Wilkinson.	

Sabbath School and Bible Classes	31 10 0
Annual Collection	20 10 0
For Widows' Fund	15 10 2
A Friend, for Bibles, Madagascar	1 4 0

Collected by Miss Dymond.

Mr. Hagg	0 10 0
Mrs. Blake	0 4 0
Mr. Buxton	0 10 0
Mr. Oaker	3 0 0
Mr. Culverwell	0 10 0
Mr. Oalt	0 10 0
Mr. S. K. Pollard	1 2 0
Mr. Wickenden	0 10 0
Penny a week Subscription	0 14 1

Coll. by Miss M. L. Pollard.

Mr. Joseph Clarke	1 1 0
Mr. Fletcher	1 1 0
Mr. Fisher	1 1 0
Mr. Jones	0 10 0
Mr. Hewlett	1 0 0
Mrs. Pollard	1 0 0
Mr. Rawlinson	0 10 0
Miss Rawlinson	0 10 0
Mr. Eaban	0 10 0
Mrs. Smoult	0 10 0
Rev. S. Wilkinson	1 1 0
Small Subscriptions	0 2 10
Collected by Miss S. A. Cornish	1 1 7
Total	£21. 10s. 6d.

Independent College.

Rev. W. H. Griffith, M.A.

Collected by Pupils 7 2 1
 Rev. W. H. Griffith 2 0 0
 Mr. T. J. Storror 1 0 0
 10s. 2d. 1d.

Paul's Meeting.

Sunday School 23 0 0
 For Widows' Fund 4 0 0
 Annual Collections 23 0 0

Collected by Miss Amery.

Mr. David Batten 0 10 0
 Mr. Bichd. Wollatt 0 10 0
 Mr. Edwin Wollatt 0 10 0
 Mr. F. V. Sanderson 0 10 0
 Miss Amery's Box 0 0 0
 Under 10s. 2 17 0

Collected by Miss E. Davay.

Mrs. Wood 2 0 0
 Mr. Thos. Hawkins 0 10 0
 Under 10s. 1 0 0

Collected by Miss E. Davay.

Mr. Robt. Symes 2 2 0
 Mr. James Hardwell 1 1 0
 Mr. J. H. Horsey 0 10 0
 Under 10s. 2 4 0

Collected by Miss E. Green.

Mr. W. Green 1 1 0
 Mr. White 2 0 0
 Under 10s. 0 10 0

Collected by Miss Griffith.

Mrs. Glen 1 0 0
 Mrs. Smerdon 1 0 0
 Mrs. Perrin 0 10 0
 Under 10s. 1 7 0

Col. by Miss Hendeboorek.

Rev. J. Poole 0 10 0
 Rev. J. H. Underwood 0 10 0
 Mrs. Hendeboorek 0 10 0
 Misses Hendeboorek 0 10 0
 Miss Symes's Box 0 7 0
 Under 10s. 0 10 0

Collected by Miss Muirgrave.

Mr. E. Roastler 2 2 0
 Mr. T. C. Muirgrave 1 1 0
 Mr. A. Field 1 0 0
 Pyraland Box 0 10 0
 Willie Muirgrave's Box 0 0 0
 Emma Roastler's Box 0 14 0
 Under 10s. 0 2 10

Collected by Sarah Lovell.

Under 10s. 1 11 2
 Mr. Salway, Box and Missionary Sermon 1 1 0
 Ex. 10s. 11d. 10s. 2d.

Wellington.

Rev. J. Le Contour.

On Account 11 9 0

Timinater.

Rev. T. E. Sweeting.

Contributions 2 0 0

Milverton.

Rev. N. Palmer.

Boxes and Collections 4 1 0
 10s. 10s.

Wells.

Congregational Chapel.

Rev. C. B. Howell.

For Widows' Fund 1 4 7

Boxes.

Mrs. Baker 2 7 0
 Susan Capes 0 0 0
 Mrs. Dallas 0 0 0
 Mrs. Foxwell 0 7 0
 Annie Greenleaf 0 0 0

Mrs. Howell 1 14 0

Sarah Lorton 0 0 0
 Festus Pickford 0 7 1
 Hannah Portas 0 0 0
 Stephen Spry, Jun 0 7 0
 Mrs. William Tate 0 10 0
 Thomas Wren 0 0 0
 Sabbath School, for Girl at Nagerool 0 0 0
 Small Sums 0 7 0
 0s. 10s.

Wicksteeds.

Rev. J. Lucas.

For Widows' Fund 1 0 0
 Mr. Lanadown (A.) 1 1 0

Collected by—

Mrs. Newton, sen. 0 17 0
 Miss O. Hyatt 1 0 0
 Miss Dyer 0 10 0
 Same under 10s. 2 4 11
 Public Meeting 5 11 0
 Ex. 10s. 6d. 11d. 10s. 2d.

STAFFORDSHIRE.

North Staffordshire

Auxiliary.

Mr. Henry Piddock, Treas.

Rev. H. Lawrence, Sec.

Mrs. McCleish, by T. Hammerley, Sec. 0 0 0

Ashley.

Mrs. Foxley 0 4 4
 Mrs. Ward 0 10 0
 Miss Ward 0 4 4
 Miss M. Ward 0 3 2

Boxes.

Miss Dunn 0 14 0
 Miss Parr 0 0 0
 Hannah Averill 0 1 7
 Annie Parton 0 0 0
 William Lewis 0 0 0
 A Friend 0 0 0
 Public Meeting 2 4 11
 Ex. 10s. 6d. 10s.

Donley.

Hope Chapel.

Missionary Sermon 4 13 0

Collected by Miss Downs.

T. Hammerley, Sec. 2 2 0
 Mr. Clarke 1 0 0
 Mr. H. Piddock 0 10 0
 Mr. Downs 0 10 0
 Mr. C. Jones 0 10 0
 Mr. Gilman 0 10 0
 Miss Downs 0 0 0
 Mr. J. Downs 0 0 0
 Miss Hammerley 0 0 0
 Mrs. J. Jones 0 0 0
 Miss Jones 0 1 0

Tabernacle.

Missionary Sermon 5 13 0
 Ex. 6s. 6d. 11d. 10s. 2d.

Longton.

Caroline St. Chapel.

Collections 2 14 2
 Juvenile Missionary Meeting 1 0 2

Boxes.

Mrs. Chambers 0 13 7
 Mrs. Mountford 0 0 0
 Cards by Children in Girls' School 0 10 0
 Girls' Boys' School 1 1 0
 Ex. 10s. 6d. 7d. 7s. 1d.

Stoke-on-Trent.

Copeland Street.

Congregational Church.

Collections 2 7 0
 Mr. O. Asbury 1 0 0
 Lucy Missionary Society 2 2 0

Boxes.

Miss Green 0 17 0
 Miss H. Bladin 0 12 1
 Miss S. Furnival 0 10 0
 Miss James 0 10 0
 Miss Angus 0 4 3
 Miss Bailey 0 2 11
 Miss Yoxall 0 2 3
 Miss Higgins 0 2 3
 0s. 11s. 9d.

Stones.

Missionary Meeting 1 0 0
 Monthly Box 0 9 0

Subscribers.

Mr. Bloor 0 10 0
 W. B. Woolley 0 0 0
 W. Shelly 0 0 0

Boxes.

R. Morris 0 0 0
 H. Lawrence 0 10 0
 J. Bailey 0 0 0
 O. Worrellow 0 0 0
 Mr. Jacks 0 2 0
 Mrs. Sharrett 0 2 0
 R. Worrellow 0 2 0
 Small Sums 0 0 0
 Ex. 10s. 10s. 2d.

Town 1 0 0
 Ex. 6s. 6d. 10s. 2d.

Burslem.

Mr. Leicester 0 10 0
 Mrs. Leicester 0 10 0

Collected by Miss Cross.

Rev. T. H. Schofield 0 10 0
 Mr. Woodall 0 10 0
 Joe Hulme, Esq. 0 10 0
 Small Sums 1 0 0
 For Widows' Fund 2 3 7
 0s. 1s. 1d.

Leak.

J. Alsop, Esq., Treasurer.

Mr. Alsop 2 2 0
 Mrs. Birch 1 1 0
 Mr. Brough 0 0 0
 Mr. John Brough 4 0 0
 Mrs. Brough 1 0 0
 Mr. Edwin Brough 0 10 0
 Mrs. Chah 0 10 0
 Rev. J. Hankinson 1 0 0
 Mr. Nicholson 1 1 0
 Mr. B. B. Nixon 0 10 0
 Collections 11 1 0
 Ladies' Association 4 0 0
 For Widows' Fund 0 0 0
 Cottage Bible Class 0 2 1
 Ex. 10s. 6d. 40s. 2s.

Newcastle-under-Lyme.

Rev. W. Chambers.

Dying Girl's Pocket-money 0 0 0

Tipton.

Rev. D. Addenbrook.

Collections 1 18 3
 Sunday School 0 10 3
 0s. 10s. 10s.

West Bromwich.

Ebenezer Chapel.

Rev. J. Whewell.

Missionary Sermons 12 2 7
 Public Meeting 4 13 0
 Sunday School, for Native Teacher Edward Robinson 10 0 0
 For Widows' Fund 4 0 0
 Mrs. W. Whitehouse 2 0 0
 Mrs. Cook 1 0 0

Collected by Miss Robinson.

Mrs. Pugh 0 10 0
 Smaller Sums 0 10 10

Collected by Miss Parkes.

Mrs. Parkes 0 10 0
 Smaller Sums 1 7 10

Collected by Miss Murray.

Mr. Manson 1 1 0
 Mr. Withers 0 10 0
 Sums under 10s. 0 17 0

Collected by Miss Gittom.

Mr. Eld 1 2 0
 Mr. Blackham 1 2 0
 Mr. Siddons 1 2 0
 Mrs. Gittom 0 10 0
 Sums under 10s. 1 7 0

Collected by Miss Kahby.

Mrs. Spittle 0 10 0
 Mrs. J. Whitehouse 0 10 0
 Mrs. K. Whitehouse 0 10 0
 Rev. J. Whewell 0 10 0
 Sums under 10s. 0 0 0

Missionary Boxes.

Elizabeth Clayton 0 0 0
 Annie Emma 0 0 0
 Alfred Robinson 0 10 0
 Mary Stringer 0 0 0
 Ann Jones 0 10 0
 Emma Whitehouse 0 0 0
 Hannah Partridge 0 10 0
 Mrs. Hartland's School 0 10 0
 Ex. 10s. 6d. 10s. 2d.

Mayer's Green Chapel.

Rev. J. G. Jukes.

Collections 27 17 4
 Missionary Boxes 0 0 0
 Sunday School 2 3 7

Subscribers.

R. S. Hudson, Esq. 10 0 0
 J. Cooksey, Esq. 5 0 0
 Mrs. Griffiths 2 2 0
 Mrs. Mania 1 0 0
 Mr. T. Stamps, Jun. 1 1 0
 Mr. T. Robinson 1 0 0
 Mr. J. Franks 1 0 0
 For Widows' Fund 13 10 0
 70s. 10s. 11d.

Yoxall.

Mr. W. Ellis 1 0 0

SUFFOLK.

Auxiliary Society.

L. Webb, Esq., Treasurer.

Bury St. Edmund's.

Public Meeting in Town Hall, 1880
 Expenses 11s. 2d. 4 12 4

Northgate Street Chapel.

Rev. T. Anthony, B.A.

For Widows' Fund 1 1 0
 Missionary Sermons 4 2 2
 Mr. John Midley 1 1 0
 Mr. Rednall's Family Missionary Box 0 7 0
 Sabbath School 0 0 0
 Ex. 10s. 11s. 10s. 10s.

Whitting Street Chapel.

Rev. A. Tyler.

C. C. H. & H. D., for Native Teachers Thomas and Sarah Hickman 20 0 0
 C. Beard, Esq. 1 1 0
 Mr. Denovan 0 10 0
 A Friend (D.) 1 0 0
 Rev. T. G. Hickman 1 2 0
 Mr. Munro 0 0 0
 G. Portway, Esq. 1 0 0
 Note for Ladies 1 0 0
 Miss, for Chapel 1 0 0

Mr. J. Portway	£ 10 0
Mr. Rao	0 10 0
Rev. A. Tyler	0 10 0
Missionary Bazaar	0 5 0
Ladies' Association	0 17 10
Missionary Boxes	0 0 0
For Widows' Fund	2 0 0
Rev. 12s. 10d., 1865, 7s.	

Clare.

Rev. Charles Jukes.

Mr. Unwin (A.)	1 0 0
Collected by Mrs. Unwin	1 1 0
Prayer Meetings	1 10 0
For Widows' Fund	1 3 0
Annual Collection	0 15 0
Rev. 4s., 5s. 12s. 3d.	

Dedham.

For Widows' Fund	1 0 0
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Halesworth.

Mr. W. J. Gaeconid, for Madagascar	0 5 0
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Ipswich.

J. Byles, Esq.	3 0 0
Mrs. Byles	1 0 0
4s.	

St. Nicholas Street Chapel	
For Widows' Fund	4 0 10

Leiston.

Rev. G. Gladstone.

Rev. G. Gladstone	1 1 0
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Collected by Mrs. Gladstone.

Mrs. Sawyer	0 5 0
Mrs. Gooch	0 2 0
Small Sums	1 2 10
Sunday School Box	0 8 0
Public Collection	1 4 0
Rev. 12s. 6d., 4s.	

Nayland.

Rev. J. J. Williams.

Collections	2 1 0
Collected by Mrs. E. Holton, Jan.	1 0 0
4s. 7s.	

Roudham.

Rev. G. Hinde.

Subscribers.

W. Standford, Esq.	1 0 0
Mr. Mille	1 0 0
Mr. Wells	0 10 0
Mr. Ashford	0 10 0
Mr. Hinde	0 5 0
Mr. Goodwin	0 5 0
Mr. Kirby	0 5 0
Mr. Goddard	0 5 0
Mr. Goddard	0 5 0
Mr. Andrews	0 5 0
Mr. Crisp	0 10 0
Mrs. Crisp	0 10 0
Mrs. Stanton	0 5 0
Miss Porter	0 5 0
Miss Noble	0 10 0
Mrs. Hinde	0 5 0
Mrs. Moore	0 5 0
Smaller Sums	0 0 0
Collection	0 0 0
For the Ship	0 0 0
4s. 12s.	

Stowmarket.

Manning Preston, Esq., for Madagascar	0 0 0
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SURREY.

Anerley.

Rev. W. Hickman Smith.

Collected by the Misses Peat and Miss Burdon.

Mr. Brooks	0 5 0
Mrs. Charlton (Mrs.)	1 0 0
Mr. Devereux	0 10 0
Mrs. Edmonds	0 10 0
Mr. G. Drellier	0 10 0
Mr. Hagger	1 0 0
Mrs. Hammond	0 10 0
Mr. G. Harbridge	1 0 0
Mrs. G. Harbridge (Mrs.)	1 0 0
Mr. Harding	0 10 0
Miss Jackson	1 0 0
Mrs. Kay	0 10 0
Mrs. Lambert	0 10 0
Miss Lambert	0 5 0
Mrs. Manvell	0 10 0
Mrs. Peat	0 5 0
Mrs. Peat, jun.	0 5 0
Rev. W. H. Smith	1 1 0
Miss Stringer	0 7 0
Mrs. Warner	0 5 0
Sunday School	1 12 0
Smaller Sums and Balance from last Year	3 3 0
13s. 12s. 6d.	

In addition to the above, the Young Ladies' Missionary Working Party forwarded a box of useful articles, of the value of 10s., to Mrs. Toy, of Madagascar.

Chertsey.

For Widows' Fund	1 4 0
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Croydon Auxiliary.

J. W. Buckley, Esq., Treas.

Rev. Fred. Stephens, Sec.

Collections, George Street Chapel	17 7 10
Collections, Trinity Church	16 12 5
For Widows' Fund	5 14 1
George St. Chapel Do., Trinity Church	0 6 0

Subscribers.

Mr. and Mrs. Aris	1 0 0
Miss Aris	0 5 0
Mrs. Barrett	1 1 0
Mr. and Mrs. Barry	1 1 0
Mrs. Bishop	0 10 0
Mr. & Miss Bishop	0 10 0
Mr. Buckley	2 0 0
Mrs. Buckley	1 1 0
Thos. H. W. Buckley	0 10 0
Richard T. Buckley	0 10 0
Mr. Jonathan Clarke	1 0 0
Mr. Coates	1 0 0
Miss Cox	1 0 0
Mr. Crahan	0 10 0
Mr. Campbell	0 5 0
Miss Collison	0 5 0
Mr. Dryland	1 1 0
Mrs. Dryland	1 1 0
Mr. Elby	1 1 0
Rev. W. Ford	1 0 0
Mrs. Ford	1 0 0
Mrs. Frith	1 1 0
Mr. Fry	0 10 0
Mr. Gray	1 1 0
Mrs. Hubbard	0 5 0
Landless	1 1 0
Mr. Lewis	2 0 0
Martha Morgan	0 10 0
Mr. Parren	1 1 0
Mrs. Parren	0 10 0
Mr. Puse	0 10 0
Mr. Robert Porter	2 2 0
Mr. Redgate	1 1 0
Mrs. Redgate	1 1 0
Mr. A. Mrs. Ridley	0 10 0
Mr. Rigby	0 10 0
Mr. Rider	0 5 0
Mr. Sargood	1 1 0
Mr. Sharpe	2 2 0
Mr. Sharpe	1 1 0
Mr. Smith	1 1 0
Miss Spence	1 1 0
Miss M. Spicer	1 1 0

Mr. Walters	1 1 0
Mr. Walton	0 10 0
Mrs. Walton	0 5 0
Mr. Warren	0 10 0
Mr. Williamson	1 0 0

Missionary Boxes, George Street Chapel.

Caroline Barnard	0 12 0
Mr. Browning	0 5 0
Miss Flower	0 5 0
J. Hearborne	1 4 0
Sarah Homan	1 0 0
- Homan	0 5 0
Ellen Johnson	0 5 0
Miss Rodgate	0 10 0
Sabbath School	4 13 0
Mrs. Toy	0 1 0

George Street Juvenile Missionary Society.

Miss Rodgate, Secretary.

Collected by—

Arthur Aris	0 11 0
Kate Berry	0 7 0
Annie Constan	0 5 0
Kate Frisch	0 17 0
Maria Greenfield	0 10 0
Spencer Herbert	0 9 0
Catherine Kerr	1 5 0
Annie Lock	0 10 0
Mary Ann Meredith	1 0 11
Jane Miller	0 5 0
The Misses Prince	1 11 0
Sarah Rodgate	0 5 0
Phoebe Turner	0 4 0
Odd Coppers	0 0 5

Annual Meeting in London Road Church
 11s. 12s. 6d., 11s. 12s. 6d.

West Dulwich.

Rev. J. W. Richardson.

Sunday School	0 17 0
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Ryham.

Rev. B. William.

Missionary Boxes.

Miss Ruth Jones	0 10 0
Infant Class	0 8 0
Mr. E. Marsh	0 5 0
Master J. Randall	0 7 0
Miss E. Waller	0 0 0
Measrs. Dove and Noyce	0 5 1
Miss A. Lightwood	0 4 0
Mr. N. Dove	0 3 10
Mr. Green	0 2 7
Mrs. Davies	0 2 0
Mrs. Barton	0 2 0
Miss E. Starched	0 2 1
4s. 4s. 7d.	

Farnham.

Rev. J. Ketley.

Subscriptions	13 8 0
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Kington.

Rev. L. M. Hyrnes, B.A., Treasurer.

Mr. Philipson, Secretary.

Annual Sermons	2 0 0
For Widows' Fund	0 5 0
Missionary Meeting	0 5 0

Subscribers.

E. Phillips, Esq.	2 2 0
Rev. L. H. Hyrnes	1 1 0
Mr. Philipson	1 1 0
The Misses Jordan	1 0 0
Under 10s.	0 12 0
Collected by Mrs. Carlisle	1 10 0
Collected by Mrs. Seymour	
Mrs. Baker	1 0 0
Sums under 10s.	2 7 7
Coll. by Miss M. Hayercraft	
Mrs. Skeggs	1 0 0
Mrs. J. Simmonds	0 10 0
Mrs. Hodges	0 10 0
Sums under 10s.	0 10 0

Collected by Mrs. Turner.

Mr. Constable	1 0 0
Miss Wheeler	2 10 0
Sums under 10s.	1 4 0

Juvenile Association.

Miss Rowling, Treasurer.

Miss M. Hayercraft, Sec.

Mr. F. Turner, Secretary for Boys' Sunday School.

Balance from last year	2 17 7
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Collected by—

Miss Isabella Johnson	1 17 1
Miss Turner	1 10 0
Miss Seymour	1 4 10
Miss A. Wheeler	1 4 3

Boxes.

Mrs. Marshall's Family	0 10
Miss Rowling's School	0 10 10
Miss Nicholson's Young Gentlemen	0 0 0
Master Alfred Simmonds	0 10 4
Under 10s. each	0 10 4

Sunday Schools.

Girls.

Vestry Class	0 10 1
Fourth Class	0 11 3
Ten Classes under 10s each	2 0 11
Beata Macdonald's Box	0 13 2
Boys under 10s each	1 13 4

Boys.

Vestry Class	0 17 10
First Class	2 0 0
Eleven Classes under 10s each	2 13 0
Juvenile Missionary Meeting	1 4 0
Profit on Juvenile Missionary Tea Meeting	0 4 4
Deduct Balance in hands of the Treasurer of Juvenile Missionary Association, carried to next year	0 0 0
Expenses	0 10 0
5 0 0	
10 11 0	

Leatherhead.

Mrs. Newsome	0 2 0
Mrs. Billingham	1 1 0
Sunday School Missionary Box	0 0 0
4s. 12s. 6d.	

Merton.

Rev. E. Davies.

T. N. White, Esq., Treas.

Miss Ayling, Secretary.

For Widows' Fund	2 7 0
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Sunday School Auxiliary.

For Native Teacher

Thomas Merton, at Samoa

For Native Teacher

Robert Davies, at Upolu

For General Purposes

12s. 7s. 6d.

Morden Hall Boarding School, per T. N. White, Esq., Patron.	
Master Horace Parks, Sec.	
Master Thos. White, Treas.	
For Native Evangelist Davidasein, Thomas Morden White, at Nagasaki	15 0 0
For Native Evangelist Henry Morden White, at Bangalore	15 0 0
For Native Teacher David Solomon, Madras	15 0 0
For Native Evangelist Ernest Morden White, at Amoy	15 0 0
For Native Preacher John Morden White, at Barotonga	5 0 0
For the support of a School under Rev. J. Read, Philpott	10 0 0
For the College at Madras	2 0 0
For General Purposes	5 0 0
For School at Berice	10 0 0
Total	85 7 0

Milham.	
Non Chapel.	
For Widows' Fund	2 10 0

Norwood.	
Rev. B. Kent.	
Mrs. B. Scott, Secretary.	
Mr. Ball	5 5 0
Mr. Bennett	1 0 0
Mrs. Collins, Box	0 15 0
Mr. Frank	1 1 0
Mr. James Frank	1 1 0
Mr. W. E. Frank	0 10 0
Mrs. George	1 1 0
Mrs. Hanson	0 10 0
Mr. Heffer	1 1 0
Mrs. Kershaw	10 0 0
Mrs. Kershaw	10 0 0
Mrs. Kershaw	10 0 0
Mr. Powell	2 2 0
Mrs. Ralph	0 10 0
Mrs. Ralph	0 10 0
Mr. S. R. Scott	9 2 0
Mrs. Scott	1 1 0
Mrs. E. Scott	1 1 0
Mrs. Thornton	0 10 0
Mrs. Vivanti	0 10 0
Mrs. Williams	0 10 0
Boxes and small sums	1 7 7
Annual Collection	8 14 0
For Widows' Fund	2 10 0
Total	76 15 10

Nottingham.	
Rev. G. J. Adeney.	
Rev. G. J. Adeney	5 9 0
Mrs. Adeney	0 10 0
Mrs. Huggitt	1 1 0
Thos. Newman, Esq.	1 1 0
Mrs. Newman	1 1 0
Mrs. Russell	1 0 0
Mrs. Tucker	1 0 0
Mrs. S. and M. Wiltshire	0 10 0
Subs. under 10s.	5 2 0
Total	20 10 0
Missionary Boxes.	
Mrs. Brewer	0 15 0
Mrs. Buchanan	0 15 0
Mrs. Drawbridge	0 0 0
Mrs. Herring	0 0 0
Mrs. Parton	0 0 0
Mrs. E. Wiltshire	0 0 0
For Widows' Fund	2 0 0
Collection, 1895	7 0 0
Total	20 10 0

Richmond.	
Rev. G. B. Ingram, Pres.	
Mrs. Hlyth, Treasurer.	
Mrs. Frame, Secretary.	
Collected by Mrs. Hlyth.	
Rev. J. Wicks	5 5 0
Mrs. Wicks	1 1 0
Mrs. Wicks	1 1 0
Mrs. Hlyth	2 2 0
Mrs. Clunie	2 2 0
Mrs. Holloway	10 0 0
Small sums	0 17 0
Mrs. Winch, Box	1 0 0
Isabella Kerr do.	0 0 0
Collected by Mrs. Whiteley	
W. Youngman, Esq.	1 1 0
Mrs. Whiteley	1 0 0
Mrs. Hopwood	0 10 0
W. Youngman, Esq.	5 5 0
for China	5 5 0
Collected by Mrs. Hurl.	
Thomas Bett, Esq.	2 2 0
Charles Hurl, Esq.	1 1 0
Collected by Mrs. E. Gander.	
Mr. Cox, deceased	0 10 0
Small sums	2 1 0
Annual Meeting	0 0 0
Sermons in May	10 10 0
Sunday School, for Mrs.	7 2 4
For Widows' Fund	0 10 0
Total	24 15 4

Surbiton.	
Rev. A. Mackenall.	
Mrs. Leavers, Treasurer.	
Mrs. L. Johnston, Sec.	
Collected by Miss Dawson.	
Mrs. Goodhugh, and Mrs. G. Mackenall.	
Subscriptions & Donations.	
Mrs. E. Blackman	0 5 0
Mrs. Brown (1 gr.)	0 2 0
Mr. Burn	0 10 0
Mrs. Burn	0 5 0
Mr. R. Burn	0 5 0
Mrs. M. A. Burn	0 5 0
Mrs. E. G. Burn	0 5 0
Mrs. Chivers	0 5 0
Mr. Collins	0 5 0
Mrs. Cox	0 5 0
Mrs. Cross	0 5 0
Mrs. Dawson	0 5 0
Mr. A. Mrs. Dickinson	2 2 0
Mrs. Donald (1 gr.)	0 2 0
Mrs. Goodhugh	0 10 0
Mrs. Gilbert	0 10 0
Mrs. Hart	1 1 0
Mr. Hilditch (1 gr.)	0 2 0
Ann James	0 10 0
Mrs. Johnston, sec.	0 10 0
Mrs. F. Johnston	0 5 0
Mrs. L. Johnston	0 5 0
Mrs. A. J. Johnston	0 5 0
Mr. F. Johnston	0 5 0
Mr. Leavers	5 5 0
Mrs. Leavers	2 2 0
Mrs. List (1 gr.)	0 1 0
Mr. & Mrs. Marsh	1 1 0
Mrs. Miller (1 gr.)	0 5 0
William Monk (1 gr.)	0 1 0
Mr. Norton	0 10 0
Mrs. Paine (1 gr.)	0 1 0
Mrs. Parsons	0 5 0
Mrs. Planchett (1 gr.)	0 5 0
Mrs. Phelps	0 10 0
Mr. C. F. Phelps	0 10 0
Mrs. C. F. Phelps	0 10 0
Mrs. Quin	0 5 0
Mrs. Quin	0 5 0
Mr. Ranyard	4 0 0
Mr. Richardson	0 5 0
Mrs. Rose	1 1 0
Mrs. Savie	0 5 0
Mr. J. C. Williams	1 1 0
Mrs. Wilson	1 0 0
sums under 1s.	0 7 0
Collection	12 10 0
For Widows' Fund	12 12 4
Missionary Meeting	1 0 0
Mrs. Killick, Missionary Box	0 4 0
Total	84 15 4

Wendsworth.	
Congregational Chapel Auxiliary.	
Rev. P. H. Davison, Pres.	
Mrs. Ashton, Treasurer.	
Mrs. Ashton, Secretary.	
Col. by Mrs. W. Boorman.	
Mr. N. Ayling	0 2 0
Mr. W. Boorman	0 5 0
Mrs. Checker	0 4 0
Mrs. Cressy	0 10 0
Mrs. Davison (1 gr.)	0 0 0
Mr. Piner	0 0 0
A Friend (D.)	0 0 0
Mrs. Goode	0 4 0
Mrs. Mackley	0 4 0
Mrs. Mettler	0 4 0
Mrs. Scott	0 4 0
Mr. Soden	0 4 0
Mrs. Wade	0 0 0
Donation	0 0 0
Collected by Miss Dyball.	
Mr. Ayling	0 10 0
Mr. Barryman	0 2 0
Mr. Boorman	0 5 0
Mr. Draper	0 10 0
Mrs. Dyball	0 4 0
Mrs. Dyball	0 4 0
Mr. Evans	0 5 0
Mrs. Fraser	0 4 0
Mrs. George	0 4 0
Mrs. Keane	0 4 0
Mrs. Morgan	0 5 0
Mrs. Scott	0 0 0

Collected by Miss Elyett.	
Mr. Baumborough	0 5 0
Mrs. Davison (1 gr.)	0 0 0
A Friend	1 0 0
A Friend	0 2 0
Mr. Goodchild	0 5 0
Mr. C. Haydon, sec.	0 4 0
Mrs. Nicholson	0 0 0
Mr. Oulds	0 4 0
Mrs. Oulds	0 4 0
Mrs. Thorn	0 0 0
Mrs. F. C. Wright	0 0 0
Collected by Miss Mackley.	
Rev. R. Ashton	2 2 0
Mr. Clark	0 5 0
Mr. Dyer	0 4 0
Mrs. Hudson	0 4 0
Mrs. Mackley	0 10 0
Mrs. Mackley	0 5 0
Mr. Neal	0 4 0
Mrs. Pyne	0 4 0
Mr. Ricketts	0 4 0
Mr. Seeley	0 4 0
Collected by Mrs. Howie.	
Mr. Benham	0 10 0
Mrs. Hook	0 4 0
Mrs. Marter	0 4 0
Mrs. Paulley	0 5 0
Mrs. Soden	0 5 0
M. Hawkins	0 0 0
Collected by E. Wells.	
J. Barton	0 4 0
M. Bolton	0 0 0
J. Bristol	0 0 0
J. Brown	0 0 0
J. Charlton	0 4 0
J. Chingary	0 0 0
Mrs. Culver	0 4 0
M. Davis	0 1 0
J. Dowling	0 0 0
Mrs. Dyer	0 0 0
Mrs. Joe	0 7 0
J. Kade	0 4 0
S. Elliott	0 2 0
Mrs. Garrard	0 4 0
F. Grey, Missionary Box	0 7 1
J. Haine	0 5 0
J. Harbour	0 4 0
M. Harbour	0 4 0
W. J. Henderson, jun.	0 4 0
J. Henderson, jun.	0 4 0
R. Hodges	0 0 0
J. K. Hooper	0 0 0
A. Lacey	0 4 0
Mrs. Landan	0 4 0
M. Marsh	0 4 0
M. Nichols	0 0 0

Mrs. Palmer	0 4 0
S. Pigott	0 5 0
C. Pillbeam	0 4 0
J. Robb	0 4 0
Mr. Smith	0 2 0
T. Sopp	0 7 0
A. Sopp	0 5 0
C. Sopp	0 4 0
S. Walle	0 2 0
S. Williams	0 2 0
Collected by Secretary, for Mission School, Madras.	
Rev. R. Ashton	0 10 0
Mrs. Ashton	0 10 0
Mrs. Ashton	1 0 0
Mrs. Barter	0 2 0
Mrs. Bend	0 2 0
Mrs. Cade	0 2 0
Mr. Clark	0 0 0
Mrs. Crouch	0 14 0
Mrs. Draper	0 0 0
Mrs. Gray	0 2 0
Mrs. Gray	0 1 0
J. Haine	0 2 0
Mr. C. Haydon	0 2 0
Mr. J. Hannell	2 0 0
Mr. T. Hannell	1 0 0
Mrs. Hook	0 2 0
Mrs. Lucas	0 2 0
Mrs. Pin	1 0 0
Mrs. Prentice	0 2 0
Mrs. Rankin	0 2 0
Rev. J. Shadlock	1 0 0
Mrs. Snell	0 2 0
Mrs. Stone	0 0 0
Mrs. Stone	0 0 0
Mrs. M. Stone	0 0 0
Mrs. Wright	1 1 0
Mrs. Yates	0 1 0
Sale of Work	0 4 0

Juvenile Auxiliary, for Madras Schools.	
Collected by—	
E. Green	0 15 0
Mrs. Hibbert	1 0 0
Mrs. Peck	0 15 0
C. Mumble	1 0 0
M. A. Sopp	1 10 0
Mrs. Wade	0 2 0
Sunday School Auxiliary, for Madras Schools.	
Rev. P. H. Davison's Class	1 10 1
Mrs. Adam's do.	0 4 0
Mrs. Elyett	0 21 0
Mrs. Barryman	0 5 0
Mrs. Pabian	0 10 0
Mrs. Mackley	0 0 0
Mrs. Passmore	1 2 0
Mrs. Sopp and Mrs. M. A. Sopp	0 30 1
Mrs. Charlton and Mrs. Medcraft	0 5 0
Mrs. F. Townsend	0 5 0
Mrs. Wells	0 15 0
Mr. Piner	0 7 0
Mr. Henderson	0 2 0
Mr. Hendell	1 10 0
Mr. Howlett	0 4 0
Mr. Moody	0 4 0
Mr. Seeley	0 4 0
Mr. Wade	0 12 10
Fractions	0 0 4
Annual Collections	13 10 0
Public Meeting	4 10 0
For Widows' Fund	0 0 0
Mrs. Norrish (D.)	0 10 0
Total	104 15 4

SUSSEX.	
Sussex Auxiliary.	
Wm. Penfold, Esq., Treas.	
Rev. John B. Figgia, A.B.	
Rev. B. B. Williams, and Horatio N. Coult, Esq., Secretaries.	
Auxiliary.	
Annual Meetings at Brighton	14 0 0
Sacramental Service at do.	8 7 2
Rev. B. Gould and Family, Byeworth	2 0 0

Richard Bayn, Esq., Brighton 1 0 0	Miss Waring's Bible Class 0 10 0	Do. in remembrance of Miss Gains- borough 1 1 0	Mr. Jeffery . . . 1 1 0
Mr. W. J. Smith, do. 1 1 0	Miss Perry's Mis- sionary Box 0 8 11	Mr. and Mrs. Savage 1 1 0	Mrs. Jeffery . . . 1 1 0
A Friend, by do. 0 4 4	Mrs. Chatfield's do. 0 4 0	Mrs. Sackelmore 0 10 0	Mr. Knott . . . 1 1 0
32l. 2s. 2d.	7l. 2s. 10d.	Mrs. Tippetts . . 1 1 0	Mrs. Knott . . . 1 1 0
Alfriston.	London Road Chapel.	Mr. Unwin 1 1 0	Mrs. Mock . . . 1 0 0
Rev. D. John.	Rev. Robert Hamilton.	Mr. James Vallance 5 5 0	Mr. Payne . . . 1 1 0
For Widows' Fund 0 11 8	Mr. W. Pierson, Treasurer.	Miss Vallance 1 0 0	Mrs. Payne . . . 1 1 0
Sunday School 0 8 6	Subscribers.	Missionary Boxes.	Mr. Pratt . . . 1 1 0
Collected by	Mr. Ashdown . . . 0 10 6	Mrs. Savage . . . 0 15 0	Rev. Jos. Stuch- bery 0 10 0
M. A. Ridgway 1 0 0	A Friend 0 10 6	Mrs. Sackelmore . 0 10 0	The Missionary 0 5 0
F. A. Durrant 0 15 3	Mr. Hadlow 1 0 0	Anon 0 5 1	
Mrs. T. Levett 0 2 5	Rev. Robt Hamilton 0 10 6	Sums under 1s 0 15 6	Juvenile Auxiliary.
A. E. Horncroft . . 0 6 1	Mr. Hart 1 0 0	50l. 11s. 2d.	Jessie and Alice Pratt 1 10 6
Mr. W. Bodle 0 5 0	Mr. Pierson . . . 1 1 0	Countess of Huntingdon's Chapel.	Lucy Jeffery . . . 0 19 8
Exa. 1s. 5d.; 4l. 0s. 8d.	Mr. Stevens 1 1 0	Rev. J. B. Figgis, A.B.	Frederic Payne 0 19 8
	Mr. Liebrecht 1 0 0	Mr. J. Sayer, Treasurer	Henry Steynning . 0 10 9
	Mrs. Liebrecht . . 1 0 0	Annual Collection 35 10 0	Wm. Jennings . . 0 10 3
Arundel.	Collected by—	For Native Teacher 10 0 0	David Tyler . . . 0 8 4
Rev. H. W. Gralage.	Mrs. Mann . . . 2 5 0	Mr. George D. Bawyer, for his Native Teacher in the South Seas 3 0 0	Miss Norris . . . 0 8 4
For Widows' Fund 1 1 0	Miss Rogers . . . 1 2 10	Do., for the Samoan College 1 0 0	Jas. Burtenshaw 0 7 10
Collection 1 2 7	Trowbridge 0 10 4	Rev. J. B. Figgis's Bible Classes . . 12 0 7	Eva Burtenshaw 0 6 8
Mrs. Hounsom 1 1 0	Molety of the Collections, &c., by the Juvenile Society.	Subscribers.	Ellen and George Goss 0 2 7
Missionary Box 0 15 8	Mrs. Bridgman 0 7 2	— Aylen 1 0 0	Mary Beard . . . 0 6 1
Juvenile Missionary Cards, &c. 0 14 1	Stephen Brightwell 0 6 1	Robert Bayly, Esq. 1 1 0	Leonard Horne . 0 5 8
Collected by	Mrs. Dean 0 10 0	Mr. Dempster 1 1 0	Sums under 1s . . 2 1 5
Mrs. Le Crund 1 4 0	Thos. R. Fenwick 1 10 0	Mrs. Fiam 1 0 0	31l. 0s. 10d.
Miss Field 0 10 4	Mrs. E. & E. Friend 1 17 10	Rev. J. B. Figgis . 1 0 0	Chichester.
Exa. 5s.; 6l. 4s. 8d.	Mrs. Gason 2 10 7	Rev. J. B. Figgis's Bible Classes . . 12 0 7	Rev. B. B. Williams.
Bognor.	Mr. Hadlow 1 5 1	Sunday Schools . . 12 0 10	Mr. Coldwell and Family, Havant 7 0 0
Sunday School	Miss Hamilton . . 3 0 0	Subscribers.	John Deverell, Esq., Purbrook Park 2 0 0
Children, . . . 0 11 0	Miss Hobden 0 6 10	— Aylen 1 0 0	Rev. John Hawker 2 0 0
Bosham.	Miss Nye 4 12 8	Mr. Bayly, Esq. 1 1 0	Mr. Allen 2 0 0
Rev. T. Sainsbury.	Miss Pettit 0 9 2	Rev. J. B. Figgis . 1 0 0	Mr. Sharpe 1 0 0
For 1865.	Miss Annie Rix 1 0 9	Mrs. Maltott 1 0 0	Mr. Wm. Lams . . 1 0 0
Rev. T. Sainsbury 1 1 0	Mrs. Sanders . . . 0 8 2	Miss Huakinson . 1 0 0	Mr. McClymont . . 1 0 0
Mrs. Cossey 0 5 0	Miss Sayer 0 5 0	Miss S. H. Hus- kinson 1 0 0	Mr. Turnbull . . 0 10 0
Mr. Woods 0 5 0	James South 1 11 1	Mr. S. Sturt . . . 0 10 0	Mr. Harris 0 10 0
Mrs. Trevitt . . . 0 6 0	Joseph Stephens . 0 8 0	Mr. Thompson 0 5 0	Mr. Bradley 0 10 0
Miss Reynolds 0 5 0	John Stevens 0 10 10	Mr. and Mrs. F. Tooth 5 0 0	Rev. B. B. Wil- iams 0 10 0
Mrs. W. Apps . . . 0 5 0	Miss Trevis 0 5 0	T B Winter, Esq. 1 1 0	Mr. Merricks . . . 0 5 0
Mr. Young 0 5 0	Miss Weller 0 14 2	Collected by—	Miss Sherman . . 0 5 0
Mrs. Cooper 0 5 0	Sunday School . . 2 5 2	Miss Aylmore 0 10 0	Mrs. Evans . . . 0 6 0
Sunday School 1 0 0	Donations 0 2 2	Miss Pace 2 17 0	Mr. Edway . . . 0 2 6
For Widows' Fund 0 10 0	Sums under 1s 0 10 6	Pupils of Mr. Fry 0 8 0	Mrs. Rogers . . . 0 2 6
Collection 0 11 0	Exa. 13s. 2d.; 37l. 19s. 2d.	Mr. G. D. Sawyer 4 0 0	Boxes.
For 1866.	Union Street Chapel.	Mrs. Mitchell's Missionary Box for 1864 0 15 0	Miss Lens, East Gate 1 12 7
Collection 1 7 0	Rev. Robert V. Pryce, M.A., LL.D.	Ex. 32s., 104l. 10s. 11d.	Miss Ford . . . 0 16 6
Rev. T. Sainsbury 1 1 0	W. Penfold, Esq., Treas.	Queen Square Chapel.	Miss Leng, North Gate 0 6 8
Mrs. W. Apps 0 5 0	Annual Collection 20 0 0	Rev. E. Paxton Hood.	Wm. Byron . . . 0 5 0
Mrs. Trevitt 0 5 0	For Widows' Fund 8 15 9	Mr. H. Hooper, Treasurer.	Mrs. Hunt . . . 0 4 6
Miss Reynolds 0 5 0	For Joseph Baso- maka 2 3 8	For Widows' Fund 5 0 0	Miss Leng . . . 0 5 11
Mr. Woods 0 5 0	A Thank-offering for Mercies re- ceived 1 0 0	Sunday School 0 18 1	Miss Leng . . . 0 9 11
Mr. Young 0 5 0	Juvenile Society, U. S. C., half proceeds . . . 18 12 2	14l. 10s. 14d.	Missionary Ser- mons 7 2 5
Sunday School 1 10 2	Subscribers.	M. to be appropriated to the Native Teacher Emmal.	Public Meeting 7 1 7
18l. 14s. 2d.	Miss Burrup . . . 1 0 0	Chiddingly.	For Widows' Fund 4 0 0
Burgess Hill.	Mrs. Beaumont 0 10 8	Rev. John Holt.	Juvenile Association.
Mr. F. Mills, Secretary.	Miss Bell 0 10 0	For Missionary Ship 4 15 0	Boys 2 14 1
Collection 2 4 9	Mr. T. Berry 0 10 8	Crawley.	Girls 1 0 2
Brighton.	Mr. Cornish . . . 0 10 6	Mr. John Sayers, Treas.	Sunday School . . 1 1 10
Rev. S. S. England 2 2 0	Mr. D. Fletcher 1 1 0	Collection 0 19 9	Boxes 1 1 10
Mrs. England 1 1 0	Miss Foster . . . 1 0 0	Boxes 1 15 7	Donations 0 7 11
	Mr. Felton 0 10 0	Exa. 3s.; 2l. 0s. 11d.	Juvenile Tea Meet- ing 0 13 4
Ch/tonville, Hor.	The Misses Paunt- leroy 1 1 0	Cuckfield.	Ex. 40s. 6d.; 46l. 1s. 10d.
Rev. James Hill.	Miss Goulty 1 1 0	Rev. Jos. Stuchbery, B.A.	East Grinstead.
Collected by Mrs. Church.	Mr. H. N. Goulty 1 1 0	Collection 0 19 9	Rev. B. Slight.
Mrs. Blades 0 10 0	Mr. Hounsom . . 1 1 0	Boxes 1 15 7	Wm. Puerkes, Esq. 2 0 0
Mrs. Field 1 1 0	Mrs. Miall 0 10 0	Exa. 3s.; 2l. 0s. 11d.	Rev. B. Slight 1 1 0
A Friend 1 0 0	Mr. and Mrs. Martin 1 0 0	Countess of Hunt- ington's Sabbath School 1 0 0	4l. 1s.
Rev. James Hill 0 10 0	Mr. Penfold . . . 3 2 0		
Mrs. Hastings . . . 0 10 0	Mr. Portlock 5 0 0		
Mrs. Ross 1 0 0	Rev. R. V. Fryce . 1 1 0		
Sums under 10s. . . 1 8 11	Mr. Rutter 1 1 0		
	Do. in remembrance of Miss Good . . . 1 1 0		

Horsham.		Boxes.		Mr. Moppett		Spencer Street.	
Independent Chapel.		Mrs. Butcher .. 8 10 8		Mrs. Olney .. 2 2 0		Rev. J. M. Blackie, L.L.B.	
Subscriptions .. 11 14 5		Mrs. Gravett .. 0 4 8		J. Penhall, Esq. .. 1 1 0		Treasurer, Mr. Francis.	
For Widows' Fund 1 18 8		41. 10s.		Mrs. Penhall .. 1 1 0		Collected by Miss Himeil.	
Exs. 4s. 6d.; 12d. 6s.		Worthing.		T. Spalding, Esq. .. 2 2 0		Mrs. Francis .. 1 6 4	
Lewes.		Rev. B. Price.		Mrs. Spalding .. 2 2 0		Small Sums .. 1 9 4	
Tahernacle.		Mr. George Heather		Ditto, proceeds of		Collected by Miss Blaka-	
Rev. John Webb.		Smith, Treasurer.		Box .. 3 12 9		more.	
For Widows' Fund 4 4 1		Congl. Boxes .. 5 9 7		Mrs. Shaw .. 0 10 0		Mr. Gould .. 0 10 0	
Public Meeting 13 6 7		Collection 11 9 10		Miss Pugh .. 0 10 0		Small Sums .. 0 5 0	
D. Edwards, Esq. 1 1 0		Public Meeting 2 10 8		Mr. Stoneman .. 0 10 0		Collected by Mrs. Brown.	
J. O. Langham, Esq. 1 1 0		Sabbath School Boxes.		Mr. Woolfe .. 0 10 0		J. Furnival, Esq. .. 2 9 0	
Mr. J. L. Parsons 1 1 0		Girls .. 1 12 10		J. Stewart's Mis-		T. Muddiman, Esq. 0 10 4	
Miss Parsons .. 0 10 6		Boys .. 1 9 7		ionary Box .. 0 15 1		Small Sums .. 0 5 0	
Mr. Wille .. 1 1 0		Subscribers.		137. 19s. 2d.		Collected by Miss Boworth.	
Sunday School .. 7 8 2		J. Ivory, Esq. 1 0 0		Croft Congregational		Miss Passmore .. 1 1 4	
Weekly Subs. 7 14 4		Mr. O. H. Smith		Church.		Small Sums .. 1 17 4	
Ditto, Ringmer .. 9 17 2		and Family .. 2 10 0		Rev. Halley Stewart.		Collected by Miss Francis.	
For Native Teacher		Mr. Walter .. 0 10 0		For Widows' Fund 1 16 7		Mrs. Bell .. 0 10 0	
William Boys 2 0 0		Miss Baker .. 0 10 0		Anniversary 3 6 0		Mrs. Dingley .. 0 10 0	
Exs. 12s. 6d.; 397. 12s. 6d.		Collected by Miss		Subscribers.		Mr. Harbrow .. 0 10 0	
Mr. I. Mannington 1 1 0		Nicholas 1 6 9		Norman House		Mrs. Francis .. 0 10 0	
Lindfield.		For Widows' Fund 2 4 9		Missionary Asso-		Mrs. Pugh .. 0 10 0	
Mr. T. D. Durrant, Treas.		Exs. 15s.; 214. 0s. 1d.		ciation 1 0 0		Miss Richards .. 0 10 0	
Collection .. 5 6 11		Hastings and St. Leonard's		J. Stewart, Esq. 1 0 0		Small Sums .. 0 6 1	
Ditto, Ardingly 1 0 1		Auxiliary.		Mrs. Bowmar .. 1 0 0		Collected by Miss E.	
Mr. T. D. Durrant 1 1 0		T. Spalding, Esq., Treas.		Sabbath School,		Horden.	
Mr. Ed. Durrant 1 1 0		Rev. W. Porter, Secretary.		for the New Ship 5 12 9		Rev. J. M. Blackie 1 0 0	
Mr. Wells 0 5 0		Robertson Street Chapel.		131. 15s. 6d.		R. Clarke, Esq. 1 0 0	
81. 15s.		Rev. J. Griffin.		Less Expenses 5 2 0		Mrs. Hobson .. 1 1 0	
Littlehampton.		Anniversary Ser-		Sussex Total 672 4 2		Mr. Horden .. 1 1 0	
Rev. W. Knight.		vices 20 17 9		WARWICKSHIRE.		Mr. Wackrill .. 0 10 0	
Collected by Mr. George		For Widows' Fund 10 10 0		Kentworth.		Collected by Miss Letts.	
Sparks 1 1 0		Sabbath School		Collection after		Small Sums .. 0 7 4	
Mrs. Geo. Sparks 1 1 0		and Bible Classes 18 5 11		Sermon 2 10 9		Collected by Miss Willifer.	
Mrs. Rustington		Subscribers.		Mr. Hennell, (A) 1 1 0		Mr. Coles .. 0 10 0	
Addie .. 0 10 0		Mr. and Mrs. Beck 1 1 0		Mr. Barran, (A) 0 10 0		Mrs. Willifer .. 0 10 0	
Mrs. Sparks, sen. 0 5 0		Mrs. Beddoes 1 0 0		Mrs. Hughes' Box 0 2 4		Small Sums .. 0 1 1	
Boxes.		Mrs. Crosbie 0 10 0		Mrs. Akers .. 0 2 8		Missionary Boxes.	
Mr. George Sparks 3 18 5		C. W. Dalton, Esq. 1 0 0		Mrs. Hancock 0 1 0		Master Berry 0 6 4	
Master Heward 0 15 6		Mr. E. Dobell 1 0 0		Mrs. Webb 0 1 1		Miss M. Francis 2 7 11	
Miss Jno Heward 0 15 7		Mr. W. Dean 0 10 0		Boys' School Box 0 2 1		Miss Morris 0 4 0	
Master Shelly 0 10 4		Mr. W. Diplock 0 10 0		Girls' do. 0 2 10		Miss Eva Willifer 0 6 2	
Master Simpson 0 10 0		Mr. A. Duke 0 10 0		Exs. 2s. 2d.; 21. 13s. 7d.		Annual Collections 11 11 2	
Sundry .. 1 5 8		Mrs. Field 1 0 0		Leamington.		United Meeting 2 16 2	
Other Boxes, &c.		A Friend 1 0 0		Holly Walk Chapel.		Widows' Funds 4 10 0	
Sunday School 1 6 8		Rev. J. Griffin 5 4 0		Rev. W. Slater.		Spencer St. Sunday	
Miss Woodhams 0 8 0		Mrs. N. Griffin 10 0 0		Subscribers.		School 9 1 4	
Mrs. Knight 0 4 6		Miss Gwynnell 0 10 0		Mrs. Burgess 0 10 0		Marton Sunday	
Mr. Jno Langridge 0 0 6		Mrs. Hatchett 0 10 0		Mr. Butler 0 10 0		School for the	
Mrs. Evershed 0 5 0		Mrs. Mason 0 10 0		Miss A. Carnegie 1 0 0		new ship 0 16 7	
Mrs. Pepper 0 5 1		Mr. J. Notcutt 1 1 0		Rev. W. P. Davies 1 1 0		Exs. 21s.; 401. 15s. 1d.	
Under 5s 0 5 2		Mrs. Overbury 1 0 0		Mrs. Gill 0 10 0		Newton.	
Collection 1 17 6		Mrs. Perkins 0 10 0		John Green, Esq. 2 0 0		Rev. J. Redman.	
151. 10s. 6d.		Miss P. per .. 5 0 0		Mrs. Horton 0 10 0		Collection .. 4 5 0	
New Shoreham.		Rev. W. Porter .. 5 2 0		Rev. Wm Slater .. 2 2 0		W. D. Evarard, Esq. 1 1 0	
Rev. William Burns.		Misses Reid 2 0 0		Collections.		Mrs. Evarard 0 10 0	
Collection .. 1 4 1		Mr. W. Revitt 1 1 0		After Sermons .. 9 3 6		Mr. Marshall .. 0 10 0	
Boxes .. 4 0 7		Mrs. Shaddock 1 0 0		Public Meeting		Mr. J. Garratt .. 0 8 0	
Exs. 4s. 6d.; 51. 0s. 2d.		Mr. A. Shrewsbury 0 10 0		(maity) 2 5 2		Mrs. Smart .. 0 5 0	
Peterworth.		Mrs. Thorpe (1		Missionary Prayer		Exs. 4s. 4d.; 61. 15s. 2d.	
Rev. Henry Rogers.		years 1 0 0		Meetings .. 1 19 6		Southwick.	
Miss Ide .. 1 0 0		Smaller Sums 2 17 0		Collected by—		Congregational Church.	
Mr. Hilton .. 0 5 0		Mr. G. Rylands 5 0 0		Miss Finden .. 1 10 10		Collected by—	
Mr. Geo. Olway 0 5 0		Exs. 2s.; 164. 15s. 6d.		Miss Garratt .. 0 10 0		Miss Tunstall .. 4 2 10	
Mr. Thom. Olway 0 5 6		St. Leonard's.		Mrs. Slater 2 2 6		Miss Turley 2 12 2	
Collection 1 8 0		Congregational Church.		Miss Anne Slater 0 10 0		Miss Gosting .. 2 15 0	
Ditto, Watersfield 0 18 2		Rev. A. Reed, B.A.		Miss Thomas .. 0 4 1		Miss Wright 1 12 0	
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Evans, B.A. 0 10 0		Public Meeting 1 2 0		H. Walwyn . . . 0 1 4		Albert Horton . . . 0 1 4	
Mr. H. W. Newton 2 9 0		Crosby Garrett.		W. Barnett . . . 0 2 10		W. the Kemp . . . 1 2 10	
Mr. Geo. Lindsay 1 1 0		Mrs Johnson 1 0 0		W. Chapman . . . 0 1 10		Richard Little . . . 0 10 0	
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Mrs. Wakefield . . . 1 0 0		Missionary Contri-		Messrs. E. and J.		Secretary . . . 0 5 0	
James Cropper,		butions 2 4 7		Kemp . . . 1 1 0		Error last year . . . 1 0 0	
Esq. 1 0 0		Missionary Boxes . . . 0 17 9		Rev. T. Mann . . . 2 2 0		Silver Street Col-	
Wm. Wakefield,		Missionary Collec-		Miss Poynton . . . 0 10 0		lection . . . 2 17 6	
Esq. 1 0 0		tion 0 11 7		J. W. Stapleton,		1864. 17s. 6d.	
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Esq. 1 0 0		Ditto Girls . . . 0 10 4		Miss F. Stancomb . . . 0 10 6		Mr. Mathews . . . 0 10 0	
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Esq. 2 0 0		Hutton.				Lacock.	
B. Williamson,		Missionary Meet-		Missionary Boxes.		Collected by—	
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Mrs. Cornthwaite		Sunday School Box 1 2 0		Mrs. Beaser . . . 1 10 0		Mary Jane Hay-	
Mr. John Rhodes		11. 15s. 6d.		Mrs. Brown's Ser-		ward . . . 0 14 1	
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Esq. 0 10 0		Public Meeting 1 5 0		Mrs. Cannings . . . 0 6 0		William Brown . . . 2 1 2	
Edwd. Crewdson,		Sunday School . . . 0 15 1		Mr. Cook . . . 0 4 0		Missionary Boxes . . . 0 16 10	
Esq. 0 10 0		Boys 0 15 1		Mr. Chapman . . . 0 9 0		Collection 1 15 6	
Miss Wakefield . . . 0 10 0		Ditto Girls . . . 0 15 3		Mr. Dawson . . . 0 3 0		Exa. 2s. 6d. 61. 9s. 2d.	
Miss E. Wilson . . . 0 10 0				Mr. Offer . . . 0 17 5		Livingston.	
Mr. Hewetson . . . 0 10 0				Mrs. W. H. Offer . . . 0 7 0		Contributions . . . 1 0 0	
Mrs. Williamson . . . 0 10 0				Mrs. Tucker . . . 0 4 0		Malham.	
Mr. Jones Taylor . . . 0 4 0				For Widows' Fund . . . 6 0 0		Collection . . . 2 2 6	
Same under 10s. . . 0 4 0				Extra Subscrip-		Mr. Knapp . . . 2 0 0	
Ditto 0 15 0				tions . . . 2 10 6		Mrs. Kne . . . 0 1 0	
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A few Friends, for		Miss Jane Forward 1 1 8		Mrs. Mann, Secretary.		41. 19s. 6d.	
Mrs. Jones's		Rhoda Butcher . . . 0 8 9		Collected by—		Fisbury.	
School, Coimbe-		Mary Coward . . . 0 2 0		A Friend . . . 0 10 0		Collection . . . 2 1 4	
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M. Somervell . . . 5 0 0		Olive Whatley . . . 0 0 9		Miss Haydon . . . 5 4 0		Hubbard . . . 0 10 0	
Collections.		Sarah Portwell . . . 2 10 0		Miss Little . . . 0 2 4		Boxes . . . 2 9 2	
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Chapel . . . 2 5 0		Marlborough.		Miss F. Stancomb, Sec.		Boys . . . 2 1 4	
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School 1 17 2		For Widows' Fund 1 13 0		F. and J. Brown . . . 1 0 0			
Zion Chapel, ditto		Mr. Reeve . . . 1 1 0		S. Chapman . . . 0 15 1			
Collected by Ladies		Mr. May . . . 1 1 0		Annie Croft . . . 0 1 0			
at Independent		Collected by—					
Chapel . . . 1 1 8		Miss P. Smith . . . 1 14 5					
Widmers . . . 2 6 8		Miss Norrish . . . 0 10 10					
Roarstonedale.		Miss Pidgeon . . . 0 8 0					
Public Meeting . . . 0 16 0		Mr. Walwyn . . . 0 14 6					
Collected by Ladies . . . 4 9 0							
Missionary Box . . . 0 14 0							

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Mrs. Gunn ... 1 12 4
Miss Carpenter ... 0 12 0
Mrs. Curtis ... 0 4 9

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Mr. Bent ... 1 0 0
Mr. Lucas ... 1 0 0
Mr. P. Morgan ... 0 10 6
Mr. Scamell ... 0 10 0
Mr. Barnden ... 0 10 6
Mr. S. Turner ... 0 3 0
Miss Barnden ... 0 10 6

Missionary Boxes.

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Miss Martin ... 0 9 8
Miss Shearn ... 0 5 3
Mrs. Robinson ... 0 2 4
Mrs. Brown ... 0 2 2
Miss Hill ... 0 6 9
Miss Kuten ... 0 1 1
Miss M. Nicholls ... 0 4 0
Master Gunn ... 0 6 6
Joseph Dicks ... 0 2 8
John Morgan ... 0 5 0
Albert Dowling ... 0 2 0
B. Churchill ... 0 1 1
The Ship ... 0 8 1
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Boys' School ... 2 12 5
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sociation, for
Native Agency
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Baylis, Neyoor II 0 0

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J. Buchanan, Esq. ... 1 1 0
J. Chapman, Esq. ... 1 0 0
Mrs. Dunning ... 0 10 6
Mr. James Gray ... 0 10 0
Mr. W. B. Hume ... 0 10 0
Mr. Kirby ... 0 10 0

Mr. Robson, Jun. 0 10 0
Mr. Taylor ... 0 10 0
Collections ... 26 3 0

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37s. 6d.; 70l. 11s. 2d.

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Bar Church, Rev.
R. Balgarnie ... 19 1 2
Do., United Com-
munion, for
Widows' Fund ... 5 12 5
Ditto, Gift from Sa-
cramental Fund,
for ditto ... 10 10 0
South Cliff Congre-
gational Church ... 21 9 10
Old Chapel ... 6 12 6
Missionary Boxes ... 4 4 0

Coll. by Mrs. Balgarnie.

Mrs. Thompson ... 0 10 0
Mrs. Hall ... 1 0 0
Mrs. White ... 0 10 0
Rev. R. Balgarnie ... 2 0 0
Mrs. Balgarnie ... 1 0 0
Florence Balgarnie ... 0 10 0
Mary R. Balgarnie ... 0 10 0
Jessie M. Balgarnie ... 0 10 0
Robt. R. Balgarnie ... 0 10 0
Wilfred Balgarnie ... 0 10 0
In Memory of Ada
Balgarnie ... 0 10 0
Mrs. Smith ... 0 10 0
Mr. Newham ... 0 10 0
Mr. Loveday ... 0 10 0
Rev. W. Tiler ... 1 1 0
Mrs. Flowers ... 0 10 0
Miss Waterhouse ... 0 10 0
Misses Bottomley ... 1 0 0
Mr. Mitchell ... 1 1 0
Sums under 10s. ... 2 7 0

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Hammond.
Mr. P. Hick ... 1 0 0
Mrs. Lays ... 0 10 0
H. Fowler, Esq. ... 0 10 6
Sums under 10s. ... 0 16 0

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and Miss Lunley.

Mr. Thackway ... 1 1 0
G. P. Dale, Esq. ... 1 1 0
Mr. Waters ... 0 10 0
Mr. Eccles ... 0 10 0
Mr. Holmes ... 0 16 0
Sums under 10s. ... 2 0 4

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Mrs. Peacock ... 1 1 0
Mr. W. Rountree,
for School ... 1 0 0
Mr. Bristall ... 1 0 0
Mr. Edmund ... 1 0 0
Mr. Dawson ... 1 1 0
Mr. Boreman ... 0 10 0
Mrs. Boreman ... 0 10 0
Miss Smith (D.) ... 0 10 0
Sums under 10s. ... 6 4 0

Collected by Miss
Wheldon, sums
under 10s. ... 1 4 0

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Miss Hick ... 0 0 0
Mr. G. Hick ... 2 0 0
Mr. T. Hick (D.) ... 5 0 0
Mr. T. E. Hick ... 0 10 0
Mrs. Rawson ... 1 0 0
Mrs. Rawson, for
China ... 1 0 0
Mrs. Wear ... 0 10 0
Mr. J. Whitfield,
Jun. ... 1 0 0
Mrs. Day ... 0 10 0
Mrs. Colby ... 0 10 0
Sums under 10s. ... 1 16 10

Collected by Mrs. Huie.

Mr. Huie ... 0 10 0
Mrs. Huie ... 0 10 0
Mr. T. Hick ... 2 0 0
Mr. Gray ... 0 10 0

Mr. Turnbull,
Hickness ... 1 1 0

Rev. T. N. Jackson,
Piky ... 1 1 0
Sums under 10s. ... 1 5 0

Collected by Mrs. W. T.
Hick.

Mrs. Ward ... 0 10 0
R. Tindall, Esq. ... 1 0 0
Mrs. R. Tindall ... 0 10 0
Mrs. R. H. Tindall ... 0 10 0
Sums under 10s. ... 1 5 0

Collected by Misses

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Mr. Sandwith ... 0 10 0
Mr. Ward ... 1 0 0
Mr. Fawcett ... 0 10 0
Sums under 10s. ... 0 7 6

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Mrs. Russell ... 1 1 0
Mrs. Sykes ... 0 10 0
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Mrs. Bacon ... 1 1 0
Mrs. Wright ... 0 10 0
Mrs. Stephen ... 0 10 0
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Collection ... 0 7 0

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fast ... 6 2 3

Native Teacher
James Parsons ... 6 0 0

Salem Chapel.

Rev. J. Parsons.

Collections ... 41 16 0

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Mr. Bell ... 2 2 0
Mr. Cleghorn ... 1 1 0
Mr. Daighton ... 1 1 0
Mrs. Ellis ... 2 0 0
Mr. Ford, for
Schools ... 0 10 0
W. Gray, Esq. ... 1 1 0
Mr. W. Hargrave ... 1 1 0
David Hill, Esq. ... 5 0 0
Mr. J. R. Hill ... 1 1 0

George Leeman,

Esq., M.P. ... 5 0 0

The Lord Mayor ... 2 0 0

Mr. Wm. Moore ... 1 1 0

Mr. Wm. Pearson ... 0 10 0

Rev. J. Parsons ... 1 1 0

A Friend by ditto ... 2 0 0

Ditto ditto ... 1 10 0

Ditto ditto ... 1 10 0

Ditto ditto ... 1 0 0

Ditto ditto ... 0 5 0

Ditto by Miss

S. Parsons ... 1 1 0

Mrs. Lambert ... 1 0 0

Miss E. Metcalf ... 0 10 0

Mr. Hewison ... 0 5 0

Mrs. Wm. Moore

and Children,

for New Ship ... 0 10 0

Mrs. Sargent ... 2 0 0

Mr. W. Winespear,

(D.) ... 1 0 0

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Collected by Miss Holmes.

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Mr. T. J. Walkin-
son ... 0 10 0

Mr. Colman, for

Society's School ... 0 10 0

Mr. H. Webster ... 0 10 0

Smaller Sums ... 0 0 0

Collected by Mrs. Robert-
son.

Mrs. Robertson ... 0 10 0

Mr. W. Robertson ... 0 10 0

Smaller Sums ... 0 15 10

Collected by—

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Miss A. Wales ... 1 1 0

Miss Shillito ... 0 4 2

Miss Wood ... 0 5 6

Miss Ellis ... 2 10 1

Mrs. Smith ... 0 13 0

Miss M. E. Moore ... 1 10 10

Miss E. Parsons ... 0 2 0

Mrs. Allen ... 0 0 0

Miss Brown ... 1 11 0

Missionary Boxes ... 1 2 6

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Collected by Mr. Hamilton.

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Jun ... 2 1 0

Geo. Wilson, Esq. ... 0 10 0

Mr. R. T. Pigion ... 0 10 0

Mr. Holiday ... 1 0 0

Mr. Stott ... 0 10 0

J. Clarke, Esq. ... 0 10 0

Collected by Mr.

W. Holdsworth ... 1 16 10

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Salem Mission

School ... 2 2 0

Salem Sabbath

School ... 16 2 4

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by Ladies con-
nected with
Salem Chapel ... 70 0 0
244l. 18s. 11d.

Lendal Chapel.

Rev. T. Morgan.

Collections ... 0 1 0

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J. P. Pritchett,

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C. Threlton, Esq. ... 1 1 0

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Miss Land ... 0 10 0

Miss Bell ... 0 0 0

Mr. Tallow ... 1 10 0

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<p>Easingwold. Collected at Meeting .. 3 11 7 Collected by Mrs. Gordon - Smith and Mrs. Wilkinson .. 2 8 6 Ex. 6s. 10d.; 5l. 7s. 3d.</p>	<p>Boxes. Master and Miss Hopkins .. 0 10 0 Misses and Master Wand .. 0 12 0 Miss Smith .. 0 3 0 Miss Dunlop, Servants .. 0 10 0 A Friend .. 0 2 0 Miss Kirby .. 0 7 1 Sabbath School .. 1 15 6 Miss L. M. Mayhew, for Ship .. 0 15 0 Collection .. 2 0 0 Public Meeting .. 1 15 0 Woolnough, Mr. .. 0 2 3 17s.</p>	<p>Puley Bridge. Rev. L. S. Dewhurst. Subscribers. Mr. Oddie .. 1 0 0 Rev. L. S. Dewhurst .. 0 10 0 Collected by— Miss Webster and Miss Snow .. 2 10 0 Miss Topham and Miss Thackeray .. 1 10 0 Miss Holdsworth .. 0 10 0 Collections .. 6 7 8 Exs. 40s.; 11l. 7s. 6d.</p>	<p>District Expenses 10 16 0 387 10 2</p>
<p>Shipton. Collection .. 2 3 2 Collected by— Miss Wheatley .. 0 6 8 Mr. Hy. Turner .. 1 0 3 Ex. 6s. 10d.; 2l. 3s.</p>	<p>Market Weighton. Rev. S. Jones. Collection .. 4 8 2 Public Meeting .. 5 3 0 Subscription by Mr. R. Simpson .. 2 14 8 Exs. 5s.; 15l. 1s. 6d.</p>	<p>Subscribers. Mr. Morrell, Esq. .. 1 1 0 Mrs. Graham .. 1 0 0 John Foster, Esq. .. 0 10 0 Wm. Allison, Esq. .. 0 10 0 Miss Rawson .. 0 8 0 Miss L. Rawson .. 0 5 0 John Adams, Esq. .. 0 5 0 Mrs. R. A. Shaw .. 0 4 4 Miss P. Pick .. 0 4 8 Miss Bennett .. 0 3 6 Mr. J. Richardson .. 0 2 6 Mr. E. Taylor .. 0 2 6 Mr. B. Sherwood .. 0 2 0 Miss Hodgson .. 0 2 0</p>	<p>West Riding. Leeds District. S. Hick, Esq., Treasurer, East Parade Chapel. Rev. E. R. Conder. Anniversary Collection .. 114 6 8</p>
<p>Goole. Rev. S. Gladstone. For Widows' Fund .. 1 0 2 Mrs. Muston .. 1 0 0 Rev. S. Gladstone .. 0 10 0 Collection .. 4 7 8 Children's Service .. 0 8 8 Sunday School Box .. 0 10 0 Public Meeting .. 4 8 0 Missionary Boxes .. 1 7 0 Ex. 15s. 6d.; 12l. 13s. 11d.</p>	<p>Northallerton. Rev. R. Crookall. Subscribers. George Dawson, Esq. .. 2 0 0 Thos. Hamilton, Esq. .. 1 0 0 Mr. Taceyman .. 0 10 0 Mrs. Ayre .. 0 10 0 Mr. Thos. Jenkins, jun. .. 0 5 0 Collections .. 7 8 0 Sunday School .. 0 16 0 Collected by Miss Hamilton .. 1 9 0 Exs. 25s.; 14l. 6s. 6d.</p>	<p>Selby. Bethesda Chapel. Rev. D. Clegg. Collections .. 12 12 2 Collected by Mrs. Clegg. E. Morrell, Esq. .. 1 1 0 Mrs. Graham .. 1 0 0 John Foster, Esq. .. 0 10 0 Wm. Allison, Esq. .. 0 10 0 Miss Rawson .. 0 8 0 Miss L. Rawson .. 0 5 0 John Adams, Esq. .. 0 5 0 Mrs. R. A. Shaw .. 0 4 4 Miss P. Pick .. 0 4 8 Miss Bennett .. 0 3 6 Mr. J. Richardson .. 0 2 6 Mr. E. Taylor .. 0 2 6 Mr. B. Sherwood .. 0 2 0 Miss Hodgson .. 0 2 0</p>	<p>Ladies' Association. Mrs. Wade, Treasurer. Miss Knight, Secretary. Mrs. Ackroyd .. 0 5 0 Mrs. Arnott .. 0 2 0 E. Baines, M.P. .. 10 0 0 Mrs. Baines .. 1 1 0 Frederick Baines .. 4 4 0 Mrs. F. Baines .. 1 1 0 T. B. Baines .. 1 1 0 Mrs. T. B. Baines .. 1 1 0 E. Baines, jun. the late, .. 0 10 0 J. W. Baines .. 0 10 0 Mrs. Batchelor .. 0 4 0 Mrs. Beaumont .. 0 2 0 John Bell .. 1 1 0 Benjamin Berry .. 0 10 0 Miss Berry .. 0 5 0 Miss Louisa Berry .. 0 5 0 Mrs. Bedford .. 0 10 0 William Bickers .. 0 10 0 Mrs. Buntington .. 0 10 0 Joseph Booth .. 0 10 0 Mrs. Bruce .. 0 10 0 Mrs. Brierley .. 0 5 0 Executors of Jas. Brown .. 2 2 0 Edward Brown .. 1 2 0 Jos. B. Brooke .. 0 10 0 Miss Brooke .. 1 1 0 Edward Butler .. 0 10 0 Rev. E. R. Conder .. 1 1 0 Mrs. Clark .. 0 5 0 Miss Chadwick .. 0 5 0 Mrs. Cranawick .. 0 10 0 Samuel Denison .. 0 5 0 J. N. Dickinson .. 0 10 0 Mrs. Dickinson .. 0 10 0 Miss Ely .. 0 5 0 John Fettes .. 1 2 0 Mrs. Goodrich .. 0 2 0</p>
<p>Great Ouseburn and Green Hamerton. Rev. W. Daniel. Collections and Subscriptions .. 14 10 0</p>	<p>Pocklington. Public Meeting .. 7 8 2 Mrs. Jackson (A.) .. 1 0 0 Sunday School .. 0 10 2 Exs. 7s. 6d.; 11l.</p>	<p>Weekly Collections by Mrs. Clegg. Mr. & Mrs. Clegg .. 0 10 0 Miss Allison .. 0 5 0 Miss Rawson .. 0 4 4 Mrs. Butterick .. 0 4 4 Mrs. Elliott .. 0 4 4 Mrs. Stoker .. 0 4 4 Mrs. Delaney .. 0 4 4</p>	<p>Missionary Boxes. Sabbath Schools .. 1 11 7 Master James Clarkson .. 0 8 0 Master Tom Kirk .. 0 5 0 A Friend .. 0 3 0 The Young Ladies in Abbey Place Seminary, One-third part of the Proceeds of a Bazaar, for the</p>
<p>Hesden. Rev. J. G. Roberts. Collections .. 9 14 9 Public Meeting .. 2 19 6 Sabbath School .. 0 4 0 For Widows' Fund .. 1 0 0 Collected by Miss Hutchinson .. 0 17 8 Ex. 2s.; 7l. 5s. 11d.</p>	<p>Rillington. Rev. N. Woodcock. Collections and Subscriptions .. 6 8 0</p>	<p>Missionary Boxes. Sabbath Schools .. 1 11 7 Master James Clarkson .. 0 8 0 Master Tom Kirk .. 0 5 0 A Friend .. 0 3 0 The Young Ladies in Abbey Place Seminary, One-third part of the Proceeds of a Bazaar, for the</p>	<p>Missionary Boxes. Sabbath Schools .. 1 11 7 Master James Clarkson .. 0 8 0 Master Tom Kirk .. 0 5 0 A Friend .. 0 3 0 The Young Ladies in Abbey Place Seminary, One-third part of the Proceeds of a Bazaar, for the</p>
<p>Ennesborough. Rev. E. Corbould. Collections after Sermon and Public Meeting .. 27 8 8 Produce of Bazaar, E. Corbould .. 1 0 0</p>			

Mrs. Hall	0 5 0	A Friend	0 5 1	Coll. by Miss Wigglesworth.	Collected by Mrs. Asquith.
Mrs. Heltwell . . .	0 5 0	Mr. Thos. Knight . .	0 5 1	Mr. Bake	Rev. W. Thomas . .
Mrs. Hummerston .	0 5 0	Mr. Booth	0 4 1	Mr. Bedford	Miss Hemton . . .
Charles Hundle . .	0 5 0	Mr. Dalton	0 4 0	Sums under 5s. . .	Rev. W. Harris . .
Mrs. Ingham	0 5 0	Mr. Hartshorn . . .	0 4 0	Con. by Miss Birkhead.	Mr. Yates
Miss Jackson	0 10 0	Mr. B. Keightley . .	0 4 0	Mr. Hall	Mrs. Barker
W. G. Joy	1 1 0	Mr. A. Cowburn . . .	0 3 1	Miss Coombe	Miss Bingley
G. D. Johnstone . .	0 10 0	Mr. J. W. Hemton . .	0 2 1	Mrs. Dobson	Mr. W. Haigh . . .
Mrs. Johnstone . . .	0 10 0	Mr. Fleming	0 2 0	Miss Benson	Mr. Williamson . .
John Jowitt	0 10 0	Mr. Hall	0 2 0		Miss Lister
Miss Jowitt	0 10 0	Small Sums	0 2 1		
Miss E. M. Jowitt .	0 10 0			Collected by Miss Wright	Collected by Mrs. Brown.
William Kelsall . .	0 10 0	For Widows' Fund . .	20 0 0	Mr. G. H. Wood . . .	J. O. Marsh, Esq. . .
Mrs. James Kirk . .	1 0 0	J. P. per Rev. . . .	5 0 0	Mr. Dixon	Mrs. Brown
Mrs. Knight	1 1 0	E. R. Conder	5 0 0	Mr. Oddy	Mrs. Shackleton . .
J. C. Knight	1 1 0	E. R. M. and L. . .	0 11 2	Sums under 5s. . .	Mrs. Hudson
Mrs. J. C. Knight . .	0 5 0	Conder's Missionary Box	0 11 2		Mrs. Bennett
Miss Knight	0 5 0	2907, 14s. 1d.		Sabbath School.	Mrs. L. Curtis . . .
Miss Annie Knight .	0 5 0			Missionary Boxes.	Mrs. Topham
William Lambert . .	1 0 0			Girls	Mrs. Thompson . . .
Mrs. Luty	0 10 0	Belgrave Chapel.		Boys	Mrs. Hancock . . .
Mrs. Manning	1 0 0	Rev. E. McAll.		1427, 2s. 10d.	Mrs. Pollard
Mrs. Mather	0 7 0				Mrs. Wimpenny . . .
Edward Morgan . . .	1 1 0				
Mrs. Naylor, Halton	0 10 0	Anniversary Collection	22 13 9	Queen Street Chapel.	Col. by Miss Blackman.
Obadiah Nusey . . .	1 1 0	For Widows' Fund . .	6 0 0	Rev. W. Thomas.	Mr. Slade
Thomas Nusey	1 1 0	Sabbath School, for the New Ship	28 8 0	Collection	Miss Wainwright . .
William Pape	1 1 0	Sheepscar Street Sunday School	5 5 0	For Widows' Fund . .	Mrs. Wallis
George Portway . . .	2 0 0	H. V. Martin, Esq. for Native Teacher Robert			A Friend
Mrs. Procter	0 5 0	Martin, at Cambridge	12 0 0	Collected by Mrs. Webster and Miss Campbell.	Mrs. Hazelwood . .
Wm. Hy Rinder . . .	1 0 0	Mrs. Burckell's Missionary Box	3 0 2	Mrs. Webster	Mrs. Mathewman . .
Alexander Ritchie .	2 3 0			Mr. & Mrs. Linley . .	Donation
Mrs. Ritchie	1 1 0	Ladies' Association.		A Friend, per Mrs. W	
Joseph Roberts . . .	0 10 0	Col. by Mrs. Armstrong.		Mr. Redman	Collected by Miss Fanny Campbell.
Thos. Rushworth . .	0 10 0	Mr. A. E. Armstrong .	2 0 0	Mr. Broadbent . . .	Mr. J. G. Hudson . .
Miss Schofield . . .	0 5 0	Mrs. Armstrong . . .	1 0 0	M. J. Whiteley . . .	Mr. J. Dodgshun's Children
John Wales Smith . .	0 10 0	Mr. Higgins	0 10 0	Mr. W. Wright . . .	Mr. R. Slade
Mrs. J. W. Smith . .	0 10 0	Mr. Bedford	0 5 0	Mr. Davidson	Mr. Skipworth . . .
J. E. Smith	0 10 0	Small Sums	0 2 0	Mr. Wad	Mr. E. Conyers . . .
Mrs. J. E. Smith . .	0 10 0			Mr. Davids	Mr. Keuman's Children
Joe Wm. Smith . . .	0 10 0	Col. by Mrs. Copington.		Mr. Jos. Snow . . .	
Mrs. J. W. Smith . .	0 10 0	B. Clapham, Esq. . . .	2 2 0	Miss Schofield . . .	Missionary Boxes, Congregation.
Albert Smith	1 1 0	T. W. George, Esq. . .	1 1 0	Mr. Whiting	Lizzie Shackleton . .
E. Katson Smith . .	0 10 0	W. Matherson Esq. . .	1 1 0	Mr. H. M. Sykes . .	T. H. Dodgshun . . .
Mrs. Southwell . . .	0 5 0	John Gutter, Esq. . .	1 1 0	Mr. Dugger's Children . .	M. B. Yates
John Wade	0 5 0	Rev. R. McAll	1 1 0	Mr. Howie	Col. Campbell . . .
Mrs. John Wade . .	2 2 0	T. J. Wilkinson Esq. .	0 10 0		Mrs. Hall
Miss Wade	1 0 0	Ditto, Children	0 8 0	Col. by Mrs. Dodgshun and Mrs. Little.	Tom Hawkeworth . .
Miss Walker, Byron Street	1 0 0	Mr. R. Craig	0 7 0	Mrs. Schofield . . .	A Friend
Wm. Walker the late	0 10 0	Mr. G. Craig	0 6 0	Mr. J. Dodgshun . .	Mary Foulde (the late)
Miss Walker	0 10 0	Mrs. Neale	0 3 0	Mrs. Dodgshun . . .	Mrs. Buras
Mrs. Wm. Walker, Hanover Square	0 10 0	Miss Turner	0 5 0	Mr. Little	W. O. Huxley . . .
John (Hy) Walker . .	0 10 0	Sums under 5s. . . .	0 9 4	Mr. Little	Mrs. Ford
Miss Walker	0 10 0			Mr. Asquith	Fanny Wooler . . .
Matthew Walker . . .	0 2 0	Collected by Miss Heape.		Mr. Miller	Harriet Scott
Mrs. Watkinson . . .	0 2 0	Mr. R. Duncan	1 0 0	Mr. Galloway	Emily Dodgshun . .
John Watkinson, Harrogate	1 1 0	Mr. Heape	0 10 0	Mr. Arthur (D.) . . .	George Naylor . . .
Mrs. Wallis	0 5 0	Mrs. Barrett	0 10 0		
J. W. Whitehead . .	0 10 0	Mrs. Burrow	0 5 0	Collected by Mrs. W. H. Conyers.	Missionary Boxes, School.
Mrs. W. Whitehead . .	0 2 0	Mrs. Jardine	0 5 0	Mr. W. H. Conyers . .	Male Classes.
W. H. Wyles	0 10 0			Mrs. Conyers	Conyers & Davidson . .
		Collected by Mrs. March.		Mrs. Hall	J. Snow
		Mr. March	1 1 0	Mrs. Hanson	Dowd & Carvell . .
		Mr. Hogg	1 0 0	Mr. J. Conyers . . .	W. Wilson and Parker
		Mr. Naylor	1 1 0	Mrs. Thompson . . .	Kirk and Shepherd . .
		Mr. Hunt	0 10 0	Miss Broadhead . . .	Emsley & Johnson . .
		Mr. Smith	0 10 0		Hazewood and Davidson . . .
		Collected by Miss Refitt.		Col. by Mrs. Weatherley and Miss Scotson.	Tunstall
		S. Hick, Esq.	2 2 0	Mr. J. Dodgshun . .	Collins and Radcliffe
		Mr. F. Haigh	0 10 0	Mr. Scotson	Reed & Thompson . .
		Mrs. Jones	0 10 0	Mrs. Weatherley . .	McGeorgie and Shipwith . . .
		Mrs. Refitt	0 10 0	Mr. Moore	McLellan
		Mr. W. E. Asquith . .	0 7 0	Mr. Glover	McMule
		Mr. Murray	0 5 0	Mr. S. Shepherd . .	Buras and Taylor . .
		Mr. Bonton	0 5 0	Mrs. Campbell	Star & Hope Sea . .
		Sums under 5s. . . .	0 3 0	Mrs. Weatherley . . .	
		Col. by Miss Thompson.		Mrs. Walker	Female Classes.
		Mr. John Duncan . . .	0 5 0	Mr. Booth	Mrs. J. Dodgshun . .
		Mr. Jas. Duncan . . .	0 5 0	Mrs. Birdsell	shun
		Mr. Wilson	0 5 0	Miss Scotson	Mrs. Nichol and Miss North
		Mr. W. Morrison . . .	0 5 0	Mrs. Hardaker	Miss Curtis
		Sums under 5s. . . .	0 15 0		

Miss Nichols	1 2 7	Miss M. G. Hodge	0 0 0	Mr. James Dixon	0 10 0	Collected by Miss Abbs.	
Miss Hobroyd ...	2 5 0	well	0 0 0	Rev. John James	0 10 0	Dr. Bell	1 1 0
Miss M. H. Campbell	1 14 7	Mrs. Thompson	0 5 0	Sums under 5/.	4 5 0	Mr. Jas. Abbs ..	0 10 0
Misses Campbell		Mrs. Barker	0 4 0	For Widows' Fund	2 2 0	Small Sums ...	0 17 0
and Watson ..	0 8 7	Miss Barker	0 3 0	22/.		Collected by Miss Clayton.	
Mrs. Carrill	0 4 10	Mrs. Holdsworth	0 4 0	Zion Chapel.		Small Sums ..	0 12 0
Mrs. Hazelwood		Mr. C. Smith	0 4 0	Collection	8 4 0	Collected by Miss H.	
and Miss Black-		Mrs. Woolstan ..	0 3 0			Greenwood.	
burn	0 2 0	Mr. S. Walker	0 2 0	Padsey.		Mr. Greenwood	0 10 0
Miss H. Curtis	0 3 1	Mrs. Child	0 8 0	Collection ...	2 14 2	Mr. Snowden ...	0 10 0
Miss Snowden and		For Widows' Fund	2 0 0			Small Sums ..	1 4 0
Atkinson	0 1 7	32/.	12s. 4d.	Wortley.		Collected by Miss Campbell.	
Miss Stubbs and		Marshall Street Chapel.		Collection ..	4 0 0	Rev. Dr. Campbell	1 1 0
Cooper	0 1 7	Rev. J. H. Morgan.				Mr. Byles	2 2 0
Miss Fawcett	0 1 0	Collections	12 17 0	The Dale's Sub-District.		Collected by Miss D. Moulson.	
Fractions	0 0 0	Messrs. Biggs & Co.	3 0 0	Collection ..	4 0 0	Mr. D. Moulson	0 10 0
Burkett More Side		Mr. John Pollard	1 0 0			Small Sums ..	0 17 2
School	0 10 0	Mr. J. Whitehead	0 0 0	Layburn.		Collected by Miss Crabtree.	
140/.	0s. 7d.	Mr. Alfred Cotton	0 5 0	Collection ...	3 10 2	Mr. H. Snowden	0 10 0
Salem Chapel.		Mr. J. Longfield	0 5 0			Small Sums ..	0 12 0
Rev. Wm. Hudewell.		Mr. B. M. Pollard	0 5 0	Ecch.		Collected by Mr. J. Wales.	
Anniversary Coll.	15 0 0	Mr. S. Thompson	0 5 0	Collection	1 0 0	Mr. James Lan	10 0 0
Ladies' Associa-		Mr. H. W. White-	0 2 0	Low Row	1 10 0	Mr. H. W. Ripley	5 0 0
tion	15 12 4	head	0 2 0	West Barton.		Mr. John Rawson	4 0 0
Collected by Miss Foster		Mr. J. Holdsworth	0 2 0	Collection	1 0 0	Mr. Edwin Craven	2 2 0
Mr. Kirk	0 10 0	A. M. and L. S.		J. Hammond, Esq.	1 0 0	Mr. James Dalby	2 2 0
Mrs. Kirk	0 0 0	Longfield's Mis-	0 10 0			Mr. John Glover	2 2 0
Mr. J. Walker ..	0 4 0	sionary Box	0 10 0	Hawes.		Mr. Geo. Knowles	2 2 0
Mrs. Bennett	0 5 0	Sunday School	2 10 4	Collection and		Mr. Jas. Monica	2 2 0
Mr. W. Kitchen	0 10 0	For Widows' Fund	1 4 0	Subscriptions	10 0 0	Mr. James Wales	2 2 0
Mrs. G. Graham	0 8 0	33/.	0s. 4d.	Exs. 129s. 6d.;		Mrs. John Turner	2 0 0
Mrs. Graham	0 1 0	Miscellaneous Contribu-		11/.	12s. 4d.	Mr. C. Charles-	
Mrs. Clark	0 5 0	tions.		815 14 8		worth	2 0 0
Mrs. Foster	0 4 4	T. through the		Less Expenses	19 10 0	Mr. Thos. Buck	1 1 0
Mrs. Wood	0 4 0	Editors of the		District Total	705 3 6	Mr. Arthur Briggs	1 1 0
Mrs. Dauber	0 4 0	"Leeds Mer-	30 0 0	Bradford District.		Mr. J. A. Clapham	1 1 0
Mr. D. Jowitt	0 10 0	cury"		William Milnes, Esq.,		Mr. Robert Clark	1 1 0
Mrs. Waddingham	0 1 0	Collection at Pub-	30 10 7	Treasurer.		Mr. Humble	1 1 0
Collected by Mrs. Huda-		lic Meeting		Public Meeting	27 10 11	Mr. W. B. Byles	1 1 0
well and Miss Lambert.		Proceeds of Tea	7 5 4	United Commu-	19 0 0	Mrs. Fred Turner	1 0 0
Mrs. Rudawell	0 10 0	Meeting		nion	19 0 0	Mr. Josh. Munga-	
Mr. Stead	0 10 0	Subscriptions, for		Missionary Break-		troyd	1 0 0
Mr. Whiteley	0 10 0	Female Educa-	41 0 0	fast	18 13 6	Mr. C. Stanfield	1 0 0
Mr. J. Jowitt	0 10 0	tion in India		T. Salt, Esq.	100 0 0	Mr. F. Hanning	0 10 0
Miss Lambert	0 10 0	Castleford.		Horton Lane Chapel.		Mr. J. Broadbent	0 10 0
Mrs. Cross	0 6 0	Rev. H. Simon.		Rev. J. R. Campbell, D.D.		Mr. S. Walker	0 10 0
Mr. Munkins	0 5 0	For Widows' Fund	2 10 1	Collections	22 1 8	Mr. Woodhouse	0 10 0
Mr. S. Walker	0 2 0	Collection	4 10 0	For Widows' Fund	10 0 0	Mr. Chapman	0 10 0
Mrs. Hill	0 4 0	Subscriptions	5 16 0	Sunday School	2 10 4	Mr. Jas. Glover	0 10 0
Collected by Mrs. Carrill.		Juvenile Missionary Society.		Female Branch, per Miss		A Servant, per	
Mrs. Boyce	0 2 0	Collection	1 8 3	Taylor.		Mr. Byles	0 3 0
Mrs. Clark	0 6 0	Missionary Boxes.				A Friend, per	
Mrs. Good	0 4 0	Young Men's Class	0 9 10	For Native Teacher		Rev. Mr. Roberts	0 7 0
Mrs. Harrison	0 2 0	R. Nichol	0 3 7	Thomas Taylor	10 0 0	For the Ship	2 3 1
Mrs. Boyne	0 2 0	W. Steel	0 4 0	Ditto J. Givde	10 0 0	Missionary Boxes.	
Mrs. Barstow	0 4 0	Helen and Ada	0 3 10	For Native Girl		Fanny Eckard ...	0 11 0
Mrs. Hirst	0 4 0	Miss Bland	0 2 8	Sarah H. Garnett	2 10 0	Fred. Byles	1 2 0
Mrs. Carrill	0 4 0	Miss Cass	0 1 4	Do. Eliza Pearson	2 10 0	Harriet and Nelly	
Mrs. Wade	0 4 0	Small Sums	0 1 3	Do. Helen Taylor	2 10 0	Byles	1 4 0
Collected by Mrs. Toothill.		31/.	0s.	For General Ob-		Classes.	
Mr. Blacock	0 7 0	Mortley.		jects	4 15 0	Miss Campbell	0 12 0
Mrs. Goodyear	0 3 0	Old Chapel.		From the Work-		Miss Moulson	0 10 0
Mrs. Toothill	0 3 0	Mr. Josh Webster	1 0 0	ing Party, for		Mr. Suddard	1 2 2
Mrs. Tidswell	0 3 0	Mr. Thos. Webster	0 10 0	the Schools in		Mr. Wilson	0 11 0
Collected by Miss Janson.		Mrs. Sam. Webster	2 0 0	India, for Mr.		Miss Dales	1 2 0
Mrs. Dawson	0 5 0	Miss Webster	1 0 0	Hall.	10 0 0	181/.	10s. 9d.
Mrs. Smith	0 4 0	Collection	3 10 2	Collected by Miss Dale.		Collections	25 4 2
Mrs. Rany	0 4 0	For Widows' Fund	1 0 0	Mr. J. Wales	1 1 0	Ditto, Juvenile	2 10 0
Mr. Windle	0 4 0	Missionary Prayer	0 10 7	Mr. J. Robertson	1 0 0	For Widows' Fund	5 12 4
Mrs. Bew	0 4 0	Meetings		Mr. A. Smith	0 10 0	Cambridge Place	
Mrs. Esley	0 4 0	31/.	10s. 3d.	Mr. Bunting	0 10 0	School, Juvenile	
Mrs. Oates	0 4 0	Rehoboth Chapel.		Mr. Collins	0 10 0	Branch	1 17 3
Mrs. Rogers	0 4 0	Collections	5 10 0	Mr. W. Monica	0 10 0	Collected by Miss Tetley	
Mrs. Demain	0 3 0	Mr. Thos. Dixon	2 0 0	Mr. Geo. Thorpe	0 10 0	and Miss McKean	
Mrs. Fordham	0 2 0	Mrs. Asquith	1 1 0	Small Sums	0 10 0	Ms. J. S. Wilson	2 0 0
Collected by Miss Huda-		Mr. F. W. Asquith	1 1 0			Mr. G. G. Tetley	1 1 0
well.		Mr. J. Nichol	1 0 0				
Mrs. Clark	0 10 0	Mr. J. Nichol jun.	1 0 0				
Mrs. Clark	0 10 0	Mrs. Mitchell	1 0 0				
Mr. Edmond	0 10 0	Mrs. Searth	1 0 0				
Mr. W. A. Huda-		Mr. Joshua Asquith	1 0 0				
well	0 10 0	Mr. T. D. Dixon	0 10 0				
		Mr. Joe. Longley	0 10 0				

Mr. Graham..... 1 8 0	Mrs. Knowles... 0 2 4	<i>Allerton.</i>	Collected by Miss McCos-
Mr. McKean..... 1 0 0	Miss Kingsland.. 0 2 0	Rev. J. M. Calvert.	wick and Miss A. Kerr.
Mrs. Tetley..... 0 10 0			
Mr. Illingworth.. 0 10 0	Coll. by Miss M. J. Scott.	Collections..... 13 18 7	Jan. Duncan, Esq. 2 2 0
Mr. G. Walker..... 0 10 0	Miss M. J. Scott 2 0 0	For Widows' Fund 1 11 6	Didto (D.) 2 2 0
Small Sums... 1 10 0	Rev. Dr. Fraser 1 0 0	Missionary Boxes 0 18 1	Wm. Dawson, Esq. 1 1 0
Collected by Mrs. Tates.	Rev. W. Kingsland 0 10 0	Collected by—	Mrs. Dawson 1 1 0
Mr. & Mrs. Wade 2 0 0	Mr. Ingham 1 1 0	Miss Sarah Hartley 0 12 5	Mr. Thos. Duncan 1 1 0
Mr. Yates 2 0 0	Miss Scott's Young	Miss Fairbank 3 2 0	Rev. J. S. Hattie.. 0 10 0
Mrs. D. Tordoff 1 0 0	Ladies 2 2 0	Miss C. Wright 3 0 0	Mr. John Duncan 0 10 0
Mrs. Yates 0 10 0	Ruth Lodgard 0 1 0	Miss Illingworth 1 14 1	Small Sums... 1 2 2
Small Sums... 0 10 0	Collected by Miss Milnes.	Ex. 22s.; 23s. 14s. 5d.	Collected by Misses Dacre.
Collected by Miss Booth.	Mr. B. Harrison 2 0 0	<i>Bingley.</i>	Alex. McTurk, Esq. 2 2 0
Rev. J. G. Miall 1 0 0	Mr. Briggs 1 0 0	Rev. E. S. Heron.	Mr. Johnstone.. 0 10 0
Mr. R. Milligan 1 0 0	Miss Macdonald 1 0 0	Collections and	Miss Yeaman 0 10 0
Rev. J. Andrews 0 10 0	Mr. Dewhurst 0 10 0	Subscriptions 4 0 0	Mr. Hartley... 0 10 0
Mrs. Aldersley 0 10 0	Mr. H. Harrison 0 10 0		Small Sums 1 17 6
Small Sums 2 5 0	Mr. W. H. Milnes 0 10 0		Ex. 15s.; 17s. 11s. 3d.
Collected by Mrs. Hunter	Mr. J. T. Milnes 0 10 0	<i>Burley.</i>	
and Mrs. Muff.	Small Sums 0 19 6	Rev. J. Wild.	<i>Benton Park Chapel.</i>
Mr. T. P. Muff 5 0 0	Coll. by Miss McCroben.	Collection..... 2 0 0	Collection..... 0 0 0
Mr. Hunter 1 1 0	B. Ripley, Esq. 5 0 0		Hen. Brown, Esq. 0 0 0
Mrs. Hunter 0 10 0	Mr. Sutcliffe 1 0 0	<i>Dent.</i>	Mrs. Brown 1 1 0
Mrs. Harrison 0 10 0	Mr. Holdsworth 0 10 0	Rev. W. Kelsey.	H. Milligan, Esq. 1 0 0
Mr. Backhouse 0 10 0	Small Sums 0 5 0	Collection..... 1 16 0	Small Sums 0 0 0
Mr. Bentley 0 10 0	Coll. by Mrs. H. Hustler.		18s. 16s. 3d.
Small Sums 2 16 0	Mr. W. Milnes 5 0 0	<i>Ecclishill.</i>	<i>Sedburgh.</i>
Collected by Miss Nichols	Miss Hamptman 0 10 0	Rev. J. Aston.	Rev. T. Hartley.
and Miss M. E. Brooks.	Small Sums 0 14 0	Collection..... 0 1 0	Collection..... 4 12 4
Mr. Brooks..... 1 1 0	Collected by Mrs.	For Widows' Fund 1 0 0	<i>Settle.</i>
Mr. R. Kell 1 1 0	Holmes 0 10 0	Sunday School 2 8 0	Rev. S. Compston.
Mr. T. Stephenson 1 1 0	88s. 16s. 3d.	Mr. and Mrs. J.	Collection 2 2 0
Mr. Leeming 0 10 0	<i>Greenfield Chapel.</i>	Hutton 1 10 0	Collected by Miss
Mr. Willey 0 10 0	Rev. T. T. Waterman, B.A.	Misses S. E. and	Harvey 2 14 0
Small Sums 1 5 0	Collections... 9 0 0	M. A. Smith. 0 10 0	Family Box, Miss
Coll. by Miss Ramaden.	Juvenile Society 6 5 0	12s. 9s.	Chamley 0 12 0
Mrs. W. Milligan 0 10 0	For Widows' Fund 2 2 0	<i>Idle.</i>	Girls' Class 0 5 0
Small Sums 1 7 0	Collected by Mrs. Hasclon.	Rev. S. Dyeon.	A Friend, as a
Collected by Miss Crossley.	Mrs. Baines 1 1 0	Collections..... 15 0 0	Thank Offering
Mr. Braithwaite 1 0 0	Rev. T. T. Water-		to God, per Rev.
Mr. W. Hunton 1 0 0	man 0 10 0	<i>Great Horton.</i>	S. Compston 5 0 0
Mr. O. Wilson 0 10 0	Mr. Seales 0 10 0	Wesley Place Chapel.	11s. 16s. 6d.
Mr. Leeming 0 10 0	Small Sums 2 17 7	Rev. J. B. Robertson.	<i>[Skipton.</i>
Small Sums 0 10 0	Coll. by Miss Hopkinson.	Collections, &c. 23 1 0	Rev. T. Windsor.
Collected by Miss Calvert.	Mr. C. S. Clay 1 1 0		Collections and
Small Sums 4 6 10	Mr. S. Saville 1 0 0	<i>Keighley.</i>	Subscriptions 12 0 0
Collected by Miss Hey and	Mr. B. Thomas 0 10 0	Rev. J. Tattersfield.	Juvenile Society,
Miss Hall.	Mr. H. B. Bylae 0 10 0	Collections 5 9 8	for two Orphans
Small Sums 2 9 6	Mr. J. Hartley 0 10 0	For Widows' Fund 8 0 0	in India, Richard
For Native Teacher, Jas.	Mr. A. J. Riley 0 10 0		Gibbs and Jane
G. Miall.	Mr. Hopkinson 0 10 0	Collected by—	Dewhurst 6 0 0
Collected by—	Small Sums 1 6 6	Miss Ruth Bird 2 0 0	For Widows' Fund 1 7 0
Mrs. Hunter and	<i>Lister Hills Chapel.</i>	Miss E. Sugden 5 0 0	Per Mr. James
Mrs. Muff 2 0 10	Rev. E. Tack, B.A.	Miss Lund 2 16 4	Johnston, for
Miss Booth 2 5 4	Collections... 11 0 0	Mrs. Walte 4 4 0	Native Teacher 9 0 0
Mrs. Hey and Miss	For Widows' Fund 2 0 0		29s. 7s.
Hall 1 12 0	13s.	For two Orphans	<i>Horton in Crutew.</i>
Miss Ramaden 1 2 0	<i>Bowling Chapel.</i>	in India, Emma	Rev. B. Wilkinson.
Miss Nichols and	Rev. J. K. Nuttal.	and Joe. Tatters-	Collection... 1 12 0
Miss M. E. Brooks 0 10 0	Collection..... 2 0 0	feld 6 0 0	
100s. 0s. 9d.		Ex. 7s. 5d.; 11s. 4s. 1d.	<i>Thornton.</i>
<i>College Chapel.</i>	<i>Gillatree.</i>	<i>Merton.</i>	<i>Kipping Chapel.</i>
Rev. W. Kingsland.	Rev. H. M. Stallybraes.	Rev. J. Milnes, M.A.	Rev. J. Gregory.
Collections 37 15 0	Collections 67 6 9	Collection 4 16 0	Collections 23 2 21
For Widows' Fund 4 0 0	For Widows' Fund 12 15 0	For Widows' Fund 1 10 0	Messrs. Joshua
Juvenile Society, for	Missionary Boxes 4 11 5	Rev. J. Milnes 1 1 0	Craven and Son 25 0 0
Native Teacher, W. Scott	Working Party 5 10 0	Messrs. Wright 1 0 0	Mr. F. Craven 5 2 0
12 0 0	Sunday Scholars 1 15 0	Mrs. Wright (D.) 1 0 0	Mr. F. Craven 1 1 0
Didto, for General	Infant ditto 0 14 5	Mr. Greenwood 0 10 0	Mr. Bunting 2 0 0
Purposes 2 0 0	Peace offering from	Small Sums 0 7 6	Rev. J. Gregory 1 1 0
Boxes.	Two Members of	10s. 6s. 2d.	Mr. Jones Craven 1 0 0
Miss Abbott 0 2 4	the Church 0 12 5	<i>Otley.</i>	A Friend 1 0 0
Mrs. H. Hunter 0 2 4	59s. 6s. 1d.	Rev. J. S. Hattie.	Mrs. Townsend 1 0 0
Wm. Peacock 0 2 4		Collection..... 2 0 0	Mr. O. Townsend 1 0 0

Master Herbert	Mrs. Muirgrave	Mrs. Scarbrough	Collected by Mrs. Garforth
Craven	Mrs. I. Priestley	Mrs. Smith	and Mrs. Barbour.
Mr. Jonathan Craven	Mrs. J. Priestley	Mrs. Thompson	Mrs. Jennings
Mr. John Hill	Mrs. Thomas Shaw	Mrs. J. D. Taylor	Miss Shore
Mr. Wilson	Miss Whitley	Mrs. Wayman	Mrs. McBurnie
Small Bums		Mrs. Henry Walker	Miss Thompson
Ex. 12s.; 6s. 12s. 11d.	Sunday School.	Mrs. Thompson's Servant	Mrs. Holdsworth
	Juvenile Society.		Mrs. Garforth
Widery.	Miss Child, Treasurer.	Collected by Misses Nicholl.	Mrs. Wm. Robinson
Rev. J. Innes.	Mr. Lees, Secretary.	Mr. Nicholl	Mrs. Barban
Collection	For the Support of	Mrs. Nicholl	Miss Simpson
Juvenile Society	the Boy Nathaniel, in Mr. Duthie's School, Nagereoll	Mr. Bowman	Additional
Ditto, for Native Boy, John Paul	For the Support of the Girl Sannashaus	Mrs. Bowman	Juvenile Society, per Mr. Davy
71. 4s. 7d.	From the 1st Girls' Vestry Class, for the Support of the Orphan Anna Maria Child	Mr. Appleyard	50s. 12s. 6d.
Windhill.	From the 2nd & 3rd Girls' Vestry Classes, for the Support of the Orphan Fanny Crossley	Miss Bracken	Booth.
Rev. E. Otterdenhaw.	Specially for China	Mr. Hargreaves	Rev. D. Jones.
Collection for the Rev. R. G. Hartley's Church, Madagascar	Subscriptions by Mrs. Davis.	Mrs. Hargreaves	Collections
	Jno. Crossley, Esq.	Miss Whitley, New Bond Street	For Orphan Child Mary Massey by Miss Jane Aked
	J. Crossley, Esq.	Mrs. Sherd	Juvenile Missionary Society.
	Sir F. Crossley, Bt., M.P.	Mr. Holder	1st Male Vestry Class
	Jno. Whitley, Esq.	Mrs. Taylor	Other Classes
	Nathan Whitley, Esq.	Mr. McMaster	Mr. Jonathan Bracken
	Mr. Philbrick		Mr. James Aked
	Mr. Bingham	Collected by Misses Greenwood.	Miss Aked, Ellenroyd
	Mr. Richard Holt	Miss Greenwood	Miss E. Aked do
	Mr. R. Blakey, Sowerby Bridge	Mrs. Robinson	Mr. John Ambler
	Rev. B. Bond, Range Bank	Mrs. Wm. Berry	Mr. Wm. Aked
	Mr. Pagler	Mrs. Ellis	Mr. Jonathan Calvert, New Holmes
			Mr. Jonathan Calvert, Wainstalls
			Rev. D. Jones
			Mr. Dyson Thomas
			Mr. Charles Barrett
			Collected by Miss E. M. Bracken.
			Miss Smethurst
			Mrs. McMillan
			Miss Barker
			Other Friends
			25s. 4s. 7d.
			Brighouse.
			Rev. R. Harley, F.R.S.
			Ladies' Meeting for Native Bible Woman under the Rev. John Macgown, Amoy China
			Lightcliffe.
			Miss Maggie Hall's Box
			Northowram.
			Raywood Chapel.
			Rev. J. Doer.
			Collections
			Public Meeting
			Juvenile Meeting
			Rev. Thos. Hatton, for Widows' Fund
			Ditto
			Rev J. H. Doer
			Miss Laird
			Miss Hutton
			Prayer Meeting
			Missionary Box
			2s. 4s. 2d.
			Oswenden.
			Collection
			Sowerby.
			Legacy of the late Mrs. West

Stoke Newington.		Union Craft.		Chinese Medical		Hobart.	
Rev. J. Haley.		Collection.....		Mission, per Miss Eastwood ..		Lane Chapel.	
Proceeds of Tea and Public Meeting		Sundry amounts previously acknowledged ..		Sunday School ..		Mr. W. McNish, Treasurer.	
Widows' Fund		Total		W. Wrigley, Esq., for Native Teacher, John Wrigley		Masters J. France and J. Morley	
James Shaw, Esq.		Huddersfield District.		Ditto for Orphan Girl		Mr. W. E. Winpenny	
Saml. Shaw, Esq.		Wright Mellor, Esq., Treas.		Collected by Miss Eastwood.		Miss A. H. McNish	
Thos. Shaw, Esq.		Rev. R. Bruce, M.A., and Mr. Wm. Hurst, Secs.		W. Atkinson, Esq., for Orphan Girl		Smaller Sums	
Benj. Mellor, Esq.		Huddersfield.		Mrs. Jos. Kaye		Public Meeting	
John Mellor, Esq.		Highfield Chapel.		Mrs. Byers		Collections	
Mr. Benj. Edwards		Rev. R. Bruce, M.A.		Mr. J. Wyld		Mrs. 12s. 6d.; 10s. 11d.	
Mr. Joseph Mellor		Collections		W. Wrigley		Hoxley.	
Mr. John Briggs		Public Meeting		Small Sums		Rev. H. Hustwick.	
Mr. David Hanson		For the Ship		Collected by Mrs. Charles Hurst.		Collections	
A Friend		For Widows' Fund		Mr. G. H. Greenwood		Mr. J. Robinson	
Mr. John Morton		Mr. Rawson		Mrs. W. Bell		Mrs. Heaton	
Mr. John Tredale		Mr. W. Mallinson		Mrs. W. Thomson		Misses Armitage	
Mr. Saml. Taylor		Boxes.		Miss Wrigley		Miss Drake (Syr.)	
Mr. Alfred Barron		Master and Miss Edmonson		Miss M. Wrigley		Miss Platt	
Mr. Crawshaw		Master R. and E. J. Bruce		Small Sums		Mrs. Drake	
Mr. Edward Sykes		Mr. Coney		Collected by Miss Booth.		Miss Mary France	
Mr. Crowther		Subscriptions.		Mrs. Bell		Misses France	
Mrs. Shaw		Rev. R. Bruce		Small Sums		Mrs. Booth	
Mrs. Taylor		Mr. J. Batley		Collected by Miss E. W. Jones.		Mrs. Thackray	
Miss Taylor		Mr. Joseph Byram		Mrs. Williams		Boxes.	
Mr. John Marsden		Mr. B. Crossland		Miss Williams		Mrs. Hy France	
Mr. Ely Sutcliffe		Mr. Joel Denham		Mr. E. Eastwood		Sunday School	
Mr. Saml. Sutcliffe		Mr. Thos. Denham		Mr. J. E. Williams		St. 5s. 6d.	
Mr. John Haigh		Messrs. Dewhurst		Mr. C. H. Jones		Kirkcubbin.	
Mr. John Akroyd		Mr. Thomas Haigh		Mr. J. Beaumont		Subscriptions	
Mr. Ely Shaw		Mr. Matthew Hale		Mrs. J. Beaumont		Marsden.	
Mr. J. Edwards		Mr. Hislop		In Memoriam		Rev. S. W. Holmes.	
Mrs. Speight		Mr. Robt. Jackson		Small Sums		Collections and Subscriptions	
Mr. Thos. Sutcliffe		Mr. Chas. Johnson		Collected by Mrs. Gerber.		Peniston.	
Mr. Joseph Akroyd		Mr. Jos. Johnson		Rev. R. Skinner		Netherfield Chapel.	
Friends		Mr. Wright Mellor		Mr. W. Dawson		Rev. W. Williams.	
Mr. John Bray		Wm. Scott, Esq., M.D.		Mrs. W. Dawson		Collections and Subscriptions	
A Friend		Mr. Henry Shaw		Miss C. Ellis		173s. 12s. 6d.	
Mr. Josh. Holt		Mr. William Shaw		Mr. Chas. Ellis		Hopton.	
Mr. John Shaw		Mr. Robt. Skidbeck		Miss Dawson		Rev. J. Cameron.	
Mr. Math. Brown		Mr. John Smith		Mr. J. Whitworth		Mr. Richd. Hurst	
Mr. Ely Helliwell		Mr. Joseph Smith		Mrs. Dowse		Rev. J. and Mrs. Cameron	
Mr. Henry Gledhill		Mr. J. Watkinson		Miss Wood		Miss Stanchiff	
Mr. Chas. Broadbent		M. T. Edwards's Trustees		Sums under 10s.		A Friend	
Mr. Saml. Walker		Ladies' Association.		Collected by Miss Moody.		A Friend, for Mr. Hall's School at Madras	
Mr. Benj. Priestley		Mrs. Batley		Mr. J. Moody		Mr. G. T. Swift	
Mr. Joseph Hodgson		Mr. J. Batley		Mrs. E. J. S. Consens		Mr. G. Tattersfield	
Mr. John Parke		Mrs. Bruce		Miss Consens		Mr. Geo. Sharp	
Mr. Jn Parke, jun.		Mrs. Byram		Miss Ratcliffe		Miss Ann Hurst	
Mr. Rich. Hamer		Mrs. & Miss Cliffe		Sums under 10s.		Mrs. Waddington	
Small Sums		Mrs. T. Denham		Collected by Miss Schofield.		Misses Walker	
Juvenile Society.		Misses Denham		Mr. John Shaw		Mr. Thornton	
Collected by—		Mrs. J. Deoham		Mr. James Shaw		Mr. W. Dickenson	
Miss Hannah Collins, Miss Annie Bray, and Miss Tredale		Misses Eastwood		Mr. Henry Hurst		Mrs. Wooler	
Miss Jane Sutcliffe		Mrs. Gooch		Mr. Charles Hurst		Mr. S. Dawson	
Miss Mary Sutcliffe and Matilda Sutcliffe		Mrs. T. Haigh		Mr. James Hartley		Mr. Wm. Dawson	
Miss Emma Parks and Miss Harriet Scott		Mrs. Jackson		Sums under 10s.		Mr. Anty	
Miss Maria Briggs and Miss Mary A. Walker		Mrs. Loxmer		Mr. Law Walker		Miss Thornton	
Miss Job. Clegg and Miss Martha Birkhead		Mrs. Mathewson		111s. 12s. 6d.		Mrs. J. Sharp	
Miss Betty Walker and Miss H. Aspinall		Mrs. Robinson		Dopley Lane.		Mrs. Topham	
Miss Mary Lamb and Miss Hannah Gledhill		Mrs. D. Sykes		Collections		Mrs. Wilson	
Mrs. Ann Whitely		Mrs. J. Smith		Public Meeting		Mr. J. S. Cameron	
Sunday Scholars at the Branch School, Holywell Green		Mrs. E. Stott		For Widows' Fund		Sums under 3s	
Missionary Boxes.		Mrs. W. Shaw		Misses Sugden		Mr. Geo. Sharp's Class	
Miss Emily Milnes Shaw		106s. 12s. 6d.		Boxes.		Christmas Tree	
Master John Edw. Shaw		Ramaden Street Chapel.		Miss Rhodes		Collection	
Rev. 6s. 3d.; 6s. 1s.		Rev. R. Skinner.		Misses Sugden		Mr. Richd. Hurst	
		W. Wrigley, Esq., Treas.		Misses Sugden's Pupils, for Orphan Girl		For Widows' Fund	
		Mr. W. Hurst, Secretary.		For New Ship		Exs. 21s., 51s. 5s. 10d.	
		For Widows' Fund		Exs. 6s. 6d.; 2s. 1s. 3d.		Dunbury.	
		Collections				Ebenezer Chapel.	
						Rev. Henry Start.	
						Collections	

United Missionary Meeting, Ebenezer and Springfield Chapels		Missionary Boxes.		Mrs. R. H. Goldthorp		For Mr. Hall's School at Madras.	
For Widows' Fund	2 7 0	Jessie & M. Watson	0 11 10	Mrs. R. Goldthorp	0 5 0	Mrs. Firth	5 10
From Young Ladies' Sewing Society.		Mrs. Sturt	0 2 0	Mrs. E. Gibson	0 2 0	Mr. Josiah Firth	0 10 0
For Native Teacher Ebenezer Dewsbury (19th yr.)	10 0 0	Sarah Jane Boot	0 7 0	Mrs. G. Gomersall	0 2 0	Mr. Burnley	0 10 0
For Walthamstow School	5 0 0	A. and E. Shepherd	0 4 0	Mrs. Holdsworth	0 5 0	Mr. C. Burnley	0 10 0
For General Fund	15 0 0	John & L. Marriott	0 5 0	Mrs. Hemmingsway	0 2 0	Mrs. T. F. Firth	1 0 0
Collected by Mrs. John Walker and Mrs. E. Gate.		Mrs. Isaac Lee	0 2 7	Mrs. G. Stead	0 5 0	67l. 17s. 10d.	
Mrs. T. A. Bradley	0 10 6	Fanny Marriott	0 2 4	Mrs. H. Swire	0 1 0	Westgate Congregational Chapel.	
Mr. John Walker	0 10 6	F. & E. Eastwood	0 2 0	Mrs. Scott	1 0 0	Rev. M. Howard.	
Mrs. John Walker	0 10 6	Ella Gate	0 2 0	Mrs. J. Thornton	0 5 0	Rev. M. Howard	0 10 0
Mrs. Walker	0 5 0	Jas. B. Ramadan	0 2 2	Mrs. T. Thornton	0 2 0	Mrs. Oldroyd	1 0 0
Miss Nowell	0 7 0	Jane Gerty and Florence Walker	0 4 0	Mrs. Tellow	0 2 0	Mr. Sykes	1 0 0
Mrs. G. Day	0 5 0	Broadley Wilson	0 2 0	Mrs. L. Tellow	0 0 0	Mr. H. Sykes	0 10 0
Mrs. G. Knowles	0 5 0	Benjamin Tolson	0 2 0	Mrs. Taylor	0 1 0	Sums under 10s. collected by	
Mr. E. Knowles	0 5 0	Exa. 46s. 72l. 11s. 1d.		Mrs. Wadsworth	0 2 0	Mrs. Howard	0 7 0
Mrs. M. Tolson	0 4 0	Springfield Chapel.		A Widow's Mite	0 2 0	2l. 7s.	
Mr. John Tolson	0 5 0	Rev. G. McCallum.		A Friend	0 2 0	Bristol.	
Miss Armitage	0 4 4	Collections	10 19 2	A Friend	0 2 0	Rev. E. H. Davies.	
Miss Fearley	0 4 0	United Juvenile Meeting, Ebenezer and Springfield	4 0 0	A Friend	0 1 0	Collections	2 9 0
Mrs. G. Oates	0 2 0	Missionary Boxes	2 5 2	A Widow's Mite	0 1 0	District Total	27l. 16 1
Mrs. Gate	0 2 0	Sunday School Classes.		Two Sisters	0 2 0	Wakefield District.	
Mrs. B. Oates	0 2 2	Girls	2 19 11	A Donation	0 2 0	Mr. William Grace, Treasurer and Secretary.	
		Boys	2 0 1	Exa. 10s. 6d.; 52l. 12s. 6d.		Zion Chapel.	
		24l. 5s. 2d.		Batley.		Rev. Henry Sanders.	
		Earlsheaton Chapel.		Rev. James Mac, B.A.		Collected by Mrs. Harnew.	
		Rev. James Collier.		Missionary Boxes.		Alfred Ash, Esq.	0 10 0
		For Widows' Fund	1 14 8	Miss Parr's Class	0 4 2	Isaac Briggs, Esq.	1 0 0
		Gomersal.		Miss H. Elstubb	0 2 6	Jas. Harnew, Esq.	1 0 0
		Rev. J. A. Savage.		Miss E. Stubble	0 5 6	Mrs. Harnew	1 0 0
		Collected by Miss Savage.		Miss M. A. Smith	0 5 7	Miss Harnew	0 5 0
		Mr. Thomas Ackroyd	1 1 0	Miss Eliza Stubble	0 5 0	Henry Oakes, Esq.	0 10 0
		Mrs. Broadbent	1 1 0	Misses Ibberson & Stubble	1 7 2	Wm. Oakes, Esq.	0 10 0
		Mr. T. Broadbent	0 19 6	Miss Taylor	0 2 0	Mr. D. Fothergill	0 5 0
		Mrs. Burnley	0 10 6	Master J. Ibberson	0 5 0		
		Mr. T. W. Burnley	1 1 0	Master C. Bac.	0 2 0		
		Mr. George Ellison	1 1 0	Master A. Taylor	0 7 0		
		Mr. Thomas Knowles	0 10 0	Sunday School	2 2 2		
		Rev. J. A. Savage	1 1 0	For Widows' Fund	2 1 7		
		Collected by Miss Martha Knowles.		Collections	5 2 8		
		Mrs. Seales	0 10 0	For Mr. Hall's School at Madras	15 0 0		
		Sums under 10s.	2 0 8	27l. 12s. 2d.			
		Collections.	7 12 8	Heckmondwike.			
		17l. 19s. 4d.		Upper Chapel.			
		Cleckheaton.		Rev. A. Mines, B.A.			
		Rev. R. Cuthbertson.		Collection	19 10 7		
		G. Anderton, Esq., J. P.	2 2 0	Juvenile Subscriptions, Collected by Miss Armitage in 1865-4	11 0 0		
		Mr. W. Anderton	1 1 0	Ditto, 1864-5	5 14 0		
		Mrs. W. Anderton	0 10 0	Subscribers.			
		Miss Anderton	0 10 0	Mr. Walker	2 2 2		
		Mr. Atkinson	0 10 0	Mr. W. Tattersfield	1 0 0		
		Rev. R. Cuthbertson	1 1 0	Mr. Jer. Tattersfield	1 0 0		
		Alfred Firth	1 0 0	Mr. R. Clarkson	1 0 0		
		Mr. C. Goldthorp	2 2 0	Mr. J. Tattersfield	0 10 0		
		Mr. E. Goldthorp	0 10 0	Mrs. Jas. Walker	0 10 0		
		Mrs. C. Goldthorp	0 12 0	Master Sam. Watkin's Missionary Box	0 10 0		
		Mrs. R. H. Goldthorp	0 12 0	Smaller Sums	0 10 0		
		Mr. B. Holdsworth	0 10 0	Mr. C. Burnley	1 1 0		
		Mrs. Scott	1 1 0	Mrs. Firth	1 1 0		
		Mr. Joshua Thornton	5 0 0	Mr. L. H. Firth	1 1 0		
		Mrs. A. Thornton	0 10 0	Mr. T. F. Firth	2 2 0		
		Sums under 10s.	2 15 0	Mr. James Firth	1 1 0		
		Friendship Singing Class	0 12 0	Mr. Josiah Firth	1 1 0		
		Collections	20 1 6	Captain Firth	1 1 0		
		Per Mrs. Scott.		Mr. Matthew Firth	0 10 0		
		For Mrs. Hall's High Caste Girls' School, Madras.		For the School at Madras.			
		Mrs. Anderton	0 10 0	Mrs. Firth	0 10 0		
		Mrs. Wm. Anderton	0 5 0	Mrs. T. F. Firth	1 0 0		
		Mrs. Carver	0 2 0	Mr. Josiah Firth	0 10 0		
		Mrs. Clay	0 2 0	Mr. C. Burnley	0 10 0		
		Lydia Ellis	0 1 0	Mr. G. Burnley	0 10 0		
		Sabbath School Classes.		For 1865.			
		Miss Milward	0 19 6	Mrs. Firth	1 1 0		
		Misses Wallis & M. Gulline	0 2 0	Mr. T. F. Firth	2 2 0		
		Miss Oates	0 2 0	Mr. James Firth	1 1 0		
				Mr. Josiah Firth	1 1 0		
				Mr. C. H. Firth	1 1 0		
				Mr. C. Burnley	2 1 0		

Master F. Schwab 1 5 0 Misses Rose and Emily Schwab 1 3 0 Miss Savilla Brooke 0 10 0 Miss Maria Smith 0 5 7 Miss Sophia Amelle 1 4 2 Dear 0 5 0 Mr. John Green 0 5 0 Mr. T. P. Robinson 0 10 0 Smaller Sums 1 15 2 Collected by Misses Robinson and Oates. Geo. Mander, Esq. 0 4 0 Messrs. Haines and Perkins 0 5 0 Mrs. Crowther 0 5 0 Alfred Ash, Esq. 0 10 0 E. B. Mackie, Esq. 0 10 0 Mrs. J. Robinson 0 5 0 Smaller Sums 3 16 6 Coll. by Misses E. F. Walker and Blanche Robinson. Mrs. Hodgson 0 5 0 Mr. Nixon 0 10 0 W. H. Lee, Esq. 0 5 0 Isaac Briggs, Esq. 0 10 0 J. Walker, Esq. 0 10 0 Smaller Sums 2 7 6 Collected by Misses Louise Robinson and Schwab. Wm. Oakes, Esq. 0 5 0 Mrs. Pothergill 0 5 0 Mrs. A. Dixon 0 5 0 Mrs. I. Child 0 5 0 Mrs. Long 0 5 0 Phillip Ellis, Esq. 0 5 0 Mrs. Hunter 0 10 0 Smaller Sums 1 15 0 Silcoates Association 2 0 0 Collections after Missionary Addresses 0 15 5 Annual Collections 14 8 0 Proceeds of Annual Tea 2 14 4 Exs. 1874; 461. 7s. 4d. Salern Chapel. Rev. J. S. Eastmead. Collections 11 17 8 Subscriptions 13 14 0 Sunday School and other Boxes 2 15 6 For Widows' Fund 2 0 0 211. 7s. 3d. Barnsley. Rev. J. Oddy. Balance on hand 0 5 2 Sunday Collection 10 2 9 Public Meeting 2 14 11 Subscribers. Mr. Jno. Shaw 1 1 0 Mr. C. Harvey 1 1 0 Ladies' Working Society 22 12 2 501. Hawbury. Collection 2 1 1 Alverthorpe. Collection 0 9 0 Exs. 75s.; 1841. 3s. 3d. Sheffield and Alverthorpe Auxiliary. Mr. W. Brown, Treasurer. Rev. D. Loxton and Mr. E. Hebblethwaite, Secs. Wickr Congregational Church. Collections 17 15 1 Subscriptions 26 2 4	Sunday School 20 14 2 For Widows' Fund 5 8 0 791. 4s. 7d. Queen Street Chapel. Collections 11 16 9 Subscriptions 41 15 4 Sunday Schools 9 14 4 From the Langsett Road Branch School 1 4 0 For Widows' Fund 5 8 0 791. 8s. 3d. Nether Chapel. Collections 37 6 11 Subscriptions 42 15 4 Juvenile Society 5 8 2 Sunday School 15 10 0 For Widows' Fund 12 5 6 1131. 12s. Mount Zion Chapel Collections 14 11 7 Subscriptions 21 15 2 Juvenile Society 5 8 2 For Widows' Fund 2 0 0 471. 12s. 8d. Cemetery Road Congregational Church. Collections 10 4 0 For the Ship 4 8 9 141. 12s. 3d. Broom Park Congregational Church. Collections 4 12 7 Subscriptions 10 19 6 151. 12s. 1d. Howard Street Chapel. Collections 4 12 0 Subscriptions 12 14 0 194. 6s. 4d. The Tabernacle Chapel. Collections 4 1 1 Subscriptions 4 17 8 Sunday School 2 19 4 Interest 0 1 9 121. 12s. 10d. Attercliffe. Zion Chapel. Proportion of Weekly Offerings and special Offerings 31 10 10 For Widows' Fund 1 1 2 For the Ship 7 0 8 201. 12s. 3d. Garden Street Chapel. Collections 4 4 9 Loxley Chapel. For Widows' Fund 0 15 0 For the Ship, per E. Roberts 0 8 0 11. 1s. Tapton Chapel. Collection 0 17 0 Gisadale Chapel. Collection 1 15 0 Handsworth Woodhouse Chapel. Subscriptions 1 8 6 Fulwood Chapel. For the Ship 0 8 0	Collections. At the Lord's Supper at Easter 11 12 2 At Michaelmas 3 15 2 Public Meeting at Easter 6 0 0 Bank Balance and Interest 1 17 5 Public Breakfast at Easter 1 2 10 Public Tea at Michaelmas 2 15 8 Exs. 221s. 6d.; 4871. 2s. 2d. Rotherham and Doncaster District. James Yates, Esq., Treas. Maabro' Chapel. Anniversary Collections 20 8 7 A Widow's Mite 0 8 6 Ladies' Auxiliary 64 0 4 Interest 0 18 7 Sunday School 0 18 7 Young Men's Class, for New Ship 6 0 6 Ditto, for General Purposes 1 7 0 Collected by— Miss Sarah Habershon 1 15 6 Miss Eleanor Law 1 5 0 Boxes. Misses Tildesley 2 4 5 Miss Foster 0 1 8 Miss Sellars 0 1 9 Legacy from late Geo. Moss, a Sunday School Teacher 1 0 0 For Widows' Fund 2 0 0 Collected at Village Meetings conducted by the Students of Rotherham College. Wincobank 1 8 7 Wombwell 2 0 0 Meerbrook 0 11 1 Greasbrough 5 5 6 Kimberworth 7 1 11 Exs. 12s. 3d.; 151. 8s. Newmarsh. Rev. John Fisher. Collections, per Mrs. J. 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Mr. James Tester	1 1	Mr. Jas. Farquhar	0 5	Collected by Miss Isabelle Leslie.	Collected by Miss Russell.
Mr. Wm Leslie	10 10	Mr. J. Gordon,	0 5	Mrs. G. C. Leslie..	Mrs. Russell
Fred. Holland	2 0	Advocate	0 5	Miss Ian Leslie	Miss Russell
Francis Edmund	3 0	Dr. Peerie	0 5	Mrs. Form	Mrs. W. Stevenson
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Wm Henderson	1 1	A. H.	1 0	Mrs. A. C. Barker	Mrs. Thomson
(Devanba Ho.)	1 1	Mr. A. Robb	0 5	Miss Duquid	Mrs. McAllan
Hugh Ross	1 1	W.	0 5	Mrs. E. Duquid	Mrs. Pirrie
Benjamin Moor	1 0	Mr. Robt. Milne	0 5	Misses Skand	Mrs. Williamson
Alex. Gibb	1 1	Mr. D. R. Lynam	0 10	Mrs. Bullock	Mrs. G. Thomson,
Mrs. Neil Smith,	2 2	Grant	0 10	Mrs. Clarke	per ditto
jun.	0 10	Mr. J. Aikin, jun.	0 10	Mrs. Jas. Henderson	Mrs. Adamson, per
John Webster	0 10	Mr. J. Maitland	0 2	Friends	ditto
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Andrew Murray	0 5	Collected by Mrs. Gillilan.		Mr. Minty	Krause, Karo-
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William Eason	0 10	J. Little, Esq.	1 0	Miss Collie	deer, 3 Africa
Rev. D. Arthur	0 10	J. K. W.	0 10		Mr. Knox, New-
Mr. W. Littlejohn	0 5	T. G.	0 10	Collected by Miss Robb.	deer, Madagascar
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Mr. Wm. Clark	0 10	Smaller Sum	1 0	Mrs. Keith	ing
Mr. D. Bell	0 4	Sabbath School		Mrs. F. Morrison	Other Meetings
Mr. James Chivas	0 5	Boxes	1 10	Mrs. G. Roger	Albion St. Meeting
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Mr. Geo. Marquis	0 5	1847, 44		Mrs. and Miss	Madras School for High
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Wm. Wm. Walker	0 5	Belmont Congrega-		Miss Neeson	Mrs. W. Stevenson
Mr. R. Urquhart	0 5	tional Church Bible		Mrs. J. Thomson	Miss Cumming
Mr. Robert Glegg	0 5	Class, per Mrs.		Miss McCombie	Mrs. Hugh Ross
Mr. Wm. Gordon	0 5	Clark	1 0	Miss Cooper	Miss Russell
Rev. Alex. Spence	0 5	Collected by Miss Mackray.		Miss Walker	Sabbath School, per
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and family .. 0 7 0	an Orphan Girl	Mrs. Forreth .. 1 0 0	Thomas Russell .. 2 0 0
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A Friend .. 1 0 0	Miss Lequhart .. 1 0 0	John Flockhart .. 0 5 0	Mrs. Miller .. 0 5 0
Donation .. 1 0 0	Miss Nicoll .. 0 10 0	Mrs. J. Stewart .. 0 5 0	Jas. Gibson .. 0 10 0
21.	Miss Wilson .. 0 5 0	James Readie .. 0 5 0	Wm. Auld .. 2 0 0
Wick.	Miss Hutchin .. 0 6 0	William Greig .. 0 5 0	Mrs. Wm. Auld .. 1 0 0
Rev. J. Currie.	Mrs. Milne .. 0 10 0	James Duncan .. 0 5 0	Thos. Fairgrieve .. 0 10 0
Collected at Prayer	Mrs. A. M. Smith .. 1 0 0	Peter Anderson .. 0 5 0	Miss Cassie .. 0 5 0
Meeting .. 1 15 0	Mr. P. Molison .. 20 0 0	Old Scotch Inde-	Mrs. G. Gray .. 1 1 0
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Brechin.	Mr. George Kough .. 20 0 0	Barclay .. 0 10 0	John Peterson .. 1 1 0
Mr. W. Stevenson .. 0 0 0	Mr. Henry Adams .. 0 10 0	Ladies' Society, for High	Magnus Peterson .. 1 1 0
Two Friends per	Mr. J. S. Kelt .. 0 10 0	Caste School, Madras.	Mr. Magnus M.
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Dundee.	Mr. Robert Nicoll .. 1 0 0	Ditto Miss Pringle .. 1 15 0	John Bartholomew .. 0 7 0
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Mrs. Clark 0 1 0		J. H. Scott 2 0 0		Ewing Place Congregational Church.		Miss M. Stewart's box 0 2 5	
Mr. Fulton 0 5 0		For Widows' Fund 11 14 10		Rev. H. Thomson.		Mr. S. Allen's Bible Class 0 16 4	
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Miss Hewat 0 5 0		Monthly Missionary Prayer Meetings 5 10 0		Miss H. Adam's class 0 12 0		P. L. Blyth 2 0 0	
Mr. Bryson 0 5 0		Mrs. Thomson 1 0 0		Miss C. Adam's box 0 1 5		Wm. Blyth 1 0 0	
Miss E. Knight 0 1 0		Cocklick's Missionary Box 0 15 0		Miss M. Stewart's box 0 2 5		Mrs. J. S. Blyth 2 0 0	
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JOHN W. WELLS,

1850.

NEW YORK.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

JUNE, 1866.

Eastern Echoes.—No. 5. Jericho.

BY THE EDITOR.

ANCIENT Jericho stood on the great Jordan plain. That plain at this point, ten miles across, a weary ride, a wearier walk, amidst the stifling heats of an almost torrid region, is walled in on the side of Judea by a limestone ridge, reaching a height of two thousand feet, and is bounded, on its opposite eastern border, by hills of the same kind, which of old bore the name of Abarim. Running from north to south, this plain or valley, as we survey it from the neighbourhood of Jericho, descends from amidst the distant northern highlands, on the banks of the Lake of Galilee, widening as it runs, to the bitter, but nobly mountain-girded waters of the Dead Sea. Few spots there are upon the earth where the eye can sweep so far. Now it is barren, a dusty soil for miles and miles, save (and the exception, next to the green oasis out of which rise the white walls and minarets of Damascus, is the most beautiful in Syria,) the widespread thorn forest at the foot of the western boundary of rocks, and the thick jungle which for a short distance lines the two sides of Jordan—Jordan, the holy river, whose waters, hemmed in on the west side by a threefold terraced bank, rolls in a violent and rapid torrent to the salt lake of the world-known Dead Sea. Desolation and silence are the attributes of the region. But scanty signs of cultivation can be found. No town exists. A mud hut or two, four or five miles from the river, with a naked child standing by the door, was all we saw of human habitations or inhabitants. An Arab on horseback might be observed scouring the plain—the only other form of human life there beside ourselves. But there are mounds of old foundations on the western border of the plain. The river channel of terraced banks, cutting the plain asunder on the eastern side; a dense thicket here,

a dwarfish wood yonder ;—the everlasting hills for boundaries, retaining unchanged their delicious hues of yellowish white, and pink, and purple, under the glorious arch of an Eastern sky, blue at noon, crimsoned at eventide—such is the plain of Jordan now.

It was otherwise in the days of Christ, when He entered and passed through Jericho. Probably then, for “it was the time of barley harvest,” the plain was clothed with corn fields, as when “Israel passed over Jordan, and ate for the first time of the old corn of the land, and parched corn in the self-same day.” The oldest city of Jericho, as it fell, had a curse pronounced on its re-builder. It was, notwithstanding, re-built. At the time of our Lord, the second city had been succeeded by a third, occupying another but neighbouring site. It was still a fragrant place, a “City of Palms,” bordered by luxuriant gardens, rich in fruits, proud of the precious balsam tree, which Cleopatra transplanted to Heliopolis. “With honey out of the rock,” distilled by swarms of bees, which delighted in the roses and other flowers of Jericho, were the people satisfied. Even in the Crusaders’ period, canebrakes were abundant, and sugar mills yielded a large revenue. The new city was of Roman architecture, with its hippodrome and other public buildings, raised by the notorious Herod the Great, the master builder of Palestine, who here in Jericho ended a life strangely marked by almost equal magnificence and iniquity. Under the shadow of its palm grove, would Jesus and his disciples walk up to the city. He had probably only just been talking to the twelve, of the decease He was to accomplish at Jerusalem, of the sufferings and death now within a few days of accomplishment. It was just before the Feast of Passover, and the Jews from all parts of the Holy Land were wending their way to the Holy City. From town to town, from village to village, the band of pilgrims would swell, going “from strength to strength,” like torrents fed by streamlets ; and at the Gates of Jericho, the key to one of the main passes over the mountains of Judea,—like Chiavenna at the foot of the Alps—there might be a goodly crowd of strangers, with turbaned heads, and flowing mantles, on asses or on foot, pressing within the portals. The tumult of such a multitude, and the joy of the occasion, might dissipate the effect of our Lord’s awful prediction on the minds of His followers ; but could not deaden the vividness of the grand idea of death and of redemption that filled His soul. Even they, in their excitement, “thought that the Kingdom of God should immediately appear ;” but in some manner, very, very different from that in which He saw that it would rise and grow.

Before we begin a walk with our blessed Master over the mountains, let us for one moment pause to think where we are, and to gather up those associations which might, at the moment, be present to His mind.

Across that very Jordan, had marched the Israelites, with the ark of

God, to take possession of the promised land. Those waters standing up in a heap, had glittered as priests and warriors had crossed the dried-up stony bed, in supernatural triumph ;—emblem of that wondrous victory in which Christian followers in all ages have partaken, as from amidst the swellings of the death Jordan, strong in the might of their Divine Joshua, they have gone up to claim, humbly in his name, the inheritance of heaven. Those waters, too, had witnessed another wonder pointing in the same spiritual direction, when Elijah, having passed the Jordan, on dry ground, had, on the Gilead side, ascended in a car of fire to the world above.

Had not Rahab the harlot been saved by faith, by the dropping of the scarlet thread from her window, on the wall of the older Jericho—that woman who, sinful as she was, has left her name in the direct line of the Redeemer's ancestry ? And who was that angel of the Lord, whom Joshua by Jericho saw, as he “lifted up his eyes and looked, and behold there stood a man over against him, with his sword drawn in his hand,”—and he said, “as Captain of the Host of the Lord, am I now come,”—and Joshua the warrior worshipped, and the Divine chief of Israel's host said, as did Jehovah to Moses, “Loose thy shoe from off thy foot, for the place whereon thou standest is holy ?” Who could he be but the angel Jehovah ; that mysterious personage in the Old Testament, identified by most thoughtful Christians as the Eternal Lord ; the second person of the adorable Trinity ; the same as He who became flesh and dwelt amongst us ? And if so, then ages before Jesus trod the streets of Jericho, the divine nature in Him had revealed His glorious presence under the old city walls, to the second of Israel's most ancient and renowned chieftains. And when the walls of Jericho fell down, after they were compassed about seven days, the overthrow and capture were secured by faith. “By faith,”—the divinely chosen, as it is in itself, the wisest and best, and, indeed, only instrument of man's salvation ; the only hand that can beat down sin ; the only key that can open heaven.

Two incidents occur in connection with the visit of our Master to deepen such impressions as the history of the place already makes.

Approaching Jericho, He sees a blind man sitting by the wayside begging, now as then no uncommon sight in the East. And hearing the multitude of pilgrims tramping along, the man asks the meaning of the stir, and is told, “Jesus of Nazareth passeth by.” He cries for mercy, and being rebuked, he cries still louder, “Thou Son of David have mercy on me.” And Jesus stood still and commanded him to be brought ; stood still, detained by the beggar's prayer, as the sun stood still, arrested by the cry of Joshua ; and Jesus became, in the poor man's eyes, a sun indeed, breaking the seal, opening the windows of blindness first, and then pouring in the soft gentle light, which shines more and more unto the perfect day. On leaving the city, this same man,

probably in connection with another afflicted in the same way, comes before Christ, and He perfects the cure of the first, and accomplishes, at once, the cure of the second. "So Jesus had compassion on them, and touched their eyes, and immediately their eyes received sight, and they followed Him." The discrepancies in the narratives by different evangelists need not detain us. One method of harmony we have indicated, but failing that, or any other, the more we think of it, the less serious appears the difference, since the story given by all three historians is substantially the same. The main, the all-absorbing charm of the miracle, is in its gracious power. It is one of the healing wonders in the life of Him, who came not to destroy, but to save; a contrast in spirit to Elisha's curse in that neighbourhood, when he brought the hungry she-bears down on the young party of impious mockers. That was righteous vengeance—this pitying love. That the stern law—this the gentle Gospel. That the act of a rough Hebrew prophet—this of the gracious, light-giving, soul-saving Christ.

The second incident is akin to the first. Zacchæus, the publican, sought to see Jesus, and could not for the press, because he was little of stature, and he ran and climbed up a sycamore or fig tree, with wide-spreading branches, one of the rich products of the neighbourhood, a relief in the breadth of its form to the tall feathery palm, in the greenness of its colour to the dingy paleness of the olive-yards around. And when Jesus came under the shadow, in the hot afternoon, and saw the little man sitting on the boughs, he said to him, "Zacchæus come down, for to-day I must abide at thy house." And the rich publican, hated by the Jews, became the chosen host of the Lord Jesus. And if his speculations, as some suppose, had been great, now, under the influence of a Christ-like morality, which he imbibed along with a Christ-like religion, he promises ample restitution. And the story of honesty and honour, of justice and charity, finishes with that declaration of grace, which is the key-note of the Gospel, from which a hundred sermons might be preached, springing like gracefully clustered palm leaves from one stem, "For the Son of man is come to seek and to save that which is lost."

We must prolong our walk. Jesus sleeps at the house of Zacchæus, and the next day goes towards Bethany. The road lies just under the shadow of the traditional mountain of temptation, whither the Lord was led up by the Spirit just after His baptism in Jordan. How sacred associations here accumulate. In some desert place, certainly within no great distance, He who destroyed the works of the devil, fought that exemplary and conclusive battle, which teaches us how we are to fight, how we are to ply the father of lies with the truths of God, how we are to turn his temptations inside out, and to detect their real form and colour beneath his false and deceitful shows, and which also gives us a

pledge of victory through Him that loved us. And connecting the mountain with the river, both in sight, we are reminded how immediately after the most glorious manifestations of our Holy Father's love, there may come the cruellest assaults from our inveterate foe.

As we creep up towards the rough mountain path, reaching an elevated crag, we turn round to look on the Jordan plain. There, in addition to what we have already indicated, may be seen the flowing waters of Elisha's clear fountain, winding among the groves, orchards, and brakes, the very fountain that Elisha healed. Then we enter within the ravine (now called Wady el Kelt), in our Lord's time, no doubt, well known as the rocky channel of the brook Cherith, the brook of which in the time of drought and famine Elijah drank, and amidst whose rude and barren fastnesses, "the ravens brought him bread and flesh in the morning, and bread and flesh in the evening." Toiling up and up a mountain pass, difficult to ride through, (and which we thought, as we were carried by our Arab horses, must have been hard and painful indeed, when "trodden by those blessed feet, which eighteen hundred years ago were nailed for our salvation to the accursed tree,") we come upon the famous road, if road it can be called, which every traveller speaks of, the road "down from Jerusalem to Jericho." Jericho and the Jordan plain are changed. Much of the glory is departed. But this mountain track could never have had any glory; for the wild stern gorges, and ascents, and upland rocky terraces, and plateaus, treeless, almost herbless, are terrible, without being sublime; and the hand of art could never have much improved so hopeless a region. It is a place for robbers, or for pilgrims. Sacred spots are sought out by the latter, and we met a poor Copt or two, in the savagest part, with a New Testament in his hand, professing great love for it, but selling to one of our party an ancient MS. in Coptic.

Not much less savage could it be, when our Lord, with his disciples, crossed it that memorable day, only it would be much less desolate then; because so many pilgrims were trooping along to the Passover festival. Just as we saw pilgrims in other parts going to keep Easter, men and women in multitudes, in full Eastern array, on horses, mules, and asses, hurrying, the morning after Palm Sunday, along the western part of this road down to Jericho and Jordan.

This road, with its terrors and difficulties, is sanctified to Christian travellers, by the parable of the Good Samaritan. The Lord has thus left the spell of His gracious teaching on it. He and his disciples, we are to remember, as we walk with them from Jericho to Bethany, toiled over no other path than that where He tells us, "a certain man fell among thieves, which stripped him of his raiment, and wounded him, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side.

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Christian Usefulness.

BY THE REV. JOHN KELLY.

THE essential idea of a Christian profession is that of Service for Christ. That service properly embraces the whole life. Whatever a man is, whatever his relations and employments may be, in them all he is required to act as Christ's servant, glorifying the Master. Besides, however, what relates to the believer in these respects, usefulness to others—the attempt to promote, as far as his power extends, their temporal and spiritual interests, constitutes a part of this service. The proof of this is abundant. The emblems descriptive of what Christians ought to be, as well as the practical exhortations of the New Testament supply it. To the former belong such passages as the following: "Ye are the salt of the earth;" "Ye are the light of the world." To the latter, such exhortations as these: "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith;" "Among whom shine ye as lights in the world, holding forth the word of life;" "Be ready always to give an answer to every man that asketh you, a reason of the hope that is in you with meekness and fear." These statements are decisive. When, then, we speak of Christian usefulness, we must be understood as referring to exertions for the good of our fellow men—not forgetting, indeed, that holy, consistent character is in itself an indispensable element of power over them, and one, in the absence of which, no direct effort to benefit others will be of much avail.

To the inquiry, how shall a Christian be most useful, only a general answer can be given. It is easy to say that he must unreservedly consecrate himself to God, but how little of specific direction does this convey! The precise form of this consecration depends on capacity, position, means, relation and other matters, which each one must largely ascertain for himself. What it may be perfectly competent for one man to do, it would be hazardous in another to attempt. Still it is something to inculcate the truth, that Christ demands service from all on whom he has bestowed mercy—that no one is to live for himself, and that each is bound to regard the talents and opportunities at his disposal, as entrusted to him, to be faithfully employed in doing good. Young Christians especially should be instructed on this point from the commencement of their profession, and prudently encouraged in their attempts to exert a religious influence upon others. Regard must be paid to their constitutional peculiarities and station in life. There are situations in which character, conscientious service, a meek and obliging disposition, are almost the only means of usefulness. The quiet discharge of the duties of one's position will prove a source of power. There are persons, again,

possessed of some measure of talent, and command of time, by whom more may be done ; yet even here discretion is needful. Efforts of this kind should never be made to an extent which threatens to impair the vigour of personal religion, or to wither the spirit in connection with which alone any service can be acceptable and successful. To have the heart right with God, spiritual principles and affections fresh and vigorous, and the divine life in a state of healthy growth, is a matter of prime importance, indispensable to give quality and effect to every duty. When the inner life is disregarded and declines, nothing can compensate for the injury which must ensue. Nor is the caution needless. Sad instances may be found of young persons prematurely hurried into some religious service to their own detriment. Their zeal has outstript their discretion. They have become so occupied with their outward work as to have no time for retirement. Bustle and activity have been substituted for spiritual life. A once hopeful commencement has, after a time, rapidly degenerated into lifeless formality, until at length the very forms of religion have been abandoned. The evil in such cases is in undertaking efforts for which they are not ripe, or prosecuting them in a way which has weakened and stifled the inward source from which all power for service must come. The weak must be instructed and strengthened before they can attain the condition which shall make it safe for them to attempt specific work of this kind. While, then, it is right that the young should be taught that they are to do something for Christ, and encouraged to enter on some walk of usefulness, it must be with the caution, that it must not overtask their inward strength. If they feel that their affections are getting chilled—that they are losing their interest in personal religion, they must regard it as a warning, either that they have begun prematurely, or are mismanaging their work—doing it in a way that is injuring themselves. They must pause and set themselves seriously to correct the evil. To proceed thoughtlessly in their present course is dangerous in a high degree. Even Christian work may prove a snare to a man whose heart is not established, just as it will be a source of improvement and enjoyment where the heart is thoroughly committed to God. There is danger in all things according as they are treated. If the habits of a former age tended to engender a sort of recluse and monkish piety, the busy and restless character of the present may ensnare many by leading them to be satisfied with a stirring activity in disregard of inward principle. Our first attention must be given to the culture of grace—the training of spiritual life—never, however, forgetting that that life must express itself in religious effort for others, as at once a necessary mode of its manifestation, and a means of invigorating it.

The methods of usefulness are varied. Some departments of Christ's service require combination. The object sought cannot otherwise be secured. The Sunday School, systematic efforts for the visitation of a

neighbourhood, and similar things are of this character. In such cases individuals acting in isolation can never accomplish what may be done by united action under definite arrangement. Union prevents a waste of energy, needless interference with each other's movements, and desultory and irregular efforts towards a common end. There are some persons too, for whom this is a necessity. They are only capable of working in combination with others. They have no confidence in themselves. They need direction. They are useless without the incentive which the presence and spirit of others supply. Acting with others they can do something to purpose, which they never would think of attempting, or if they did, would speedily abandon, if left to themselves. They may not be destitute of the desire to do good, but without guidance and support they get bewildered and discouraged. Happily there is abundant provision to meet such cases, to draw out every available talent and enlist it in the furtherance of some practical purpose. The chief thing to be guarded against is the tendency to fall into cold and lifeless routine, to be satisfied with disposing of the duty undertaken in any way that may save appearances. The very unreliableness of some on themselves—their diffidence—favours this tendency, which requires to be sedulously counteracted; once yielded to, there is an end of all hope of usefulness, since nothing is more certain than that a thing carelessly and irregularly done is almost as bad as not done at all.

Combination, however, although in many cases desirable, is not indispensable. It can never include everyone on whom rests the obligation to work for Christ. Some must act alone. Various causes render this necessary, such as subjection to the control of others—pressing claims which cannot be disregarded, and even personal predilections. These are those who can be most useful when left to choose their own path. The gospel concedes large liberty in this matter. It is not a system that restricts and imprisons individual aptitudes. Let a man be only faithful to the Master, and he is free to select his own course; as his talents and inclinations may direct him. There is room for every variety of effort. He that is seeking for opportunities of doing good will have little difficulty in finding them. The friendships of life will place facilities in his way. Some to whom he is closely related may need his help. His habits of familiarity with them expose them to his influence. They will be ready to listen to any loving attempt he may make to press the claims of religion upon them. They may even expect it, and with the profession he makes, should he avoid the subject, they may be surprised at his silence. His worldly calling may supply them. He is brought into contact with many careless and sinful persons in the usual business of life, to whom religion is an offence, and who may be sufficiently inclined to treat it with ridicule and scorn. A prudent Christian will never obtrude it pertinaciously on such persons; yet even they may secretly respect him if uniformly firm and

consistent. Watching for favourable occasions which are sure to arise—seasons of soft and winning speech—he may find them disposed to give heed to his affectionate interest in their welfare, and may be honoured when he least expects it, to direct their feet in the way of peace. The necessities of neighbourhood will furnish them. In the time of prosperity, when all is going well, his advances may be coldly received or rudely repelled ; but when distress comes and disease invades, the most indifferent will often be found more accessible. The ministrations of Christian charity, the look of sympathy, the tone of genuine kindness, the unasked but ready help, though it be only what poverty can render, may open a way to their heart and issue in gratifying results. He may gain them to Christ, and diffuse order and happiness in a home to which these blessings have hitherto been strangers. In these and other ways an earnest Christian may do good to an extent that he may never know, and certainly will never be able to calculate. Trials and difficulties must be anticipated ; with them the Christian must lay his account ; but the results will often abundantly compensate for them all. Responsibility is determined by the talents possessed, and the opportunities furnished for their exercise. The great thing is to make each Christian understand this truth, and act upon it. Occasionally there are found those who, by sheer force of character and well regulated zeal, have struck out a path of their own, in which they have been eminently successful. Such persons must be held in all honour.

There are few things more gratifying in the present day than the extent to which female agency has been employed in promoting the interests of religion. There is an order of ministrations for which such agency is alone competent, and within its own peculiar province—not by any means a limited one—there is no influence more genial and powerful. Many encouraging examples of this exist to stimulate the imitation of others. How many females of unquestionable piety are there, with sufficient time on their hands, who, were they disposed, might perform effective service for Christ. Selecting a few families in some poor and neglected neighbourhood as the objects of regular Christian ministrations, they might take a kind interest in their welfare—encourage the education of their children—aid them in the formation of habits of order and cleanliness, and in many other ways promote their good. In time they might be gladdened by witnessing results which would amply repay them for all their efforts. Even Christian women in very humble circumstances possess a latent power, which only needs to be developed and directed to prove a source of great blessing to multitudes. There are nameless offices of kindness, the importance of which it is not easy to estimate, which they alone are qualified to undertake. Did they only understand their talent and how to use it aright, who can question the great and valuable effects they would be likely to produce. The Apostles were not insensible

to the worth of female agency as a means of advancing the cause of Christ. To say nothing of the directions which Paul gives on this subject to Timothy, it is instructive to notice how frequent is the reference made to it in one chapter alone—the last of the Epistle to the Romans. Of Phebe he makes honourable mention, as a succourer of many and of himself also. To Priscilla with her husband, he acknowledges his obligations as having for his life laid down their own necks. Mary is not forgotten, who bestowed much labour on them. Tryphena and Tryphosa are not overlooked, who laboured in the Lord with Persis, who laboured much in the Lord. From such notices it seems plain that the female element in these early churches had no insignificant place amongst the sources of their influence and power.

This general employment of Christian agency, each doing his utmost for Christ in the position in which God has placed him, is the only means by which we can reasonably hope that society will ever be leavened with a right religious influence. To expect that so important a result will be attained by official ministrations exclusively is a fond dream. They have their place and value, but it is only as they excite and direct and are associated with the strenuous efforts of all that believe, that the intention of the Gospel will be realized, and through numerous conversions, social life Christianized as it ought to be.

The Trees of Palestine.

BY REV. J. S. BRIGHT.

IN the beginning of the Scriptures the “trees of life,” and “of knowledge of good and evil,” engage our attention as connected with the probation and fall of the “first Adam;” and at the close of the sacred volume the “tree of life” appears as an image of the abiding vigour, undecaying beauty, and abundant fruitfulness of that Gospel which has been set up and maintained by the “second Adam,” the “Lord from heaven.” Throughout the Bible, trees are, for the purposes of instruction, introduced in various connections; and are considered as the products of Almighty power, proofs of the Divine goodness, emblems of prosperity and beauty, illustrations of the growth of grace, and as supplying shelter to the patriarch, or a canopy of shade to the judge or heroine, in the early and unsettled periods of Hebrew national life.

When carefully observed, a tree appears to be one of the choicest works of God; whether we consider the spread and anchorage of its root, its graceful circular stem, its arrangement of branches, which are drawn out from the central column to expose as much of its growth as possible to the light, or its fair foliage, sweet bloom, and sometimes

pleasant fruit. It has been aptly remarked, that every tree is a colony of trees, all of which are clasped by the bark which holds them together, and conveys to them their nourishment.

Trees of all regions have their points of attraction ; but those of Palestine are identified with our most sacred emotions, and appear as if they belonged to the "garden of the Lord." They may be conveniently divided into the two well-marked classes of fruit and forest trees, upon each of which we offer a few remarks, derived chiefly from personal observation.

Among the fruit trees the palms of Palestine claim our special attention. They were formerly very numerous, but are now so few that "a child may write them," at least after we leave the southern districts of the country. The erect stem, which is rugged from the vestiges of decayed leaves, rises upwards until it spreads into a crown of glorious foliage, which it holds up to the sunlight, and thereby makes it so fit an emblem of victory. The use of the leaves for joyful and triumphal processions, reminds us of the outburst of gladness which welcomed our Lord when, just before His passion, He rode in lowly dignity into the city of Jerusalem.

The people took branches of palm trees and went forth to meet Him ; and, as if to show how transient was the gleam of popular favour which shone upon Him, Tintoretto has, in his picture of the crucifixion, introduced a faded palm branch at the foot of the cross. Around Jericho, once called "the City of Palm-trees," they formerly flourished in great abundance. Now one is scarcely to be seen where waving crowns of innumerable palms greeted the eye of Moses, as they stood in the foreground of his wonderful prospect from Pisgah. Many are to be found at Gaza, in the south, and along the shore of the Mediterranean. A few still linger in Jerusalem, not far from the site of the temple, and some still stand at Tiberias, which give an additional charm and impressiveness to the borders of the Lake of Galilee ; but the contrast between their numbers and prosperity in past ages, and their present scantiness, may not be unaptly represented by the courage and prowess of Deborah, when "she dwelt under the palm tree between Ramah and Beth-el, in Mount Ephraim, and the children of Israel came up to her for judgment" (Judges iv. 5), and that emblem of misery in which "Judæa Capta," as a forlorn woman under the palm tree, bows with the accumulated woes of defeat and slavery.

The vine is cultivated extensively in the neighbourhood of Hebron, where the vineyards are large and productive. In the spring the contorted, writhing, blackish vine-stocks, present a weird appearance, as if they were prophetic of future trouble to those who tarry long at the wine. The growth of this tree, in the Holy Land, is such as to surprise travellers, both by the size which it attains and the amount of

fruit which it produces. Schulz says that he supped under a vine near Acre, "the stem of which measured a foot and a half in diameter, its height was thirty feet, and that the whole plant, supported on trellis, extended fifty feet either way;" and in the vineyards of Hebron bunches are sometimes gathered, which recall and justify the description of that massive cluster which the two men carried on a staff, from the Eshcol to the camp of Israel. The inspired poet represents his nation as a vine transplanted from the soil of Egypt, describes its rapid growth, and then piteously bewails its ruin and desolation (Psalm lxxx); from which sad sight it is refreshing to turn away to the form and voice of One, who, as if He looked at the failure of the typical growth, said, "I am the true vine, and ye, my disciples, are the branches." The flexible boughs, the delicious foliage, and the pleasant fruit of this tree, cause it to be planted in the fore-courts of the cottages and homes of Palestine, and justifies that figure of domestic peace and joy which describes "every man sitting under his vine and under his fig tree."

In our moist climate and abundant pastures, we can scarcely understand the value of the olive, which is one of the choicest gifts of God to regions warmer than our own. It is a solemn-looking tree, as if conscious that its vocation was one of humble service and usefulness. Other trees have more pleasant contrasts of colour, and more beauty of form, blossom, and fruit; but the olive has a gnarled, strangely-twisted stem; greyish green, willowy leaves; small, white, inconspicuous flowers; and fruit, which consists of green, oily berries.

The fig tree grows plentifully everywhere, and adorns the country with its ample foliage, and repays the husbandman with delicious fruit. It sometimes attains so large a size, that Nathaniel might well use one as an oratory for meditation and prayer, and found, as we may find, if we have grace,

"A church in every tree that spreads
Its living roof above our heads."

Citrons and oranges grow luxuriantly at Jaffa, and their large juicy fruit regales the dwellers at Jerusalem. Quince orchards occur here and there, and show a profusion of delicate blushing blossom in the spring, as the forerunner of a crop of golden fruit at the time of ingathering. The almond, which is the emblem of haste (Jer. i. 11), announces by its leafless blossoms the near approach of spring and summer. The walnut is very common, and both by its foliage and fruit increases the enjoyment of the people.

The apricot trees are, to use Tristram's words, often laden and bent down under strings of golden fruit; and near Damascus the lanes are strewn with apricots. These are considered by him to be "the apples of gold in baskets of silver," to which Solomon compares "a word fitly

spoken" (Prov. xxv. 11), which suggests that as lovely fruit is best seen in a choice and graceful receptacle, so pleasant and comely is a wise word which suits and adorns the opportunity in which it is spoken.

Among fruit-bearing trees the pomegranate holds a very conspicuous place. It is glossy and myrtle-like in its leaves, fiery in its blossom, lovely in the shape of its fruit, and beautiful in the arrangement of its seeds, all of which are covered with a rich, ruby pulp. Saul, the first king of Israel, dwelt under a pomegranate in Migron (1 Sam. xiv. 2); and it may have been a sight of no ordinary interest to behold one of whom Samuel said, "there is none like him among all the people," the very flower of Israel's manhood, grouped with one of the fairest growths of the land. Whatever may be the symbolic meaning, the pomegranate was the only fruit which adorned the hem of the high priest's glorious robe, and it appears again in the capitals of the Temple columns.

Other trees which are more familiar need no particular description; but the mulberry, the sycamore, fig, carob or locust tree, pistachia, apple, pear, plum, jujube, and banana, with some others, complete the rich provision for man's comfort and delight.

Among the useful and ornamental trees of Palestine, the cedar seems to claim the first notice, whether we consider its beauty while standing, or its uses when felled; and yet it scarcely belonged to the ancient dominions of Israel, and the timber needed in the construction of the Jewish Temple was supplied by the generosity of Hiram, king of Tyre. The cedar is, however, as much identified with Hebrew poetry and prophecy, as its wood was wrought into the structure of the House of God. It is a large, spreading, majestic tree, which retains its horizontal masses of foliage amid summer heats and winter tempests, and when the Psalmist would represent flourishing piety, he points to it and saith, "The righteous shall grow like a cedar in Lebanon." The terebinth is a noble growth; a very memorable tree of this kind stood near Shechem, in which from ancient times there was some simple sanctuary or altar dedicated to the worship of Jehovah. Hither Abraham came and dwelt; here Jacob buried under it the strange gods and earrings which made his family like surrounding idolators; and here Joshua set up a stone as a witness of solemn covenant between God and his people to the future generations of Israel. The oaks sometimes reach a size which makes our monarchs of the forest look humble and dwarfish. Tristram remarks that at Libbeya he "saw a holm-oak which measured thirty-seven feet round at the narrowest part of its stem, its branches were in perfect symmetry, and formed a dome without flaw or break, covering a circumference of ninety-one yards; and that Abraham's oak at Hebron, and the Panshanger oaks in England, were shabby in comparison." The cypress lifts its solemn, graceful form, like the sentinel of the grave, and stands frequently in cemeteries; the Aleppo pine, the dull gnarled

acacias, with umbrella-like flattened tops, the oriental plane, with its wide-spread branches and rugged bark, diversify and enrich the landscape.

If we descend to growths of lowlier form, we shall find the comely arbutus, gum-cistus, sweet bay, wild olive, tamarisk, willow, oleander, and many others, which aid to clothe and adorn the soil of the Holy Land.

From the fruit and forest trees we may pass on to note a few of those places where their presence awakens special interest from sacred associations, or where their abundance and beauty make a lasting impression upon the traveller.

The Mount of Olives is covered with the trees from which it derives its name. There are few, however, which can lay claim to an extreme old age. They preserve to the present day some real resemblance to the condition of the mount, when amid those solemn gloomy forms, He bowed in prayer, tears, and unutterable sorrow, and received with filial love, the bitter brimming cup from His heavenly Father's hand. On these slopes the hawthorn blossoms in rich profusion in the month of April, and by its fragrance often brings tender wafts of memory to the English traveller, as he thinks of those he has left at home, and whom he hopes to greet again. The spacious courts of the Mosque of Omar, the site of the ancient Temple of Solomon, contain many cypress and other trees; for it is an Eastern custom to plant the courts of mosques and temples, as may be seen in the precincts of the Cathedrals of Cordova and Seville, where the traces of Moorish life still survive. It is impossible to see these without remembering the words of the Psalmist, "Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: He is my rock, and there is no unrighteousness in Him" (Psa. xcii. 13—15).

Shechem was approached amid the glory of sunset, and from Jacob's Well, "which is there," the valley runs westward, and displays its unrivalled fertility. Seen from the slopes of Gerizim the city seems to repose in a bower of beauty and abundance. Tabor is clothed with Valonia oak. At Banias (the ancient Cæsarea Philippi), where one of the sources of the Jordan rushes into the light of day, all the trees of the wood and garden flourish with surprising luxuriance; while beyond it, a little way on the road to Damascus, the Liquidambar enlivens the way by its profusion of delicate flowers, which closely resemble orange blossom in whiteness and odour. At Damascus all other sylvan beauty seems eclipsed, and from a celebrated saint's tomb, which overlooks the city, the scene is one of indelible impressiveness. It is one vast expanse of life and beauty; and the renowned city, with its minarets, mosques, palaces, and bazaars, is girdled by the loveliest growths which a genial sky, a rich soil, and abundant streams of water, can produce.

This brief outline suggests that it is right and just to feel admiration of, and gratitude to, Him, who not only gives us food in a few simple forms, but has provided for our enjoyment in the gift of fruits as varied in lovely shape as they are in pleasant flavour. He has given to us the bloomy clusters of the vine, the purple fig, the pleasant pomegranate, the luscious orange and citron, the golden apricot, the useful olive, and many more "richly to enjoy." Nor is this all. He has gratified our sight, and met our love of variety and beauty in the diversified forms of the trees of the wood; among which we have the spreading oak, the towering poplar, the shapely cypress, the lofty palm, the solemn fir tree, and the majestic cedar. These, and many more, adorn the valleys, and crown the hills and terraces of Palestine.

"From Thee is all that *cheers* the life of man."

While the Divine Creator has done so much for this good land, it is sad to behold the immense advantages of sun, early and latter rain, copious dews, and fertile soil, neutralized considerably by the misgovernment of man. The Turkish rule seems occasionally to act as if it would show how much it could baffle the purposes of the Divine goodness. It discourages planting, and, therefore, young olive trees are very rare, because a tax of several piastres annually is required, from the year in which every tree is planted, even when, as in the case of the olive, it is forty years before it arrives at perfection. This system, with the occasional incursions of the Arabs, discourages labour and checks improvement. It is still "a good land," and the old cavils against its fertility, which unbelievers delighted to indulge in, are hushed by the spread of better information, and by juster views of the causes of its present condition. What its future state may be it is not for us to imagine; but we may hope and pray that it may be inhabited by a Christian population, who shall realize the ancient promise, "that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt," (Amos ix. 13); and they "shall seek the Lord their God and David their king; and shall fear the Lord and His goodness in the latter days," (Hos. iii. 5.)

Two well-known Books.

THE "Eirenicon" and the "Ecce Homo" are exceedingly unlike each other. Yet, as many, no doubt, with ourselves, have been reading them together—for they are among the most remarkable of the day—and as there are points of relation between them, though mainly in the way of contrast, we have ventured to bracket the two together. We only notice them, without intending to write a review of either—at least, for the present. As to the "Eirenicon," it forms, in connection with other litera-

ture of the same kind, the subject of an admirable and discriminating article in the last number of the *British Quarterly*, to which we refer our readers. As to the "Ecce Homo,"—we wait for another volume, in which the able author is to expose his theological views. The volume now before us presents scarcely sufficient data to enable us to judge what are his opinions on certain important theological questions. The contrast between the two books, as to authorship—the one written by a veteran polemic of world-wide fame, the other by some "great unknown"—is almost paralleled by the difference between them as to their character and spirit. The first is dogmatic to the last degree, and proceeds upon the principle of church authority—the church of the first four or five centuries, being regarded as the standard of Christian faith and practice; the second is rationalistic, and while proceeding on the ground of the credibility of the New Testament, makes its last appeal to the reason of mankind as regards the purpose and meaning of Christianity. The first of the two works is ritualistic and sacramental, attaching great importance to the organization of the church, and the mode of worship, and the administration of rites and ceremonies, as channels of grace; the second is pervaded by a speculative vein of thought, and presents Christianity to us mainly as a religion of morality and devotion. The books may be regarded as representing the two forms of thought which divide between them the portion of Christendom remaining, when we have marked off the division commonly styled Evangelical. We use the term conventionally, without intending to deny that much of the Gospel of Christ, and of its gracious vital power may be found in men whose theological opinions do not coincide with those of the old-fashioned Evangelical school. But, certainly, the theologies of the two books before us run on lines along which we do not travel. Distinguishing between men and systems, and looking at the distinctive aspects of the latter—not at what they embrace in common with our own—we must continue to protest, with charity and candour, but with firmness and decision, as this periodical has ever done, against ritualism on the one hand, and rationalism on the other. We are quite sure that the theology fairly and logically deducible from the Sacred Scriptures lies between. To us it is sad, even pitiable, to see a mind such as could write the "Eirenicon," so learned, so subtle, so devout, taking such *materialistic* views of the Gospel. Yes, with all the zeal which he and his friends manifest against rationalism, they are really most *materialistic* in their teaching; for what other word so fitly describes the ceremonialism, sacramentarianism, priestism, and churchism, to which they are so fondly wedded? And also we are deeply pained in reading such a book as "Ecce Homo," so beautifully illustrative of Christ's human life, His moral excellence, His perfect character, to find some of the most precious doctrines of the Gospel, such as the atonement, and salvation by grace through faith, ignored, or hinted at in terms which breed suspicion. We repeat that the next volume ought to be waited for before a critic decidedly pronounces on some of the theological aspects of the first; but certainly there are parts, to say the least, which create much concern. Yet both these works have a bright side. The "Eirenicon" proceeds from a desire for Christian union, which, however mistaken in its forms and application, is good in itself—is worthy of honour and imitation, and ought

to be cherished by all the disciples of Christ. Who that loves and does homage to Him, but must sympathise in His great prayer, His unparalleled intercession, in which union finds such a prominent place? We deprecate all attempts at organic union with either the Romish or the Greek church, but the union of all true Christians of every church one with another in love, sympathy, and friendly intercourse, is one of the objects most dear to our heart. And the "Ecce Homo," looking on its bright side, brings out, in very striking ways, the exceeding beauty of the character of Jesus, and the wonderful excellence of His moral teaching—subjects of the greatest interest to all devout minds, and associating themselves most harmoniously and most intimately with those views of His nature, person, and work, which evangelical theology so fully unfolds. Nor can the Protestant fail, in reading the "Eirenicon," to find in that book safeguards against Romanism. Whatever the tendency of the tone and spirit of the book—and we are not blind to it—Dr. Pusey presents an exposure of Mariolatry, the most complete we ever met with. His large acquaintance with the literature of the Romish church enables him to lay open the blasphemy, we can use no milder term, involved in the homage done to the Virgin. The Roman church, through the Pope, has made the doctrine of the Immaculate Conception its own; and for all the impious associations with it, that church is justly responsible, so long as it refrains from protesting against them. The intolerance of Rome is also brought out distinctly by Dr. Pusey. For ourselves, we must say our Protestantism has been much helped by the perusal of this work. So, also, we can gather arguments for the divinity of our blessed Lord from passages in the "Ecce Homo." Whatever the writer's opinions may be—and we would hope they will not be found heterodox as to our Master's person—the way in which the reserved rights of the Divine Being, under the Mosaic dispensation, *i.e.*, the calling of the Church, the legislation of the Church, and the government of the Church, are represented in the volume as belonging to Jesus Christ, suggests to our mind most powerful and conclusive proofs in support of the true and proper Divinity of the Great Teacher and perfect Example.

We can well remember the excitement produced by the publication of No. 90 in the Tracts for the Times. Polemical violence was then at its greatest height. Yet now Dr. Pusey's book, though it vindicates No. 90, and repeats the construction then put upon the Articles—a construction, to our mind, utterly unfair and Jesuitical—on that side awakens but little antagonism. For good or for evil, one point comes out, namely, that the Thirty-nine Articles, so long the boasted palladium of the Church of England, are found to be perfectly useless for the preservation of orthodoxy. Whatever end they answer, they do not answer that.

Some parts of Dr. Pusey's book are singularly perverse. How he talks of the Church of England as the salvation of the sects! Can anything be more one-eyed, while he himself, together with a large multitude of his brethren, have striven in vain to stem the tide of rationalism—infidelity, as he regards it—in that very church? That the sects in England should owe what is good, what is orthodox, what is living, what is conservative to a church which is helplessly mourning over the defection of its sons by

thousands from the faith of their fathers, is one of the most extraordinary positions a man can maintain. In point of fact, the beneficial influence is chiefly the other way. What does the history of religion for the last hundred years and more in England teach, but that the sects outside have been the inspirers and promoters of the life within? Methodism, though it has diminished the Established Church, has, in the long run, done much towards improving what remains of that church, and the same may be said of other and older branches of Nonconformity.

While opinions of these different descriptions are so ably supported, what is the Evangelical section of the Church of England doing? What book has it produced of late, or will it produce, equal in learning, ability, and temper to these two? The Evangelical party in the Church of England, we lament to say, has not of late years proved itself fitted for the exigencies of the times. A noble opportunity has been presented, which, with sufficient power, erudition, and industry, it might have met. It is not found equal to the occasion. Obviously a door is opened for Nonconformist learning, intellect and zeal, to do something of the greatest value in this generation. Our system at present, however, is unfriendly to the accomplishment of the task. The demands for preaching and public work of all kinds on pastors most qualified for this special kind of service prevent them from giving the time needful for such studies as would fit them to take their place beside the great churchmen of the day. Can nothing be done to promote an object so worthy of attention? Will Nonconformists continue to think only of raising up and supporting popular preachers, without providing another class, competent to meet their enemies in the gate?

Whitsunday and other Holidays.

BY THE REV. CHARLES WILLIAMS.

A ROMISH festival, called *Hoke-day*, and dependent as to its time on Easter, was annually celebrated in England. *Hoke-tide* included both Monday and Tuesday. On the former, the men "hocked" the women, and on the latter, the women "hocked" the men. On both days, the men and women alternately, with great merriment, intercepted the public roads with ropes, and pulled passengers to them, from whom they exacted money to be spent, professedly for the use of the Church in Romish times; but actually, as usual in such circumstances, on their own gratification.

A similar practice may still be observed in Lancashire, Cheshire, Staffordshire, and Warwickshire, and perhaps in other counties. On Easter Monday the men "lift" or "heave" the women, and on Easter Tuesday the women "lift" the men. Two lusty men or women, joining their hands across each other's wrists, make the person to be heaved sit down on their arms, to be lifted up aloft two or three times, and then after to be carried several yards along a street. A grave clergyman, having an hour or two to stay in an inn, on Easter Tuesday, in a town of Lancashire, was astonished by three or four lusty women rushing into his room, and saying they had come to "lift him." "Lift *me!*" he exclaimed, somewhat

bewildered. "What *can* you mean? Is there any such custom here?" "Yes, to be sure," was the reply; "why, don't you know all us women was lifted yesterday, and us lifts the men to-day in turn? And in course its our rights and duties to lift 'em." An escape was, however, effected from the process that excited no little dread, by the payment of half-a-crown.

The fifth Sunday after Easter is called "Rogation Sunday," and the five following days form with it *Rogation Week*; the name being derived from the Latin *rogare*, to supplicate, to beseech.

On the Monday there was a festival called the Bezant, in the town of Shaftesbury, of such antiquity that no authentic record of its origin exists. Latterly, however, it greatly degenerated, and in the year 1830, it consequently ceased altogether.

Monday, Tuesday, and Wednesday, were called the *Gange Days*. For their origin we must go very far back. Among the ancient Romans there was an annual festival called *Terminalia*, in honour of the god Terminus, whose temple was on the Tarpeian Rock. He was represented with a human head, but without feet or arms, to intimate that wherever he was he never moved. Numa first introduced his worship; and as he, Terminus, was supposed to preside over boundaries, it was usual on the arrival of his day, for peasants to assemble near the principal landmarks which separated their fields, and after they had covered them with garlands and flowers, to make libations to the god of milk and wine, to sacrifice a lamb or a young pig, and to sprinkle the boundaries with its blood.

In the *Terminalia*, then, we find the origin of the ancient custom of perambulating the boundaries of the parishes during the Gange days of Rogation Week; the name being derived from the Saxon word *gangen*, to go.

These parochial perambulations were long conducted in England with great ceremony. The lord of the manor, with a large banner, priests in surplices and with crosses, and other persons with hand-bells, banners, and staves, followed by most of the parishioners, walked in procession round the parish, stopping at crosses, forming crosses on the ground, and "saying or singing," it was said, "*gospels to the corn*."

The Rogation days were appointed *fasts*, but Grindall tells of those who directed the processions, "allowing drinkings and good cheer." Various bequests may be traced for supplying such refreshments. Thus, in the parish of Edgcott, Buckinghamshire, about an acre was called, "Gang Monday Land," which was let at £3 a year, and left to the parish officers to provide cakes and beer for those who took part in the annual perambulations of the parish.

A recent writer describes one of these perambulations in his earlier days. "The vicar of the parish was there, so were the substantial men, and a goodly number of juveniles too; but the admonitions, the psalms, and the sentences"—prescribed by Queen Elizabeth—"were certainly not. It was a merry two days' ramble through all sorts of odd places. At one time we entered a house by the door, and left it by a window on the opposite side; at another, men threw off their clothes to cross a canal at a certain point; then we climbed high walls, dived through the thickest part of a wood, and left everywhere in our track the conspicuous capitals, R. P. Buns and beer

were served out to those who were lucky enough, or strong enough, to get them. And at one spot a large flat stone was pointed out, which had a hole in the middle; and the oracles of the day assured us that the parson used to have his head thrust through that hole, with his heels uppermost, for refusing to bury a corpse found there."*

It happened to the present writer, some years ago, daily to occupy a room which looked out on a court which stands at the back of about the middle of Paternoster Row, and lies between it and St. Paul's Churchyard. He well remembers his musings being suddenly disturbed one morning by some strange sounds, for which he could not account. Throwing open the window he saw beneath a beadle in full-blown pomp, heading the boys of one of the charity schools, each being provided with a long green switch, with which they struck the walls as they walked round the court, and showing by their faces, as well as by their chatter, that they thought they were having a day of capital fun. There was, however, far more merriment on another occasion. As the churchwardens, parish officers, and a concourse of the mobility were "beating the bounds," as it is called, of the aristocratical parish of St. George's, Hanover Square, they came to a part of the street where the coach of a nobleman was standing, just across the boundary line. The owner had left his carriage empty, to make a call at the opposite house. The principal churchwarden, himself a nobleman, desired the coachman to move out of their way, but the sturdy reply was, "I won't! *my lord* told me to wait *here*, and *here* I'll wait, till his lordship tells me to move." Such an answer was, of course, repugnant alike to the noble and the parochial officer; so he instantly opened the carriage door, coolly entered it, passed out through the opposite door, and was followed, not only by his brethren in office, but by the whole mob procession, some scavengers and sweeps bringing up the rear in the highest glee.

Whit Sunday is a festival of the Church of England, avowedly commemorative of the descent of the Holy Spirit on the Apostles, when there was granted to them the gift of tongues. It occurred on the Jewish feast of Pentecost. It is remarkable that it had no name peculiar to the early languages of Western Europe. In all these its only name, like the German *Pfingst*, is merely derived from the Greek word, with the exception of our English Whit Sunday, which appears to be of comparatively modern origin, and is said to be derived from some characteristic of the Romish ceremonial on this day. In mediæval Western Europe, Pentecost was a period of extraordinary festivity, as is evident from the ancient romances, which describe the principal festivals of the kings and great chieftains of that time.

It is painful to state, that in Spain there were so-called "representations" of the gift of the Holy Ghost, in wafers or cakes, preceded by water, oak-leaves, or burning torches, being thrown down from the roofs of churches, while small birds, with cakes tied to their legs, and doves or pigeons were let loose. Sometimes a bird formed of wood was suspended, and tame white pigeons were tied with strings. Other "representations," no less profane and degrading, are traceable also in other circumstances.

More shocking still, were the mystery or miracle plays, the first of which,

* "The Book of Days."

"*On the passion of Our Lord*," is said to have been written by Gregory, of Nazianzen, and a German nun of the name of Roswitha, who lived in the tenth century, and wrote six Latin dramas on the stories of saints and martyrs. These plays became more common about the eleventh or twelfth century, when the monks were generally not only the authors but the actors.

The first trace of such "representations" in this country is described by Matthew Paris, who wrote about 1240, and relates that Geoffrey, a learned Norman, master of the school of the abbey of Dunstable, composed the play of St. Catharine, which was acted by the scholars, and he borrowed capes from the sacristan of the neighbouring Abbey of St. Albans, to dress his characters. Fitzstephen, writing a little later, says that "London, for its theatrical exhibitions, has religious plays, either the representations of miracles, wrought by holy confessors, or the sufferings of martyrs." For their performance in Chester, on the Monday, Tuesday, and Wednesday, of Whitsun Week, 1327, extraordinary preparations were made.

Twenty-four large scaffolds, or stages, were erected, consisting of two tiers, and fixed on four wheels. In the lower tier the actors dressed, and in the upper one, which was open on all sides, the representations took place. The plays performed were written by a monk of Chester Abbey, Randall Higgenet. They consisted of twenty-four parts or pageants, each being taken by one of the guilds of the city. The *Tanners* began with "The Fall of Lucifer;" the *Drapers* took "The Creation;" the *Water-Carriers* of the Dee acted "The Flood," and so on; nine being performed on Monday, nine more on Tuesday, and the remaining seven on Wednesday. Each play was gone through in every principal street. And, dreadful to tell, Pope Clement granted to each person attending them *a thousand days' pardon*, and to these *forty days* were added by the Bishop of Chester.

A very popular part was that of Noah's wife, who preferred staying with her gossips to entering the ark; she had to be dragged into it by her son Shem, when she gave her husband a box on the ear. In the play of the "Shepherds of Bethlehem," three of them met and conversed about their flocks, and then proposed that each should bring out the food he had with him, that a pic-nic might be made of the whole. A wrestling-match followed. There was then an appearance of angels, when the shepherds, it was said, proceeded to Bethlehem with their gifts. Among these were "a spoune," a pair of ould "hose," a "fayre bottill," "a pipe to make the woode ringe," and "a nuthooke to pull down aples, peares, and plumes, that ould Joseph nede not hurte his thombes."

In Cornwall they had similar interludes in the language of the people from Scripture history. They were sometimes performed in the open fields, at the bottom of earthen amphitheatres, the people standing around on the inclined plane. In the Bodleian Library, at Oxford, two manuscripts are still extant, containing the Cornish plays of "The Deluge," "The Passion," and "The Resurrection."

Strutt relates that when mysteries were the only plays, the stage consisted of three platforms, one above another. On the uppermost sat God the Father, surrounded by his angels; on the second appeared the glorified saints; on the last and lowest, men who had not yet passed from this life. On one side of the lowest platform was the resemblance of a dark pitchy

cavern, from whence issued the appearance of fire and flames; while occasionally hideous yellings and cries were heard, and devils came forth amidst the plaudits of the gaping crowd!

The hand very reluctantly traces these shocking details, which truth requires to be recalled; and which become, if possible, still more dreadful when it is remembered that what were at first called "holy days," soon became holidays, and that Whitsuntide was especially a season, like Christmas and Easter, of rude sports and boundless dissipation.

The old English morris-dance, so great a favourite in this country in the sixteenth century, was derived through Spain, so abject in superstition from the Moors, and its name was taken from *Morisco*, the one given to that people. Allusions to it are very numerous in writings of the Shakesperian age. The earliest references to it were found by Mr. Lysons in the *churchwarden's* and chamberlains' books at Kingston-on-Thames, ranging through the last two years of Henry VII., and the greater part of that of Henry VIII. The two principal characters in the dance were Robin Hood and Maid Marian, very gaily attired. They were attended by a *frere*, a friar, a minstrel, a performer on the pipe and tabor, and a "dysard," or fool. The churchwarden's accounts of St. Mary's, Reading, for 1557, have an "Item, pay'd to the mynstrils and the hobby-horse uppon May-day, 3s." Payments to the morris-dancers are again recorded on the Sunday after May-day, and at Whitsuntide.

On the first May-day after the restoration of Charles II. a may-pole was set up in the Strand, and the crown and the cane, with the king's arms richly gilded, were placed on its head. And then, amidst the beating of drums and the sounding of trumpets, and the acclamations of the people, "ringing throughout all the Strand," it is said, "there came a Morice Dance, finely deckt with purple scarfs, in their half-shirts, with a tabor and pipe, the ancient musick, and danced round about the may-pole, and after that danced the rounds of their liberty." The evils associated with may-poles are abundantly evident in the history of our fathers.

Shakespeare speaks of "*holy ales*," referring especially to the ales of Whitsuntide. They were so called from the churchwardens buying and laying in from presents also a large quantity of malt, which they brewed into beer, and sold out in the church, or at other convenient places. "In every parish," says Aubrey, "was a church-house, to which belonged spits, crocks, and other utensils for dressing provisions. There the housekeepers met. The young people were there too, and had dancing, bowling, shooting at butts, &c., the ancients sitting gravely by and looking on." A tree was erected by the church door, where a banner was placed, and maidens stood gathering contributions, under the notion that "all festivities should be *rendered innocent* by alms." An arbour, called Robin Hood's Bower, was also put up in the churchyard. A Whitsun ale is described as consisting of a lord and lady of the ale, a steward, a sword-bearer, a purse-bearer, a mace-bearer, or page, a fool, a pipe and tabor-man, with a company of young men and women, who danced in a barn. Excess led, as usual, to foolish and dangerous sports. In some places, for instance, men and boys even, on the day before Whitsuntide, after drinking freely, rolled themselves in the mud of the streets.

But here we pause. We have said enough, and perhaps not too much, considering the wide-spread ignorance that prevails as to such customs, for our present purpose. Christianity, like Judaism, is founded on fact. It stands forth, therefore, in its simple grandeur and in its heavenly origin, amidst the unnumbered myths and other imaginations of men. If, indeed, these facts of Scripture, as some assert, are *not* established, there is nothing remaining in the history of mankind which can possibly be believed.

Among Scripture facts none can surpass in interest and importance the Incarnation of the Son of God, the Resurrection of Christ, and the Outpouring of the Holy Ghost on the day of Pentecost. These are to supply unceasing, yet varying themes to the Christian minister for his pulpit discourses; and for the private and devout meditations of the highest as well as the humblest of his flock. Not less essential than food to the body, are they as the pabulum of all spiritual life.

Too true is it, however, that men calling themselves Christians have utterly corrupted the pure gold of the Gospel, whose very basis is fact, and even substituted for it the vilest dross. They took, as we have seen, the ignorance and superstitions of pagans, and established the festivals of Christmas, Easter, and Whitsuntide. Even in our authorized version of Scripture we are told of "Easter,"* when the word in the original is "the Passover." With the grandest facts of Christianity there have been therefore associated, even in our own country, for ages, puerile frivolities, the rudest sports, lawless dissipation, and the most revolting profanity. These have been brought, unhappily, into the fullest prominence, while truth, enlightening, sanctifying, and saving, has been cast into the shade.

King Ahaz, we are told, saw an altar at Damascus, and sent to Urijah, the priest, the fashion of it, that he might make one like it, and use it instead of the altar of Jehovah.† Thus, says Matthew Henry, when commenting on the fact, this "pagan altar first jostled with, and then jostled out, God's own institution." So Romanism always acts, setting aside the revelation of the Supreme by the traditions of men. The outward regard paid to its festivals, and its gross profanation of the Lord's-day, are equally notorious. Many a man goes to church on Christmas morning, Good Friday, or Easter-day who is rarely found there on others; and many a woman visits it on Ash Wednesday, and "takes the sacrament" soon after, as an atonement for her annual round of frivolities; in other words, for a life of sin. The present writer never witnessed the revels of Greenwich Fair at Easter and Whitsuntide—put down only within the last few years—but he has beheld, with sorrow of heart, these holidays in rural districts, and it was only during the last year that in one of our large midland towns he was indescribably shocked at these times by the shameless depravity of women as well as men, and by that of mere boys and girls no less than by that of hoary-headed transgressors. Multitudes of them, indeed, will never see maturity; even in the days of youth their bodies will be carried to the grave, and their spirits stand before the judgment-seat!

The object of this and two preceding papers will be answered if they serve to awaken their readers to a due consideration of the character and tendencies of the ritualism, for the prevalence of which so many are

* Acts xii. 4.

† 2 Kings, xvi.

increasingly zealous. Only let their end be attained, and Britain—Britain, which owes all its true prosperity to Christianity, is once more PAGAN; for Romanism, crowned in all its pomp, decked with fairest flowers, perfumed with the purest frankincense, and accompanied by entrancing music, is nothing more. Even the converted natives of the island of Tahiti came to this conclusion. The movements of the emissaries of Rome, who landed there many years ago, naturally excited their curiosity. They looked out for something sustaining the pretensions that were so pompously advanced; but no sooner did they see what Popery was, than they ran to the missionaries, exclaiming, “These men are not Christians, and were we to do what they require we should soon go back to the barbarous superstitions from which we have been rescued by the Gospel.”

It devolves, then, on ministers of Christ to tell their flocks, teachers their children, and fathers and mothers their offspring, that it was of PAGANS the Apostle Paul spake when he said, “Ye were without Christ, aliens from the commonwealth of Israel, strangers to the covenants of promise, having no hope, and without God in the world.” Yea, more, it was of the spirit that elevates human judgment and aims to depress Divine authority; the spirit that may sometimes be detected in the guise of Protestantism; the spirit that appears gathering fresh strength in ritualism, but culminates in Popery, that inspired men of old foretold the doom. “I saw,” says the beloved disciple, exhibiting Antichrist in one most terrific symbol, “a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth. And I saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have mounted into heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double to her double, according to her works: in the cup which she hath filled fill to her double.”*

Character: How it is Formed, and what it is Worth.

It is related of a certain Colonel Chartres, a man somewhat notorious in his day, that reflecting on his profligate life, and the evil character it had procured him, he said to a nobleman of his acquaintance, “If such a thing as a good name could be purchased, I would give £10,000 for one.” It is added that the nobleman replied, “It would certainly be the worst money you ever laid out in your life.” “Why so?” asked the colonel. “Because,” was the reply, “you would forfeit it again in less than a week.”

Most likely this “man about town” had no idea at all that his estimate

* Rev., chaps. xvii. xviii.

of the value of a good name had been formed and expressed thousands of years before, and put on record in God's own book. Yet there it is: "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

"A good name" is not the greatest thing to be desired. Of far more value than the most spotless reputation are the testimony of a good conscience and the favour of God. Still though not the greatest thing, an unblemished character is of priceless worth, always assuming that the character so possessed is deserved. A good name to which nothing corresponds is a sham and a lie, the whited outside of a sepulchre which is full of rottenness within. The man who endeavours to get for himself a good character, whilst his heart is full of evil, is one of those very hypocrites against whom our Lord hurled his most tremendous threatenings, and whom every good man should abhor.

It is not, let it be observed, a *great* name which is to be sought—a name which is in everybody's mouth—a name for wealth, for talent, for power, for genius, for varied accomplishments—but "a *good* name;" and to have that name given not by the ignorant and unthinking, but by Christians and good men.

What then is the character which, let us say a young man starting life should resolve to win?

Suppose the question were put to a thoughtful and earnest Christian father, What would you like your son to be? we can readily conceive that, after a little reflection, he would reply in some such fashion as this: "I should like him to be intelligent,—not superficial, or pretentious, or eager to display his knowledge, but really intelligent, knowing all that is necessary for his work, and as much more as possible. I should like him to be so truthful that no one would ever think either of doubting his word or of asking him to perpetrate either a spoken or an acted lie; so conscientiously diligent that his master would be sure that his work would be done just as well when his eye was withdrawn as when he was looking on; so steady that no one would ever think of looking for him in haunts of dissipation and profligacy; so kind that everybody might depend upon him for both gentle words and friendly deeds; so decided that nothing should move him from a right purpose; and so actively benevolent that he would be ready to engage, with his whole heart, in every good work. And I should like to be assured of him that all these excellencies were cultivated, not just to please me or anybody else, not because he believed that they would conduce to his success in life, but because the fear of God was established in his heart, and because God's Spirit had renewed him through the belief of the truth."

Such are some of the most prominent features of the character which every man should endeavour to win.

The formation of our character is mainly in our own hands. It is a great thing to say, but it is true, that morally we may become very much what we resolve to be. No doubt there is a great difference in men's constitutional tendencies, and those tendencies are always the basis of character. One man is naturally impulsive, another naturally deliberate. The finely-constituted organization of one predisposes him to be sensitive

and irritable, whilst the more robust frame of another predisposes him to be calm and self-possessed. Let it be admitted, too, that circumstances which men cannot control have much to do with the formation of their characters. Still admitting all that, we repeat that the work of self-formation is mainly in a man's own hands. On the basis of whatever a man may be constitutionally, there may, by God's help, be reared a superstructure of solid excellence; and as to circumstances, those which a man cannot control, are, commonly speaking, nothing compared with those which he chooses or makes for himself.

Companionships have much to do with the formation of character. We catch the tones of voice, the expressions, the gestures of those with whom we mingle, and very often their modes of thought, and their moral habits as well. Sad to say, we are far more prone to imitate what is bad than what is good. Many a poor broken-hearted father and mother, as they have wept over their ruined son, have exclaimed, "Ah, he was all that was kind and promising till he met with those evil companions; but from that time all went wrong." The more attractive a bad man is, the more dangerous; for his wit and the charm of his manners only serve to cast a more delusive glitter on the ways that lead down to death. Besides, a man is always judged by the company he keeps. If a youth would win for himself "a good name," let him, for one thing, seek the society of those who, though they may be still imperfect, are striving to be and to do what God approves, making the declaration of David his own, "I am a companion of all them that fear thee, and of them that keep thy precepts."

Character is formed by books. We sometimes hear it said in commendation of a young man, "He is a great reader." Yes, but what does he read? Are those books which he devours so eagerly sensation novels, or good, substantial works, full of solid information and of right sentiments? We by no means prohibit all fiction, but we cannot condemn too strongly much of the trash which daily issues from the press; and we add, that if a man would build up for himself a strong and useful character, he must read very sparingly fiction of any kind. It is a mental stimulant; and the proportion of stimulant to that of nutritious food, should, in all cases, be exceedingly small. Let there be chosen, rather, books which will instruct, books which will fill the mind with great and noble thoughts, the records of history, the wonders of science, the biographies of the holy, the counsels of the wise; and whatever books are read or neglected, let there be daily studied that one Book which speaks to us the thoughts of God. Such books, but pre-eminently the Book of God, will help to form a character on which angels will smile, and which the Lord of angels himself will commend.

Character is formed by self-discipline. "Keep thy heart," says the wise man, "with all diligence, for out of it are the issues of life." The natural bent of our souls is to what is evil, and every man has his own specially besetting sins. We must try then to become acquainted with ourselves; to mark wherein we have failed, and to struggle, not only against the actual commission of evil, but against the very thoughts which lead to it; and this is a battle which needs all our watchfulness and the concentration of all our powers. More than that, there is to be the vigorous pursuit of all excellence. We are to "think on whatsoever things are true, and honest, and

lovely, and of good report," and to embody them in our lives. By various athletic exercises, prosecuted with the most enduring patience, and with all the ardour of a strong passion, the ancient Greek sought the development of physical strength and beauty. With how much greater ardour should we seek the development of that spiritual strength and beauty on which God himself will look down with approval and love.

Character is formed by the grace of God. It is our own work; but pre-eminently and efficiently it is God's. There must, first of all, be the renewal of the heart by the Holy Spirit, and then there must be sought, day by day, the gifts of His love. No doubt characters have been formed in which there was much that was very lovely, without the grace of Christ; but the highest excellencies, the only excellence which God will acknowledge and commend, is never attained without it. The faith of Abraham, the steadfast purity of Joseph, the decision of Daniel, the love of John, the zeal of Peter, the completeness of Paul—everything, in short, that we admire in any of those great and good men, whose examples are held up for our imitation in the Bible, was the work of God's own Spirit; and if we would emulate their worth, whatever else we do, our prayer must daily ascend, that He would form in us whatever is lovely and divine.

Such a character as we have described is to be desired, because it is our duty to exemplify it. It is the will of God that we should depart from all evil, and that we should endeavour to be and to do all that is right. But, besides, it is of substantial value to its possessor. It is "better than precious ointment:" it is "rather to be chosen than silver and gold."

It conduces to success in life. We do not say that bad men never succeed, for they do; but, commonly speaking, a man's chances of advancement are sadly maimed if his character be damaged. For a young man entering on life, a good character is of incalculable value. It opens for him avenues to prosperity which would otherwise have been closed against him; it secures him friends worth having; it wins for him a confidence which will greatly help him in the business of the world. The young man who passes through his apprenticeship with honour, though his station be humble and his advantages few, has often a far better chance of success than another whose connections are wealthy, and who has everything else to favour him, but who lacks that priceless treasure, "a good name."

The happiness of others depends upon it. The writer was much struck, when a boy, by the remark of a young man, not, so far as he knew, a pious youth, but still moral and upright: "My father and mother," said he, "are old, and if I were to go wrong it would break their hearts." What anguish loving parents have felt as they have seen the profligacy and ruin of their children! The wound of such a stroke is seldom fully healed; and many a time it has brought down the grey hairs of both father and mother with sorrow to the grave. On the contrary, no words can describe the joy of parents who see the promise of their children's youth fulfilled in a manhood of growing excellence, and of the manifest enjoyment of God's blessing.

A good name is a power for usefulness. The good which men do must of course depend greatly—we might say mainly—on the truths and principles which they inculcate, and on the clearness and power with which they are presented; but it depends in no slight degree on their character.

Though a man had the gifts of an angel, and though he spoke God's truth with all fulness and without any admixture of error, his teachings would be worse than neutralized if he were known to be a bad man. On the other hand, how the persuasion of a man's thorough Christian goodness prepares the way for his teachings, and gives to it a weight and a power which nothing else could impress. In a workshop, in a church, in a city, in a country, a good man's influence, even though his abilities were none of the greatest, has many a time been felt to be a mighty power. Our usefulness will be measured, in no small degree, by the goodness of our name.

We are not, then, to deem it a trifle what men think of us, although at the same time we are never to prize any man's good opinion so highly as to violate for it one principle of duty. There is a "fear of man which bringeth a snare;" we must guard against that. Cases may even arise in which a good name must be sacrificed for God; and we can conceive of no greater trial of principle than that. Should that ever be our case, we must pray for grace to be able to say like Paul, "But with me it is a very small thing that I should be judged of you or of man's judgment." "He that judgeth me is the Lord." But when the approval of men and the approval of God can both be secured, we should resolve, by the help of Christ, to win them both.

A good name won, let us be careful to keep it. Bishop Sanderson says, very strikingly: "A good name is far easier kept than recovered. Men that have had losses in sundry kinds, have in time had some reparation. Samson's locks were shorn off, but grew again; Job's goods and cattle driven, but restored again; the sheep and the goat in the parables, lost, but found again. But the good name lost, the loss is little better than desperate. He had need be a good gamester, say they, and have very good fortune too, that is to play an after-game of reputation. The shipwreck of a good name, though in most and the most considerable respects it be incomparably less, yet in this one circumstance, it is in some sort even greater than the shipwreck of a good conscience. The loss there may be recovered again by repentance; but when our good names are shipwrecked, all is so shattered in pieces, that it will be hard to find so much as a board or plank to bring us ashore. And the reason of the difference is manifest, which is this: When we have made shipwreck of our consciences, we fall into the hands of God, whose mercies are great and his compassions fail not, and who, if we truly and unfeignedly repent, is both able and willing to restore us. But when we make shipwreck of our good names, we fall into the hands of men, whose bowels are narrower, their tender mercies cruel, and their charity too weak and faint to raise up our credit again, after it is once ruined. I have sometimes, in my private thoughts, likened a flaw in the conscience and a flaw in the good name, to the breaking of a bone in the body, and the breaking of a crystal glass or china dish at the table. In the mischance there is no comparison. A man had better break twenty glasses or dishes at his table than one bone in his body. And so a man had better receive twenty wounds in his good name than a single raze in his conscience. But yet here the recovery is easier than there. A broken bone can be set again, and every splinter put into his own place, and if it be skilfully handled in the setting, and duly tended after, it may in a short time knit as firmly again as ever it was; yea, and as it is said, firmer than

ever, so as it will break anywhere else sooner than there. But as for the shivers of a broken glass or dish, no art can piece them so as they shall be either sightly or serviceable. They will not abide the file nor the hammer. Neither solder, nor glue, nor other cement will fasten them handsomely together. The application is obvious to every understanding, and therefore I will spare it. If Simon be once a leper, the name will stick by him when the disease hath left him. Let him be cleansed from his leprosy never so perfectly, yet he will be called and known by the name of Simon the leper till his dying day."

One brief word more. The characters we are each of us forming we are forming for eternity. We are hastening to the Great Assize, at which we shall be judged according to our true character. As we are righteous or wicked we shall take our place at the left or the right of the Judge; and according to his estimate of our worth or our ill-desert will be apportioned the honours of Heaven or the woes of the lost. What mighty motives these to urge us first to seek salvation, and then to labour with all diligence that we "may be found of him without spot and blameless!"

Discourses Delivered on Special Occasions.*

WE gladly unite with our contemporaries in recommending this work to the favourable estimate of our readers, and of all the friends of evangelical truth. It was placed in our hands for review, whilst we happened to be looking back to the clerical discussions at the Church Congress in Norwich, upon the acknowledged deficiencies of the Church of England pulpit, according to the testimony of her most distinguished sons. We may notice, in passing, that papers were read before Congress upon *the Preaching suited to the present times*, by Dr. Alford, Dean of Canterbury, by Rev. E. Hoare, by the Rev. E. H. Bickersteth, and a singularly able one by the Rev. Daniel Moore. After this a free oral discussion was carried on by different clergymen, among whom was the excellent Mr. Ryle, all of whom concurred, more or less, in deploring the absence of the kind of effective teaching, which was most to be desired. We refer to this discussion with no invidious or sectarian feeling, but sincerely commend the conscientious earnestness of all the speakers to meet the exigency of the case, as a favourable omen, uniting, as they did, to urge a fuller and more faithful development of the leading truths of the Gospel, in their application to the heart and conscience. We agree with them, that this has been needful at all times, and in all communions, but could never be more so than in the present day, when so much opposition, open and insidious, within the Church and out of it, is raised against the cardinal realities of our most holy faith. Whether Mr. Dale's discourses will meet all the requisites, and high endowments, demanded by the Congress, or not, is a problem for others to determine; but we are persuaded that unprejudiced men, of every school, will be prompt to admit that the work before us is entitled to occupy a high place in the pulpit literature of the day.

* "Discourses delivered on Special Occasions." By Rev. R. W. DALE, M.A. (Jackson, Walford, & Hodder.)

We propose to indicate, within the brief space at our command, some respects in which his example may be considered as worthy of imitation, minor accidents only excepted. Among the chief qualities of these productions, may be reckoned their happy adaptation to the advancing intelligence of cultivated minds in all ranks of society. The absence of this feature among preachers, has long been acknowledged, and in this remark we include many of our own communion, as well as others, for we are not like the bat, in the Jewish fable, who boasted that all the light was hers. Too little attention has been paid, in years back, to the states of mind of inquiring young men, many of whom, it is obvious, not being sufficiently grounded in the evidences of religion at home, if they do not meet some solution of their doubts and difficulties from the pulpit, in church or at chapel, are not likely to have them solved anywhere. We know that when the celebrated "Essays and Reviews" came out, the erroneous notions they contained were gladly welcomed by young men in the higher walks of life, partly because they had no settled religious convictions at all, and partly, no doubt, because they were thankful for an excuse to throw off the restraints of Christianity. The ranks of the sceptical writers of the day, are said to be frequently reinforced from the sons of clergymen, and of dissenting ministers, Scottish and English, who, when they get out into the world, and find themselves hotly assailed by infidel objections which they are wholly unprepared to answer, soon make shipwreck of faith, and of a good conscience too. Mr. Dale is the successor of John Angell James, at Birmingham, and has paid peculiar attention to the religious and intellectual requirements of the youthful members of his congregation. In most of these discourses there is a reference to literary or scientific objections against revealed religion, or the fresh controversies continually springing up. The lecture on the relations between science and religious faith, delivered on occasion of the visit of the British Association, is of high intellectual excellence, and ought to have made Birmingham proud of him.

Another commendable feature in the author's ministry, is the homage, invariably paid by him, to the supreme authority of Scripture, as the final appeal, and his distinct avowal of evangelical sentiments. He makes no parley with pleasing error or with popular sin; never perplexes us with the self-verifying faculty; never worships at the shrine of Emerson, Strauss, Rénan, or Theodore Parker; never represents scepticism as any mark of mental greatness; and would have little sympathy with those, who would go far to make a professed admiration of the human character of Christ, an excuse for under-estimating His sacrificial atonement, or diminishing the simplicity of our reliance upon His mediatorial work. In a delightful passage of his charge to Mr. Thomas, at Birmingham, which we should gladly extract, Mr. Dale sets forth with great emphasis the vital importance of "the interior unity of the soul with Christ," as the basis of all hope and consolation, for this world, or the next.

The longest in the volume is his missionary sermon at Surrey Chapel, which attracted at the time much attention, from 1 Timothy, iv. 10. The text required a careful and a discriminative criticism, to ascertain its bearing, if any, upon the future condition of the heathen world. The author *assumes* such a reference, which the best commentators deny.

We request the author's reconsideration of the statements in pp. 143-4, where, speaking of the condition of the heathen world, he implies that it involves "awful questions, which oppress the heart and the intellect of every devout and thoughtful man, causing a horror of great darkness to descend upon some of us this morning,"—for which "we have no solution." Charles Fox said that he could not draw up a bill of indictment against the human race; it is still more unsafe to "bear hard," as Butler expresses it, upon the moral government of the universe. But if Mr. Dale really admits his own uncritical version of his text, that God is the actual "Saviour of all men," the difficulty vanishes "into thin air." Or if he fall back upon St. Paul's principle, in the second of Romans, suggesting that Jew and Gentile are to be judged by the light and law of the dispensation under which they lived, the rectitude of God will appear; for they will assuredly be dealt with according to the use of "one talent," to whom it was not the will of God to entrust more. Or if he consult the well-known argument of the author of the *Analogy*, he will probably not be long before he corrects his premises, and his conclusions too. But the absence of all criticism upon the text evidently lessened the authority and impression of the sermon, as delivered, notwithstanding its unquestioned ability and eloquence.

The outspoken freeness and fearlessness with which he delivers his opinions, has been much commended, and will attract, no doubt, the easy imitation of the presumptuous many. But let them recollect, that only Ulysses can bend the bow of Ulysses, and that those who emulate this quality, should see to it that their statements are sea-worthy, and their arguments sound. Mr. Dale sometimes goes near to the edge of licence in this respect. In very properly contending for the obligation of the moral and social virtues, he raises a vigorous attack against those whom he supposes to undervalue them. He waxes wroth upon the Thirteenth Article, that declares that works done without faith in Christ, have "the nature of sin,"—an expression which we are not concerned to vindicate—but he seems to forget the bearing of the Article upon the Pelagian controversy of that day, the design of which is to deny, as Bishop Burnet suggests, their meritorious character in the matter of justification. But the author immediately recovers his balance, and acknowledges that, "apart from the recognition of God, the human virtues, though virtues still, lose their purest grace, and their perfect beauty;" and he beautifully adds, that "when out of love to God and pity to man, deeds of kindness are done, the human virtue, bright in itself, will shine with a new lustre; without losing its own essential nature, it will be exalted and transfigured into a Divine grace." This is precisely the orthodox doctrine, but the jewel is encased in a framework altogether his own.

The discourses on Worship, and that on *Genius, the gift of God*, delivered at Stratford-on-Avon, commemorative of the Shakespeare Jubilee, exhibit the rhetorical powers of the author in a commanding light. It should be observed that these sermons, having been all preached on public occasions, cannot be expected to exhibit that continuity of devout thought and of doctrinal sentiment which gives to ordinary religious homiletics, at home, their peculiar charm.

Brief Notices of Books.

William Wilberforce: his Friends and his Times. By J. C. COLQUHOUN. (London: Longman.)

The author is already favourably known by his "Sketches of some Notable Lives," and other works of the same class. He delights in a picturesque style of narration, and is at home in that kind of work, of which we have enough in the present day—the work of condensing larger biographies, histories, and the grouping together of well-known characters and remarkable incidents for the production of artistic effects. Wilberforce and some of his friends here pass before the reader like a succession of slides in a stereoscope. The book abounds in "pleasant reading," though at times there is an overstrained attempt to be very pictorial or antithetical. Not much is added, to our knowledge of Wilberforce. Mr. Colquhoun, unlike Mr. Harod, not furnishing us with any personal recollections, though he does give us an original anecdote or two on the authority of Wilberforce's companions. Mr. Pitt makes a prominent figure in the book, and the author, who seems to be something of a Pittite, curiously adverts to his *failure* as a reformer, an abolitionist, and as an advocate of peace,—the truth being that Pitt *abandoned* the liberal principles of his early life to pursue an opposite course. Mr. Colquhoun, while speaking in an apologetic tone, cannot conceal the fact. We read the fact differently from what he does, and would employ it as a warning against political apostasy. But the book is a religious one, and under that aspect deserves our commendation of its tone and spirit. There are some things in the introduction about parties and opinions in the present day, to which we demur, and the bearing of the introduction altogether upon the subject of the volume is not made very apparent; nevertheless, as a whole, we can speak highly of the work, and doubt not it will find acceptance with a large circle.

The First Epistle of John expounded in a Series of Lectures. By R. G. CANDLISH, D.D. (Edinburgh: Black.)

This is a goodly volume, and of considerable value. Our estimate of it must not be judged by the very short space given to our notice. The fact is, that being neither critical nor controversial, but devout and practical from end to end, it requires little beyond a warm commendation, which we beg to express. In all Dr. Candlish's interpretations we do not agree, and there is a diffuseness and an iteration of statement which, though needful from the pulpit, becomes rather wearisome from the press. Something less than 530 octavo pages might have well sufficed for the full exposition of this Epistle, but we would rather praise than find fault. The venerable author writes with his wonted vigour. There is a masculine tone in his teaching, which we very much like. The style is transparent and forcible; the analyses of Scripture clear and logical; and the method of appeal direct and heart-searching. A fervent love of evangelical truth is breathed throughout the volume, and while we admire the author's ability, we desire to sympathize in his earnest piety and devotion.

A Critical and Exegetical Commentary on the Book of Exodus. By J. G. MURPHY, LL.D. (Edinburgh: Clark.)

We spoke highly some time ago of Dr. Murphy's Commentary on Genesis. We can employ similar terms with regard to the work now before us. It is the fruit of sound scholarship, and a devout study of the Pentateuch. The author gives a new translation, and then appends a Commentary, designed to explain the import of the facts, their bearing on the highest interests of man, and those principles of ethical and theological truth pre-

sented or involved in the narrative and legislation of Moses. It is not intended to supersede the use of a Bible Dictionary, but it elucidates the history by abundant geographical illustrations. One main purpose of the work is to meet the difficulties of the day, and with these it deals carefully. We should not always adopt the same method as the learned author, but we can commend his honesty, erudition, and labour, when we cannot agree with him in opinion. Some of his remarks on the laws of Moses are original and ingenious.

Christ our Light. By CHARLES GRAHAM. (London: Morgan and Chase.)

We have here a series of discourses on the subject indicated on the title-page. They are plain, simple, and earnest, decidedly evangelical in tone, and in their mode of handling divine truth, full of illustration. The first discourse touches on the Trinity, of which some physical illustrations are suggested. We think this is a misplaced use of illustration, because material existence, however subtle and refined, can never be analogous to the existence of the Infinite Creator. The cause of Scripture faith has been hindered rather than helped by such well-meant endeavours at explanation of what cannot be explained, from the Fathers down to the present day. The discourses are in many respects very admirable, and often indicate a sagacity of mind far above the average of Christian teachers.

The Mystery of Pain: a Book for the Sorrowful. (London: Smith and Elder.)

Pain has been looked at too exclusively as the punishment of sin. That view is not to be overlooked, but others are to be added. Pain is salutary; it has in it a power of moral healing, of moral improvement. It gives occasion for patience, self-sacrifice, heroism, and the humble imitation of Christ. The latter views are unfolded in this little book in a tender spirit, a thoughtful mood, and a simple, earnest style.

The Parish Library. Edited by J. E. CLARKE. (London: Macintosh.)

We cannot keep pace with stories for the young. They abound in the present day, and those which are sent to us, if they exhibit no extraordinary merit, rarely deserve any censure. Those now before us seem to be pleasant and useful.

Notes on Epidemics, for the Use of the Public. By F. E. ANSTIE, M.D. (London: Jackson, Walford, and Hodder.)

The reprint of a valuable article in the *British Quarterly*. It presents much scientific information and practical guidance on the subject to which nobody can be indifferent.

Sketches of General History. By the late JAMES DOUGLAS, of Cavers. (London: Nisbet.)

Mr. Douglas was a writer of calm intelligence and power, never appreciated up to the full height of his merits. His "*Advancement of Society*," deserves an honoured place in literature. The defect when writing on history is, that he gives only very general views without any authorities. The tone is sometimes too oracular, but the book is useful when read in connection with others. Such summaries by thoughtful men have their value.

Narrative of the Mission to China of the English Presbyterian Church. By D. MATHESON, formerly of China. (London: Nisbet.)

"Tell us what is done? How many converts have you made? What sort of men were they? What sort of men are they now?" A reply to such questions is carefully given in this plain but useful and interesting narrative.

The Lord's Day; or, the Christian Sabbath. By the Rev. J. W. THOMAS. (London: Wesleyan Conference Office.)

Contains a large amount of information respecting the history and desecration of the Lord's Day.

A Walk through the Corn Fields. By the Rev. D. PLEDGE. (London: Nisbet.)

This little book consists of a number of texts, with pious reflections tersely expressed, and suited to good, plain Christian people.

Thirty-sixth Annual Assembly of the Congregational Union of England and Wales.

THE preliminary meeting was held at the Congregational Library on Monday evening, May 7. The assembly met at the Weigh House Chapel on Tuesday morning, May 8, the Rev. Newman Hall, LL.B., President.

After devotions, the Chairman delivered an address on Congregational Principles in relation to the Political and Social Circumstances of the Age.

The Report was read by Rev. R. Ashton.

"The Nonconformist Memorial Hall." The Rev. Thomas Binney read a paper thereon.

A resolution approving of the object, and pledging the meeting to prompt and liberal contributions towards the building, was carried unanimously.

The Rev. Joseph P. Thompson, D.D., of New York, delegated to the meeting by the American Congregational Union, and the Rev. Sella Martin (formerly a slave in the Southern States), delegated by the American Missionary Association, were cordially welcomed by the Chairman and the meeting.

Dr. Thompson addressed the assembly in a frank, eloquent, and fraternal speech.

The *entente cordiale* is now established between the Congregational Unions on both sides of the Atlantic; may it be perpetual, and the occasion of lasting benefit, not only to the respective communities, but to the countries they represent.

The adjourned meeting was held on Friday morning, May 11. Resolutions were unanimously adopted appointing the Rev. Dr. James R. Campbell, of Bradford, to be chairman for 1867-8; proposing the holding of the Autumnal Meeting in 1866 at Sheffield instead of Nottingham, and in 1867 at Manchester.

The revision of the constitution of the Union and the report on the Model Trust Deed occupied the whole of the morning. The proposed amendments of the constitution were approved. The Model Trust Deed was received, and ordered to be printed in the Year Book, but was not adopted by the Assembly. The admission of county and district unions into membership was briefly debated, but was remitted to the committee to report thereon hereafter. An incidental and important discussion arose respecting "Union Churches," *i.e.*, churches founded on the principle of leaving baptism, whether of adults or infants, by immersion or sprinkling, an entirely open question, both as to members and ministers of such churches, being admitted into fellowship with the Congregational Union. No action was taken. It is to be considered in committee, and reported on in May, 1867.

On Thursday evening, May 10, a *soirée* was held at Rev. Samuel Martin's chapel, Westminster. It was attended by nearly 200 members, delegates, and visitors, and was concluded by free conversations on various points connected with the spiritual improvement of the members of churches.

On Saturday morning, May 12, an elegant and sumptuous *déjeuner* was given by Rev. Newman Hall, LL.B., and his friends, in Surrey Chapel School-rooms, and was concluded by a service of song in the chapel. At this meeting many gentlemen and ministers of other Christian communions were present.

Thus has passed another of those anniversaries which are always anticipated with pleasure, and which so largely contribute to the improvement and consolidation of the congregational churches.

One drawback only to the pleasure of the meetings was the absence, through indisposition, of the Rev. Dr. Smith, corresponding secretary of the Union. May his health be speedily restored, and his valuable life long spared to bless his church and the denomination whom he so faithfully serves.

Diary of the Churches.

THE usual May meeting of the Trustees of the EVANGELICAL MAGAZINE was held at Radley's Hotel, after the missionary sermon at Surrey Chapel, on Wednesday, May 9. The Rev. S. B. Bergne, the Treasurer, presided. The Rev. Drs. R. Vaughan, A. Raleigh, G. Smith; Revs. J. Stoughton, T. Binney, T. James, J. Parsons, J. Kelly, H. Allon, J. C. Harrison, E. Mannering, T. W. Aveling, R. W. Dale, J. G. Miall, J. Kennedy, W. Legge, E. Prout, J. Pridie, J. Fleming, S. Thodey, P. Thompson, W. P. Lyon, W. M. Statham, I. V. Mummery, &c., were present.

The Treasurer stated that in consequence of the Sacramental Collections made last year in aid of the MAGAZINE FUND, in addition to some personal contributions, the Trustees were enabled to add upwards of twenty widows to their list of grantees, besides making several donations to urgent cases.

As many widows are still anxiously waiting for their names to be adopted, an earnest hope was expressed that the churches generally would give the whole or part of a sacramental collection to this important object during the summer months.

March 29.—Halifax. The Rev. W. Roberts, having resigned the pastorate of Square Congregational Church, a meeting was held for the purpose of presenting him with a testimonial, which consisted of a cheque for a handsome sum.

March 30.—Todmorden, Clough Foot. The Rev. A. Miers was ordained as pastor of the Congregational Church. The Revs. P. Howorth, T. Bottomley, E. Potter, and R. Moffett engaged in the services of the day. A meeting was held in the evening, when addresses were delivered by the Rev. P. Howorth, Messrs. B. Thompson, H. Jowett, and others.

April 2.—Monmouthshire. The Welsh Congregational Association of Monmouthshire held its quarterly meeting at Berea Chapel, Blaena. The Rev. D. Williams presided, and the Rev. H. Richards also took a leading part in the proceedings. On the following day special sermons were preached.

April 9.—Norfolk Association. The annual meeting of this Association was held at the Chapel in the Field. The Revs. P. Colborne, W. Griffiths, M.A., J. Hallett, W. Tritton, E. B. Hickman, W. Cowan, and C. Goffe conducted the usual business.

——— Berkshire and Oxfordshire Association. The annual meeting of this Association was held at Newbury. A special sermon was preached by the Rev. J. Snell. On the following day the usual business meetings were held, conducted by the Revs. B. Waugh, S. Morley, Esq., S. Eastman, W. Legge, B.A., R. P. Clarke, and others.

April 9.—West Riding Congregational Union. The forty-sixth annual meeting of the West Riding Home Missionary Society and Congregational Union was held in Leeds. The annual conference of the Congregational Union was held in Queen-street Chapel, and the business was conducted by the Revs. D. Jones, D. Loxton, E. R. Conder, Dr. Fraser, R. Bruce, W. Roberts, J. G. Miall, and others. In the evening the annual meeting of the Home Missionary Society was held; the chair was occupied by Mr. J. Crossley, and addresses delivered by Rev. Dr. Campbell, J. R. R. McAll, R. Skinner, and others.

April 10.—Stretford. Meetings were held in the Congregational Church in connection with the settlement of the Rev. J. McAuslane. The Revs. E. Morris, A. Thomson, M.A., J. Parker, D.D., R. W. McAll, J. Bedell, and J. Rawlinson took part in the engagements.

——— Frome. Services in connection with the recognition of the Rev. A. Rowland, LL.B., of New College, were held in Zion Chapel. The Revs. H. M. Gunn, Professor Newth, M.A., D. Anthony, B.A., J. Rowland, R. Halley, D.D., E. Edwards, T. Mann, J. C. Harrison, and others conducted the engagements.

——— Ringwood. A new Congregational Church in this place was opened. The Revs. J. Woodwark, H. Allon, and J. Dunlop conducted the engagements. A meeting was afterwards held, at which the Rev. J. Dunlop presided. The Revs. J. Fletcher, J. Grant, R. T. Verrall, and W. M. Paul, delivered addresses.

——— Liverpool. The services in connection with the ordination of the Rev. J. Wayman were held in Newington Chapel, Renshaw-street. The Revs. E. Mellor, M.A., J. Kelly, J. Mann, J. Shillito, R. Thomas, and Dr. Parker took part in the proceedings.

——— Wilts and East Somerset Union. The annual meeting of this Association was held at Frome, when a public conference was held, on this and the following day. The Revs. C. Chapman, M.A., D. Anthony, B.A., T. Mann, J. Rowland, H. M. Gunn, and Mr. Jupe conducted the usual business.

——— Cumberland Association. The annual meetings of this Association were held in Carlisle on this and the following day. The Revs. A. Wrigley, J. H. Wilson, R. Davies, J. Rennie, J. B. French, and Mr. Dawson took a leading part in the engagements.

April 11.—Newport, Monmouthshire. The recognition services of the Rev. H. Oliver, B.A., were held in the Victoria-road Congregational Church. The Revs. Dr. Halley, J. W. Lance, P. W. Darnton, B.A., G. Thomas, and H. Oliver took part in the proceedings.

April 12.—Weldon and Corby, Northamptonshire. The Rev. G. Bullock having resigned the pastorate of the Congregational Church meeting in these villages, a meeting was held, when the friends presented him with a testimonial, consisting of a purse of gold.

——— Hadleigh. The annual meetings of the Suffolk Congregational Union were held at Hadleigh, on this and the following day. On Thursday the Rev. G. Wilkinson preached. On Friday the ministers and delegates met for business in the vestry of the chapel. Reports were received from the several stations in connection with the Union, and grants were made for the ensuing year. In the evening a public meeting was held in the chapel, E. Grimwade, Esq., presiding, and addresses were given by the chairman, and by the Revs. C. Talbot, C. S. Carey, and J. Reeve.

——— Shepton-Mallett. Services were held to recognise the Rev. T. Drew as pastor of the Independent Church. The Revs. J. Grosvenor, J. Moss, R. C. Howell, F. J. Perry, and H. Jones took part in the proceedings of the morning. In the evening a public meeting was held, when J. R. Spencer, Esq., presided, and several addresses were delivered.

April 15.—Acton, Middlesex. The old Independent Chapel was re-opened,

when sermons were preached by Professor Godwin and the Rev. G. Williams. A meeting was held on the following Tuesday, presided over by the Rev. W. Isaacs. Addresses were delivered by the Rev. J. Keed, T. Hudson, Esq., and others.

April 16.—Bromsgrove. The foundation stone of a new chapel was laid by Mr. H. Wilmott. The cost of the building will be about £2,000.

April 17.—North Devon Congregational Union. The spring session of this Union was held at Ilfracombe. The Revs. W. Clarkson, G. T. Coster, J. Buckpitt, G. Waterman, M.A., T. J. Leslie, and others conducted the proceedings.

April 18.—Hampshire Association. The half-yearly meetings of the Hampshire Congregational Union were held at Fareham. The Revs. H. H. Carlisle, W. T. Matson, T. Cousins, and Messrs. Dowman and Lankester took part in the engagements.

——— Lancashire Congregational Union. The fifty-ninth annual meeting of this Union was held in Preston. The usual business was conducted by the Revs. H. Martyn, J. Gwyther, J. Chater, E. Mellor, M.A., F. Davies, G. Nicholson, and H. Lee, Esq.

April 19.—Billericav. The Rev. T. Grant was recognised as pastor of the Congregational Church in this place. The Revs. J. Beaven, H. P. Bowen, J. B. Law, T. Hayward, A. Hall, A. Gill, J. C. Rook, and others conducted the proceedings.

——— Chelmsford. The new schools attached to the Independent Chapel, Baddow-lane, were opened. A sermon was preached by the Rev. J. Raven. A meeting was held in the evening, at which I. Perry, Esq., presided, and addresses were delivered by the Revs. T. Hooke, T. W. Davids, J. Cuthbertson, R. Raven, G. Wilkinson, and others.

April 23.—Victoria-park. A public meeting was held to commemorate the settlement of the Rev. R. Seddon. A. Althans, Esq., occupied the chair, and addresses were delivered by the Revs. R. Berry, O. B. Bidwell, J. D. Link, Esq., and others.

April 24.—Greenwich. Services were held in connection with the recognition of the Rev. A. King. The Revs. T. W. Aveling, J. Pulling, J. Beazley, H. Baker, R. Hamilton, &c., took part in the engagements.

——— Bedford. Re-opening services were held in Howard Chapel, which had been closed for alterations and repairs. The Revs. T. Binney and E. P. Hood preached sermons on the occasion. The cost of the alterations is about £850.

——— Leamington. The Free Congregational Church, Clemens-street; was opened, when sermons were preached by the Revs. E. Mellor, M.A., and C. Dukes, M.A. On the following Sunday sermons were preached by the Revs. S. McAll and J. Sibree.

April 25.—Limerick. The recognition services in connection with the settlement of the Rev. G. Jarvis, of Staines, near London, were held. The proceedings were conducted by the Revs. J. B. Wylie, W. Urwick, D.D., and W. Roberts.

——— Stockport. The new Congregational Church in Wellington-road South was opened. The Revs. D. Thomas, B.A., and E. Mellor, M.A., preached special sermons on the occasion.

——— Manningtree. The recognition of the Rev. T. S. King, of Brandeston, to the pastorate of the Congregational Chapel took place. The Revs. J. Thomas, T. W. Davids, T. B. Sainsbury, and E. Jones conducted the engagements.

April 30.—Middlesborough. A meeting was held for the purpose of welcoming the Rev. J. Chadburn. Several addresses were delivered, when a communion service was presented to the church in the name of J. F. Wilson, Esq., and a gown to Mr. Chadburn, in the name of the ladies of the congregation.

April 30.—Market Lavington. Services were held in the Independent Chapel in connection with the ordination of the Rev. T. H. Allenson, of Bedford College. The Revs. T. Mann, R. Dawson, B.A., J. Moss, H. M. Gunn, G. Wood, B.A., and S. Hebditch took part in the engagements.

May 1.—Plaistow, Essex. The foundation stone of the new schools about to be erected in the rear of the Congregational Church was laid by the Rev. John Curwen. Addresses were delivered by Mr. Curwen, the Rev. A. G. Forbes, &c. A public meeting was held in the evening, at which Henry Ford Barclay, Esq., J.P., presided.

——— Dudley. The foundation stone of the new Congregational schools was laid by H. Lee, Esq. The Revs. J. Bain and T. W. Tozer assisted in the proceedings. A meeting was held in the evening, when the chair was taken by Alderman Manton, of Birmingham, and addresses were delivered by the Revs. F. W. Dale, M.A., G. Cousens, and others.

May 3.—Rotherham. The foundation stone of a new Congregational Church was laid by Mr. G. Haywood. Addresses were delivered after the ceremony by the Revs. B. Grant, B.A., and R. Staunton. A meeting was held in the evening, at which the Rev. I. Vaughan presided, when addresses were delivered by the Revs. J. Flather, R. M. MacBrair, M.A., J. Guest, Esq., and others.

May 6.—Mosley Green. The new Independent Chapel was opened. Special sermons were preached by the Rev. E. J. Hartland. On the following day, in the afternoon, a sermon was preached by the Rev. T. Yeo. In the evening a public meeting was held, presided over by R. W. White, Esq. Addresses were delivered by the Revs. Messrs. Webb, Ring, Tetley, Ridley, and Stevens.

PASTORAL NOTICES.

CALLS ACCEPTED.

The Rev. G. Southey, B.A., of Moor-green, has accepted an invitation to the pastorate of the old chapel at Morley, Leeds.

The Rev. J. Humble, of Nottingham, that of the church at Martock.

The Rev. W. Courtnall, of Hackney College, that of the church at Haverhill, Suffolk.

The Rev. W. Aston, of Spring-hill College, that of the church at Burton-on-Trent.

The Rev. J. M. Hodgson, M.A., of Glasgow University, that of the church, Uttoxeter.

The Rev. W. M. Beeby, of Spring-hill College, that of the church, St. Austell, Cornwall.

The Rev. J. A. Davies, of Brent, South Devon, that of assistant pastor to the Rev. J. Stoughton, Kensington.

The Rev. W. Field, M.A., of Cheshunt College, that of the church at Lymington.

The Rev. W. Lewis, of Lytham, that of the church at Cockermouth.

The Rev. S. C. Gordon, M.A., of Lancashire Independent College, to the co-pastorate of Broad-street Chapel, Reading, with the Rev. W. Legge, B.A.

The Rev. A. Holborn, M.A., of New College, that of assistant pastor at the Old Gravel Pits Chapel, with the Rev. J. Davies.

The Rev. W. F. Clarkson, B.A., of Headgate, Colchester, that of the church at Newland Chapel, Lincoln.

The Rev. W. Young, of Airedale College, that of the church, Wirksworth, Derbyshire.

RESIGNATIONS.

The Rev. T. Young has resigned the pastorate of the church at Ledbury, Herefordshire.

The Rev. W. Southwick that of the church at Ashbourne, Derbyshire.

The Rev. C. Jukes that of the church, Clare, Suffolk.

THE
Missionary Magazine
AND
CHRONICLE.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

SEVENTY-SECOND GENERAL MEETING.

WE have once more to congratulate our friends on the return of another Anniversary of the Society, and on the signal success which has crowned the various meetings and services peculiar to the hallowed season. Not only has the interest of former years been amply sustained, but the large assemblies congregated together to learn tidings of the progress of the Gospel among the heathen, and the deep and earnest response which was given to the appeals on behalf of Madagascar, of India, of China, and of the Islands of the Southern Sea, have afforded unequivocal proof that the Society, now in its seventy-second year, is yet stronger in the affections of its friends, and stands higher in the estimation of the Christian public at large, than at any earlier period of its career. May God, of His abundant grace and mercy, continue to prosper the labours of His servants during the new missionary year upon which we have entered!

MONDAY, MAY 7th.

Mission House, Blomfield Street.—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several Services of the Anniversary.

Weigh House Chapel.—Service for the Juvenile Friends of the Society. Rev. R. V. PRYCE, M.A., of Brighton, commenced with reading and prayer. Rev. GEORGE WILKINSON, of Chelmsford, preached from Mark xvi. 15. Rev. F. STEPHENS, of Croydon, concluded.

TUESDAY, MAY 8th.

Fetter Lane Welsh Chapel.—Rev. ROWLAND WILLIAMS, of Bangor, preached in the Welsh language from Matt. xiii. 38.

WEDNESDAY, MAY 9th.

Surrey Chapel.—After the usual Liturgical Service, which was read by Rev. NEWMAN HALL, LL.B., prayer was offered by Rev. J. G. MIALI, of Bradford. Rev. DAVID THOMAS, B.A., of Bristol, preached from 2 Cor. v. 9. Rev. R. M. DAVIES, of Oldham, offered the concluding prayer.

Tabernacle.—Rev. EDWARD JUKES, of Hull, read the Scriptures and prayed. Rev. CHARLES VINCE, of Birmingham, preached from Joshua xxiv. 2. The service was concluded by Rev. T. ARNOLD, of Northampton.

FRIDAY, MAY 11th.

SACRAMENTAL SERVICES.

Craven Hill Chapel.—Hon. and Rev. B. W. NOEL, M.A., presided. Addresses, prayers, &c., by the Revs. J. STRATTEN, W. GILL, J. S. RUSSELL, M.A., D. ARTHUR, and A. McMILLAN.

Stepney Chapel.—Rev. J. VINEY presided. Addresses, prayers, &c., by the Revs. W. TYLER, E. PRICE, G. S. INGRAM, H. D. NORTHROP, and JOHN KENNEDY, M.A.

Falcon Square.—Rev. J. S. HALL presided. Addresses, prayers, &c., by the Revs. D. HEWITT, W. CAMPBELL, WM. TRITTON, and THOMAS MANN.

Kingsland Congregational Church.—Rev. Dr. J. R. CAMPBELL presided. Addresses, prayers, &c., by the Revs. JAMES SIBREE, CLEMENT DUKES, M.A., Dr. LEASK, and T. W. AVELING.

Hanover Chapel, Peckham.—Rev. J. G. ROGERS, B.A., presided. Addresses, prayers, &c., by the Revs. J. PILLANS, S. W. McALL, R. W. BETTS, and W. P. TIDDY.

Trevor Chapel, Brompton.—Rev. Dr. A. M. BROWN presided. Addresses, prayers, &c., by the Revs. T. ALEXANDER, J. M. CHARLTON, M.A., CHARLES WINTER, J. S. JAMES, W. H. JELLIE, and W. M. STATHAM.

Lewisham High Road Chapel.—Rev. ARTHUR TIDMAN, D.D. presided. Addresses, prayers, &c., by the Revs. R. ROBINSON, A. KING, W. K. LEA, and GEORGE ROSE.

Park Chapel, Camden Town.—Rev. J. C. HARRISON presided. Addresses, prayers, &c., by the Revs. GEORGE GILL, JAMES FLEMING, and JOSEPH SHILLITO.

New Tabernacle.—Rev. S. GOODALL presided. Addresses, prayers, &c., by the Revs. G. GOGERLY, W. GRIGSBY, and JAMES DEIGHTON.

Union Chapel, Islington.—Rev. J. STOUGHTON presided. The Rev. HENRY ALLOE, and other ministers took part in the service.

Craven Chapel.—Rev. R. D. WILSON presided, and other ministers took part in the service.

THE Seventy-second Anniversary Meeting of this Society was held at Exeter Hall, on Thursday, May 10th, and was very numerously attended. The Earl of Shaftesbury presided, and on the platform, among other gentlemen, were Hon. A. Kinnaid, M.P.; E. Baines, Esq., M.P., T. Barnes, Esq., M.P., T. Chambers, Esq., M.P., Geo. Hadfield, Esq., M.P., George Leeman, Esq., M.P., Dr. Risdon Bennett, Henry Spicer, Esq., James Spicer, Esq., W. R. Spicer, Esq., G. F. White, Esq., J. K. Welsh, Esq., H. Wright, Esq., H. W. Dobell, Esq., E. Smith, Esq., H. Rutt, Esq., C. E. Mudie, Esq., T. Spalding, Esq., H. A. Wills, Esq., Bristol, I. Perry, Esq., Chelmsford, C. Jupe, Esq., Mere, J. Sidebottom, Esq., Manchester, Rev. H. Allon, Rev. J. Stoughton, Rev. Dr. Tidman, Rev. Dr. Raleigh, Rev. Dr. Spence, Rev. J. G. Rogers, Rev. Newman Hall, Rev. R. D. Wilson, Rev. Dr. Ferguson, Rev. E. Mannering, Rev. T. Binney, Rev. S. B. Bergne, Rev. J. Kennedy, Rev. J. S. Wardlaw, Rev. E. Mellor, Liverpool, Rev. R. W. Dale, Birmingham, Rev. Aubrey Price, Rev. J. G. Miall, Rev. Dr. J. R. Campbell, Rev. J. Parsons, Rev. J. Glendenning, Rev. Dr. Morton Brown, Rev. H. R. Reynolds.

The Rev. ROBERT ROBINSON, Home Secretary, announced the Hymn beginning, "All hail the great Immanuel's name." The Rev. JOHN GLENDENNING, of Bristol, offered prayer.

The Rev. W. FAIRBROTHER read the Report, of which the following is an abstract :—

The Directors of the London Missionary Society, in presenting their Seventy-second Report, have again to record, with devout gratitude, the faithfulness of God in following the efforts of their devoted agents in various parts of the world with manifest indications of the Divine presence and power. And, though the history of the past year may not abound with startling incident, or present facts calculated to cause depression or awaken exultant feeling, probably in no year of the Society's history have the indications of steady growth and consolidation been more marked than in the year which we now close.

The Directors, with the most sorrowful feelings, record the decease of their long-trying and devoted friends, WILLIAM DAY WILLS, Esq., of Bristol, and THOMAS THOMPSON, Esq., of Prior Park, Bath. On the evening of the day on which our Annual Meeting was held, and in the proceedings of which he had taken part, Mr. WILLS sustained such serious injuries by an accident in returning home that he lingered only for a few hours. His last public act was pleading for this Society, and his last social meal was in company with a few honoured friends, with whom he was associated in various plans of Christian benevolence. Mr. THOMPSON was one of the early friends of the Society. It had scarcely reached its youthful vigour when he became its generous supporter and earnest advocate. It was he who first brought the subject of Christian Missions before the attention of Sabbath-schools; and later in life he made that eloquent appeal which was seconded by the late Rev. JOHN ANGELL JAMES, and which was responded to so generously by the Christian communities of our land, to send a million copies of the New Testament to China.

The year 1864-5 was painfully distinguished as a year of unprecedented bereavement. No less than eight ordained Missionaries and seven Missionaries' wives passed to their rest; many of them in youth or in the prime of life, full of energy and hope, and only entering upon their allotted tasks; while six others, from age, sickness, or other causes, retired from active work. But during the year now brought under review there are only five deaths to record. The Rev. GEORGE PLATT proceeded to the South Seas in 1816. For nearly half a century he laboured with great diligence in Raiatea and the neighbouring islands. When he first landed, he was surrounded by a crowd of savages; but he lived long enough to witness the extinction of idolatry, the whole population brought under Christian instruction, and very many exhibiting the purity, beauty, and grandeur of a

Christ-like life. Dr. JAMES HENDERSON, after presiding for five years as Medical Missionary over the Hospital at Shanghai, was smitten with fever. When the crisis of the disease was passed, he removed to Japan, with the hope that a sea voyage and change of climate might reinvigorate his enfeebled system ; but he never recovered strength, and died shortly after his arrival. Mrs. DALGLISH, the wife of the Rev. JOHN DALGLISH, of Jamaica, after twenty-two years of self-denying toil, Mrs. SCOTT, who had only spent a few months at Tutuila, and Mrs. MURRAY, after a very short residence in South Africa, have passed from this dying world to the abodes of the living.

Though not connected with the Society at the time of their decease, two other names ought not to be omitted : the Rev. JOHN LE BRUN, who laboured more than fifty years in the island of Mauritius, and the Rev. W. SWAN, whose name will ever stand connected with the translation of the Scriptures into the Mongolian language. These rest from their labours. Each has heard the voice of the Master : "Well done, good and faithful servant ; enter thou into the joy of thy Lord."

The hope so confidently expressed in the last Report, that the Directors would be able, during the current year, greatly to strengthen the Mission Settlements by the accession of new labourers, has been realized. Seldom have the Directors been able to send out so many well-trained Missionaries in a single year. Five, having recovered health and strength, after a short residence in England, have returned to their homes in the Mission-field. Five additional Missionaries have been added to the number of European Missionaries in China, five in the South Seas, four in India, two in South Africa, one in the West Indies, and one in Madagascar, making a total of twenty-three. But from this number we must deduct the losses of the year, which are as follows :—Two have died, one, from the partial failure of health, has been compelled to relinquish foreign service, and has settled in the ministry at home ; one has been recalled ; and four, including Dr. MULLENS, who has resigned his station in Calcutta, that he may be associated with Dr. TIDMAN in the Foreign Secretariat, have returned to this country. But, after deducting the losses of the year from these various causes, there yet remains an increase of fifteen European Missionaries.

Gratifying as this statement must be, it is only second in importance to the steady increase in number, and the growing intelligence and efficiency, of the Native agents. Four ordained Native pastors have been added to the list of last year ; and the number of Native agents employed in various departments of Christian effort is not less than 750.

For many years in the early history of modern missions, the few engaged as teachers of their fellow-countrymen were, as a rule, men who had enjoyed but few advantages, and were but feeble exponents of the sublime doctrines of the Gospel ; but the great majority of those who are now engaged in evangelistic labour, or as Native ministers presiding over Native Christian Churches, are men who have had the advantage of an early education in our Mission Schools, and subsequently of a collegiate course designed to fit them for the duties of their position. The somewhat rapid extension of Christianity in certain districts must be ascribed, under God's blessing, to the labours of these Native converts.

The difficulty and cost of sustaining only a limited number of foreign Missionaries in climates generally unfavourable to European life are so great, that the only hope of the ultimate accomplishment of our object rests upon the employment of a well-selected and carefully trained Native agency, coupled with the conviction that Christian Churches thus planted will diffuse that light which they have received from us.

At the present time the number of Missionaries connected with the Society is *One hundred and eighty-five*. Of these, *Twenty-seven* are connected with the Mission in POLYNESIA ; *Twenty-three* are stationed in the WEST INDIES ; *Forty-one* in SOUTH AFRICA ; *Twenty* in CHINA ; *Sixty-two* in INDIA ; and *Twelve* in MADAGASCAR.

The number of Students connected with the Society is *Thirty-seven*: ten of these are now completing the last year of their academical training at the Society's Institution, Highgate, under the care of the Rev. J. S. WARDLAW, M.A. They have made considerable progress in the study of the languages they will have to speak in after life, and are pursuing other branches of study specially designed to prepare them for future usefulness. It is very gratifying to state, notwithstanding the large additions recently made to the number of our agents, that in the course of a few months *Nine* additional Missionaries will proceed to INDIA; *Two* to CHINA; and *One* to SOUTH AFRICA.

At a Special Meeting of Town and Country Directors, held on March 8th, 1865, convened for the purpose of receiving a Report of a Special Committee appointed to consider the Home Service and Administration of the Society, a Resolution was approved and adopted:—"That, in the judgment of the Committee, the interests of the Society require the appointment of two Home Secretaries, with separate spheres of prescribed duty." In the last Report it was stated that, in compliance with a suggestion of this Committee, the Rev. WILLIAM FAIRBROTHER had been requested to accept one of these appointments, and that the other was then vacant. The Directors have subsequently most cordially and unanimously requested the Rev. ROBERT ROBINSON to accept the other appointment, and to become the colleague of the Rev. WILLIAM FAIRBROTHER in the Home Department, believing that he possesses in an eminent degree the qualifications which will fit him for the honourable and efficient discharge of the duties of the position.

While these new arrangements in the Home Department were pending, Dr. TIDMAN, who has so long held, and with such singular efficiency filled, the office of Foreign Secretary, communicated to the Board his conviction that the time had arrived when some one should be associated with him in the discharge of the duties belonging to the Foreign Department, and requesting the appointment of a Committee to confer with him upon the subject. The following resolution was passed by the Committee, and was subsequently approved and adopted by the Board:—

"That this Committee cannot approach the important subject which has been remitted to them by the Board of the London Missionary Society, without recording their high appreciation of the faithful concern for the interests of the Society which has led their honoured friend and brother Dr. Tidman to ask for the appointment of this Committee, and their entire concurrence in the views and feelings which he has expressed on the subject. They sincerely hope that the day is far distant which will find him unable, in the providence of God, to discharge the duties of the office in which he has for five-and-twenty years rendered invaluable service to our common Lord and Saviour. But, having respect to his years and the state of his health, they believe that he has been wisely directed in asking that such steps should be taken as may prevent the Society from suffering injury in the future, either by his entire or partial inability to discharge the duties of Foreign Secretary."

At the Annual Meeting of Town and Country Directors, Delegates, &c., held on May 8th, 1865, it was resolved:—

"That Dr. Mullens be invited to return to this country for the purpose of being associated with the Rev. Dr. Tidman in the office of the Foreign Secretaryship."

After spending twenty-two years in the distant East, where Dr. Mullens has won a position of great eminence as a Christian Missionary, and where he has rendered services of the highest order to the cause of truth, the Directors welcome him to his native land, and pray that his life may long be spared to adorn the position in which the great Head of the Church has placed him.

The Congregational Churches of Australia, composed to a great extent of those who have grown up in the Christian homes of Great Britain, have always manifested con-

siderable interest in the operations of the Society, and have for many years contributed generously to its funds. After mature deliberation, and at the request of the Churches in our Australian colonies, the Directors have appointed the Rev. J. P. SUNDERLAND as their agent. It is believed that the increasing number and growing wealth of these Churches render such a course desirable, and that an annual visitation by an efficient representative of the Society will yield such an increase in income as will amply justify the expenditure involved in the arrangement.

The financial position of the Society is stated in the following abstract :—

INCOME 1865-6.

FOR ORDINARY PURPOSES.

Subscriptions, Donations, and Collections	.	.	.	.	£44,864	4	0
Legacies	.	.	.	.	7,924	5	4
Fund for Widows and Orphans, and Superannuated Missionaries	.	.	.	.	3,193	3	5
Australia and Foreign Auxiliaries	.	.	.	.	1,996	10	9
Dividends	.	.	.	.	528	15	1
							<hr/>
							£58,506 18 7

FOR SPECIAL OBJECTS.

For the Extension of Missions in India	.	.	.	.	£578	14	4
Ditto ditto China	.	.	.	.	1,029	2	8
For the Madagascar Mission	.	.	.	.	813	9	6
For the Memorial Churches	.	.	.	.	1,556	1	0
For the Education of Missionaries' Children in Australia	.	.	.	.	1,000	0	0
For the New Ship	.	.	.	.	3,082	11	6
Contributions at Missionary Stations	.	.	.	.	16,574	10	0
							<hr/>
							£83,141 7 7

EXPENDITURE.

Payments by the Treasurer	.	.	.	.	£90,601	5	1
Raised and appropriated at the Mission Stations	.	.	.	.	16,187	10	10
							<hr/>
							£106,788 15 11

Towards meeting the deficiency in the Income of the Society, as compared with Expenditure, the following sums have been drawn :—

From the Fund for Extending Missions in India	.	.	.	.	£4,000	0	0
Ditto ditto in China	.	.	.	.	4,527	5	5
Ditto ditto Madagascar Churches	.	.	.	.	1,076	12	9
Ditto New Ship	.	.	.	.	8,107	11	7
Reserve Legacy Fund	.	.	.	.	7,459	3	0
							<hr/>
							£25,170 12 9

From the foregoing statement it will be apparent that the Directors are now carrying out those important extensions in India, China, and Madagascar, which have been so long contemplated, and the completion of which has been deferred by the unprecedented losses which the Society has sustained by death, or by the retirement of Missionaries through the failure of health. The funds supplied for these purposes, in answer to

special appeals, are now rapidly diminishing. The fund for Madagascar was exhausted at the close of the last year, and from that time the Madagascar Mission has been dependent upon the ordinary income of the Society, and the sum of £8527 5s. 5d. has been taken this year from the extension funds for India and China.

When these important extensions in the Society's operations were proposed, it was hoped that if a sufficient amount was raised to cover the expense of founding these new settlements, and to meet the current expenditure for a few years, the ordinary income of the Society—since at that time it was steadily advancing—would afterwards be sufficient to sustain them. The ordinary income meantime has not advanced, and the rapid diminution of these funds occasions considerable apprehension respecting the future.

From the additions already made and contemplated, to the number of our Missionaries, the expenditure of the coming year will be considerably in excess of the past; and the Directors very earnestly entreat the Pastors of our Churches and the friends of the Society generally throughout the kingdom, to pay increased attention to the efficiency of our organizations, that there may be no necessity for suspense in these extensions, or contraction of present operations. An addition of £10,000 per annum to the present income of the Society is necessary to sustain its present operations.

POLYNESIA.

In no part of the world have the triumphs of Christianity been more marked than in the Islands of Polynesia. It would be difficult, probably impossible, to find any chapter in the history of the Church describing an overthrow of idolatry so rapid and so complete as that which has taken place in the South Sea Islands. Sixty years ago there was not a solitary Native Christian in Polynesia; now, it would be difficult to find a professed idolater in those islands of Eastern or Central Polynesia where Christian Missionaries have been established. The hideous rites of their forefathers have ceased to be practised. Their heathen legends and war-songs are forgotten. Their cruel and desolating tribal wars, which were rapidly destroying the population, appear to be at an end. They are gathered together in peaceful village communities. They live under recognised codes of law. They are constructing roads, cultivating their fertile lands, and engaging in commerce. On the return of the Sabbath, a very large proportion of the population attend the worship of God, and in some instances more than half the adult population are recognised members of Christian Churches. They educate their children, endeavouring to train them for usefulness in after life. They sustain their Native ministers, and send their noblest sons as Missionaries to the heathen lands which lie farther west. There may not be the culture, the wealth, the refinement of the older lands of Christendom. These things are the slow growth of ages. But these lands must no longer be regarded as a part of heathendom. In God's faithfulness and mercy, they have been won from the domains of heathendom, and have been added to the domains of Christendom.

Nor are these successes things of the past only. Not a year closes without the name of some island being mentioned for the first time, which sounds as strangely in our ears as did that of Rarotonga or Mangaia in the ears of our fathers. The blessing which has rested so bountifully upon the older settlements enables our brethren to train up a large body of Native ministers for the village Churches around them and Native Missionaries for the dark lands of Western Polynesia. Dr. TURNER, who presides over one of our colleges, writes :—

“In the course of the twenty-first year of our Institution, twenty-one young men have gone out, at the close of a four years' course, to occupy stations in various parts of the group. In May last three young men left, specially selected for the New Mission to the Ellice Islands. One of them was that remarkable wanderer, Elekana, of Manabiki, who, after having been cast away for eight weeks on the deep, and carried in a fragile canoe

1300 miles from his native island, introduced the Gospel to that group, which turns out to have been populated principally by an old colony of Samoans. Elekana was in our Institution for nearly three years, and proved himself to be an industrious, plodding, right-hearted man, and gained the respect and confidence of all who knew him. He and his two fellow-students were located by Mr. Murray, each in a group of coral islets, about six hundred miles to the north-west of us, and, owing to the similarity of the dialects, have been able to begin work at once, using Samoan books and making the Samoan language the medium of instruction. The places of all have been filled up, and there are now under our care 85 young men."

In another communication Dr. TURNER refers to the general aspect of the Mission on the Island of Upolu in the following terms:—

"Our district work has been carried on during the year, much as formerly reported. We have resident teachers in each of the nine villages, and on the Sabbath days ten or twelve of the Institution students aid in the preaching, Sabbath-school, and other duties.

"These villages contain a population of 2000. In the course of the year we have admitted 64, and have now in Church fellowship 294. And on the list of candidates for Church membership there are 244. Including the students and their wives, we have in all 438 members of the Church residing in the district. In August I held the Annual Examinations of the schools, and found that the children in attendance in the village schools number 644. Of these 151 can read well, and are attending to writing, arithmetic, &c. The contributions to the Society in May, including the subscriptions of the students and ourselves, amounted to £87 1s. 8d.: about one-third of the sum was from the children. We have separate missionary meetings for the children, and keep their contributions distinct. This year the contributions of the nine villages, for the support of their teachers, amounted to £116 2s.,—an average of about £13 to each man, exclusive of a free house and daily supplies of food. Fifteen years ago, when we first committed to the people the support of their own teachers, they only raised the sum of £14 in all the district; it has gone on steadily increasing until it has reached the goodly sum of £116. In common with the other Natives of the group, our people have expended many pounds this year also in the purchase of the new Bible. The Committee of the Bible Society in London say that our sales in Samoa are without parallel in the history of Bible circulation in any mission field; and it is certainly a noteworthy fact that, in less than two years from the arrival of this new edition with marginal references, we have remitted to the Bible Society upwards of two thousand pounds."

The following passage will be interesting to those who inquire what our Missionaries are doing to develop the natural resources of the island:—

"The Cotton Supply Association will surely get plenty of the raw material by-and-by. Our Samoans even are all becoming cotton-planters. The merchants are giving them every encouragement; and they will now probably add one thousand bales per annum to their usual cocoa-nut oil and other exports. The climate answers admirably for the valuable Sea Island Cotton."

SAVAGE ISLAND, not many years ago remarkable only for its revolting barbarism, is now remarkable as presenting one of the most conclusive proofs of the power of the Gospel to raise the most degraded and outcast portions of the human family to the blessings of a Christian civilization. The Rev. W. G. LAWES landed upon Savage Island in 1861. The work had been commenced and carried on for some years by Native Missionaries from Samoa. These noble men had imperilled their lives—one had died a martyr; but the history of Missions scarcely presents a parallel to the success which had followed their labours. The population, numbering about 5000, had been brought together into village communities. Five chapels had been built; not a vestige of idolatry remained upon the island. One of the teachers had made a successful attempt at reducing the language to a written form, and a substantial and comfortable residence, furnished to the best of their ability, had been prepared for the European Missionary. Previous letters have been published, giving accounts of the prosperity of the Mission. Mr. LAWES recently writes:—

"The Church on Niue continues to increase in numbers. From the accompanying statistics you will see that 284 have been added to the Church during the year. We have now 1075 in Church fellowship. None of these have been admitted to the Church until they have been a long time on probation, and every inquiry made about them. Their conduct as Church members justifies the hope that a large number of them have been brought out of darkness into light, from death into life. An unusually large number have been removed by death. The end of many, we know, was peace. They died resting on Christ as their Saviour; of others, we have pleasing testimony from those who witnessed their departure.

"My teachers' class—we don't aspire to an 'Institution' on Savage Island—has given me much pleasure and encouragement. There are twelve young men in it, who, with their wives, live near us. Mrs. Lawes has several classes with their wives. The young men have made great progress, considering how short a time they have been under instruction. Many are burning with desire to go as pioneers to heathen lands; but this is impossible until we get a new ship.

"Our Schools continue to prosper; but we are sadly crippled for want of suitable books, &c. A small printing-press would be exceedingly useful to us. The portions of the New Testament printed by the Sydney Auxiliary Bible Society are nearly all sold and paid for.

"One of the principal events of the year has been the appointment of constables and judges as a terror to evil-doers; and, connected with this, a monthly meeting of those in authority. A deputation of six from each of the six settlements meet here once a month to make laws, &c. This is an improvement on the old custom of each village making its own laws independent of others. Collisions were frequent, and differences not always easy to be settled amicably. I give them what help I can, without being in any way a judge or a ruler over them.

"With regard to the translation of the Scriptures, I have been going on comfortably, as God has given me opportunity. Since last May I have completed the translation of the Epistles to the Romans, Galatians, Colossians, 1st and 2nd Thessalonians, 1st and 2nd Timothy, and Philemon, with the 1st and 2nd Peter, and Jude. I have nearly completed the revision of them. Mr. Pratt has rendered us good service by revising the MSS. He has made many important corrections and suggestions. We need another Missionary here to do this work effectually. The only book of the New Testament still untranslated is that of Revelation. I hope to begin that soon, if it be the Lord's will.

"The contributions this year to the London Missionary Society are greatly in excess of any previous year, notwithstanding the very low rate at which we are obliged to estimate native produce. With the exception of a very little money and cotton, the whole of the contributions have been made in cocoa-nut fibre. From the accompanying statement you will see that the children's contributions for the new ship are equal in value to £124 7s. 6d., the adult contributions to £200; making a total of £324 7s. 6d. The above is estimated at the price the fibre will fetch at Apia, in Samoa, which is just half the price the fibre of 1863 fetched in Sydney. Our contributions last year amounted to £237; but they were estimated at double the present price. So you see that Savage Island has more than doubled her contributions. 'She hath done what she could.' The greatest enthusiasm has prevailed. The people have done their utmost. There is scarcely a cocoa-nut, such as is used for fibre, to be had in the whole island.

"We have just had our May Meetings—two glorious heart-stirring gatherings. Some of the old men who spoke referred to former times when such assemblies were unknown, and when many then present never met except in bloody strife. Would that Christians at home could have seen what we saw, and heard what we heard on those two days! In addition to the above amount, about £100 has been raised during the year in payment for books."

After referring to emigration to Samoa for the purpose of working on the cotton plantation, Mr. LAWES proceeds:—

"At present our population is on the increase, in spite of the emigration. The births are far in excess of the deaths.

"We are now hoping and waiting for the 'John Williams,' praying that it may soon come, and come filled with new Missionaries. We sadly miss the Missionary Ship."

The letter concludes with the following statistics:—

" Churches	6
In Church fellowship	1062
Candidates	470
Scholars in Children's Schools	2256
Scholars in Adults' Schools	1328
Children's Contributions to the New Ship	£124 7 6
Adults' Contributions to General Fund	200 0 0
Missionary	1
Native Teachers	6
Assistant ditto under instruction	12 "

Owing to the loss of the "John Williams," the information obtained from the South Sea Islands during the past year has been scanty and imperfect. But, while its general tone indicates the continued prosperity of the Missions, there is a communication from Uea of a most painful character.

There are several small islands within sight of the main-land of New Caledonia. These are claimed as dependencies of the French colony. Before the settlement of the French on New Caledonia, Native teachers had been located on Lifu and Uea, two of these small islands, and a number of the poor savage people had placed themselves under Christian instruction, and we have reason to hope that some had become Christians. The outrage of the French commander upon the Station at Lifu, under the care of the Rev. S. MACFARLANE, will be remembered. Subsequently a similar outrage has been perpetrated upon the poor Christians at Uea. With piteous entreaty, they had often implored that an European Missionary might be sent to reside amongst them, and carry on the work which had been commenced by the Native Evangelists. At length the Rev. S. ELLA was instructed to proceed to Uea. Meantime some Roman Catholic priests had landed, and had won over three of the most powerful chiefs to Romanism. These have robbed the poor Christians of their five chapels, have burned down the Christian villages, destroyed all their property, and driven the Protestants from their homes and lands, giving these lands to their Papist adherents. In June last the Governor of New Caledonia visited the island, and the Missionary expected that the properties taken from the Christians would be restored, and that afterwards the Protestant Christians would be protected; but the Governor refused to redress the grievances of the sufferers, and confirmed the three Roman Catholic—rather Heathen—chiefs in their power, placing the Protestant chiefs beneath them.

At a meeting of the Board on Monday, February 26th, 1866, it was resolved—

"That a representation of this affecting case be made to the Foreign Office, accompanied with a request to the Earl of Clarendon that he would make known to the Government of France the violent proceedings which have been adopted by the Catholics against the Native Protestants, with the knowledge, if not the concurrence, of the Governor of New Caledonia, in opposition to the just and liberal sentiments expressed by His Majesty the Emperor of the French, in reply to a former memorial from the friends of Missions in England."

Since the publication of the last Report the new ship, bearing the honoured name of her predecessor, "John Williams," has been launched, and has proceeded on her first voyage to the South Seas. The Directors feel confident that they complied with the wishes of their constituents, who subscribed so generously for the building and equipment of the vessel, in building one of the highest class, and fitting her up with every requisite and convenience for the work in which she is engaged. The vessel was completed within the specified time in the contract, and was launched on October 5th, 1865, amid the cheers of an immense crowd of spectators. She is a beautiful clipper barque of 370 tons, builder's measurement, and is classed for thirteen years A 1 in Lloyd's Register. The serious interruption to the operations of the Mission, and the many inconveniences,

felt and losses sustained since the wreck of the old vessel, two years ago, forcibly illustrate the necessity of having a vessel in the service of the Society. The Native teachers left upon those dark heathen islands have lacked the moral support which the regular visit of the ship gave them, and must frequently have been sorely in want of their necessary supplies ; while many an eager eye from these English homes has been strained in watching the horizon for the first intimation of the arrival of the new ship, bringing letters and stores from the homes and churches of their fathers. The arrival of the vessel in Polynesia will diffuse gladness throughout our Mission settlements, and will enable the Missionaries to resume their measures for the further extension of Christianity.

The appeal of the Directors to the juvenile friends of the Society, for the requisite funds for the building or purchase of a new vessel to replace the one which had been lost, was so generously responded to, that, including the amount derived from the insurance of the old ship, a sum amounting to £15,638 19s. 1d. has been received ; and, after all the charges connected with building, equipment, and stores have been defrayed, there yet remains a balance of £3728 8s. 5d., which will be kept as a ship fund available to meet the ordinary expenses of the vessel.

The enthusiasm with which the appeal was met was not confined to the Christian homes and schools of Great Britain : the little ones in our Colonies and at our Mission stations sent their share ; and some of the largest amounts contributed came from those islands where the former ship had landed the first messengers of salvation.

The "John Williams," under the command of CAPTAIN WILLIAMS, with five Missionaries and their wives, sailed from Gravesend on January 4th. Many of the friends of the Society, as well as the relatives and personal friends of the Missionaries, went to Gravesend to commend them to God in prayer, and say "Farewell." The vessel had scarcely left the mouth of the Thames, when a succession of violent gales swept the Channel, and caused the most fearful destruction to life and property. But, whilst some parts of the southern coast of our island were literally strewn with wreck, the "John Williams" was mercifully preserved ; and, though the captain put back to Portland Roads under stress of weather, and for some trifling repairs, the vessel sustained no serious injury. On the 29th of January she proceeded down the Channel with a fair wind : and, as no intelligence has since been received, there is reason to hope that she continued her course without further obstruction or delay, and by this date has arrived at Adelaide, the first port in Australia to which she was bound.

THE WEST INDIES.

The Churches in JAMAICA and BRITISH GUIANA have not yet recovered from the depression and poverty occasioned by successive years of drought. Out of their very scanty means they subscribe with great generosity towards the cost of sustaining our Missionary settlements, but they yet require considerable pecuniary assistance.

Wherever these poor and oppressed people have been brought under the direct teaching and influence of the European Missionary, they have grown rapidly in intelligence and piety ; but, beyond the pale of this healthful influence, there are great numbers who, while they possess a nominal Christianity, are fearfully debased and superstitious. Not a shadow of an imputation rests upon our Churches respecting the late painful outbreak in Jamaica. Though they had their grievances in common with others, they did not resort to riotous proceedings, but rested upon constitutional means to obtain redress. The contrast between the conduct of these Christians and the negro population generally supplies a powerful argument for the continued support of these centres of Missionary influence.

There can be no doubt that our expectations have been too lofty. We have hoped that this first generation of Christians would stand out in all the beauty and stateliness.

of Christian character as found amongst ourselves, whilst we now discover that they resemble the first Churches gathered out of a heathen community in every country and in every age. They have great excellencies, and they have great defects. The Missionary has often to make many allowances for them, and to regard them tenderly as the babes of the Church ; but there are some who need no such apologies, and whose piety would adorn any community of believers.

In the district of Morant Bay, the scene of the recent disturbances, the Society had no resident Missionary, and only two small out-stations. The Native teachers who had charge of these congregations had never been suspected of disloyalty to the Government, but four or five of their members, whether guilty or innocent it will be impossible to ascertain, were shot by the soldiery, or executed during that reign of terror.

It does not fall within the scope of a Report of a Missionary Society to enter minutely into the causes, history, or bearing of a political convulsion, especially as the Churches of our own Society have neither been implicated nor seriously affected ; and, pending the publication of the Report of an inquiry under a Royal Commission, it would neither be fair nor candid to express a judgment upon a Governor, and those acting under his immediate authority, so deeply implicated in scenes of cruelty and bloodshed ; but we may venture to hope that, under a new form of Government, and with a more equitable administration of justice, impediments will be removed to the progress and elevation of the black and coloured races, and that these distressing events will turn out for the furtherance of the Gospel.

SOUTH AFRICA.

The Missionary Stations in SOUTH AFRICA, both within and beyond the boundaries of the Colony, are passing through a period of severe suffering. Successive years of partial or complete drought have impoverished the people. Pleuro-pneumonia, or the lung disease, has made sad ravages amongst their herds of cattle, which, in some districts, constitute their only wealth ; and now prevailing sickness, which ever treads upon the heels of famine, chiefly in the form of dysentery, arising from the great heat, and acting upon constitutions already enfeebled by want of food, is carrying off great numbers, especially amongst the young.

Such a succession of calamities would bring wide-spread suffering in any country ; but in lands where there is little accumulated wealth, and where the people are only emerging from barbarism, the depression and suffering must be intense.

The Rev. D. HELM, writing from Zuurbraack, states :—

“In the providence of God we have been brought to great straits by the severe drought which, with some intermission, has continued for more than five years, and which has increased in intensity till very recently. Already this has been the cause of heavy losses and great suffering, and will be productive of still greater distress, such as never before in our experience was felt in this colony. As may be expected, this state of things bears very hard on the labouring classes, who are now wholly without resource and employment. And it is feared that, unless relief is afforded, in a few months more, when their present scanty supplies will be exhausted, they will have to struggle with the horrors of actual famine, and that many will perish from starvation. We have not had sufficient rain during the winter and spring to allow of ploughing ; consequently there was no harvest ; and the early garden crops have suffered so much from heat and destructive insects that the greater part was lost. Not even so much was obtained as to supply them with seed for a second planting ; nor have the people the means of obtaining seed elsewhere. The people, as may be conceived, are thoroughly disheartened, and seem to look upon their present position and prospects as quite hopeless.”

For some years about half the Churches within the colony have been self-sustained ; but it will not occasion surprise when it is stated that several of the pastors of these self-sustained Churches appeal for temporary help, intimating that their incomes are seriously diminished, and that others request a larger grant than customary, to meet the deficiency from their own congregations.

This wide-spread destitution and suffering is very melancholy ; but in some cases the Missionaries speak in yet sadder terms of the spiritual condition of their Churches, and of the lower moral tone which prevails in society around them. In the utter destitution of the people, theft has become more frequent. Wanting suitable clothing, the number attending the worship of God has decreased. Admissions to the Church are few, and deaths and excisions many. This, however, is not universal ; and the Rev. ROBERT MOFFAT writes :—

“ Our congregations, so far as numbers are concerned, are encouraging, but we look and long for the Spirit's outpouring on the seed sown. The week of prayer just closed has given encouragement. It was most gratifying to witness the attendance every morning from far and near to implore a blessing on the various objects specified. The season was a delightful one. I never before enjoyed it so much. It was a hallowed feeling to think that prayer and supplications were ascending from this once heathen land, to mingle with those of the myriads of God's people who encircle the globe.”

The Rev. N. H. SMIT, writing from Graham's Town, states :—

“ Since I wrote to you I have been twice to Alexandria ; and I am happy to say that abundant evidence has been afforded that the blessing of God has accompanied the ministrations of His Word. Service is now held regularly twice every Sabbath by two of the natives, and on each occasion I have been out there many have been compelled to remain outside, owing to the large numbers who have flocked to our place of worship to hear the Word of God.

“ About the end of May, the last time I was there, twelve persons were admitted to Church fellowship. I had also the pleasure of proposing nineteen candidates for Church membership—whom I hope to receive the next time I visit Alexandria—and of conversing with about ten new inquirers.”

And the Rev. F. W. KOLBE, writing from Paarl, states :—

“ In a few months it will be ten years that our congregation has been a self-supporting body. It is true we have had during that period our struggles and trials, but we received help from God to overcome them. Besides supporting Gospel ministrations among them, the people have built a large place of worship, which will hold 700. On this building, which cost £1500, there is a debt left of not more than £150.

“ Since my coming here in 1856, I have been privileged to baptize 178 heathen, some of whom have become backsliders, but the majority of whom I have reason to believe have turned out well. The Church at present numbers 260 members. The attendance at public worship continues to be encouraging, the Church being generally well filled. The average attendance is 600.”

We hope that this interruption to progress in material wealth and spiritual prosperity in the colony and its adjacent territories will prove only temporary ; and, while devout men may probably mourn over a low standard of morals, and lament the declension of some in a period of trying adversity, we may find the most substantial encouragement in endeavouring to conceive what would have been the condition of these native tribes under similar circumstances, without these centres of Christian civilization. Instead of the patient endurance of suffering, in all probability hordes of hungry savages would have driven away the herds and flocks, and would have laid waste the cultivated lands of our colonists, and, instead of a national calamity, bringing temporary suffering, and which, we trust, will soon pass away, we should probably have heard of the extinction of tribes by famine and pestilence. Whatever improvement there may be in the condition and character of these native tribes must be traced wholly to the power of God's truth, and the teaching and influence of the Christian Missionary ; and the future well-being and progress of South Africa rest, under God, upon the maintenance of these Missionary settlements in their present efficiency.

The following passage, written by one whose opinion will command attention and respect, the Rev. ROBERT MOFFAT, will be read with painful interest :—

"The influx of so many white traders in pursuit of ostrich feathers has exerted a baneful influence on the morals of the natives with whom they have come into contact. The conduct of most of these is a crying disgrace to the name they bear, as well as to the colour of their skin. Some of them have been heard to say that, as they are in a country without law, they can do as they like; and they do do things which make the natives themselves blush. Had we here Burtonians of the Anthropological school, we should like to point them to this and then to that, and ask them when savages are to be civilized under the system they so shamelessly advocate. Their conduct runs counter to all that is pure, honest, honourable, lovely, and of good report, ruining both soul and body, and is characterized by swindling, falsehood, and filthiness we will not define, enough to bring down the vengeance of Heaven. There are, however, honourable exceptions to the above; but, alas, they are few."

CHINA.

At no period have the Society's Missions in China presented an aspect so full of encouragement. The Churches steadily increase in number and intelligence, and God is raising up from the ranks of the Churches eloquent and devout men as preachers to their fellow-countrymen. While everything socially and politically appears to be in a condition of hopeless disintegration and decay, it is evident that Christianity has taken root in that great empire, and is giving unmistakable indications of consolidation and extension.

The Stations occupied by the Society are HONG-KONG, CANTON, AMOY, SHANGHAE, HANKOW, TIEN-TSIN, and PEKING.

The Directors requested Dr. MULLENS, before returning to this country, to visit the Stations of the Society in China and Southern India. The following extracts are taken from the report furnished by Dr. MULLENS :—

"The faithful preaching of the Gospel by our brethren has not been without a blessing. The Lord has given testimony to the word of His grace, and many who were in darkness and the shadow of death have seen the great light. Our brethren can say 'Thanks be unto God, who always causeth us to triumph, and maketh manifest the savour of His knowledge by us in every place.' In all the Stations Christian Churches have been founded. In the three elder Stations, commenced after the treaty of 1842, they have grown strong; and in those Missions which date only from the war of 1859, the Churches, though young, seem truly prosperous. The following Table will show that even the youngest Missions have begun to draw converts from the outset, and that the number of members received has been large :—

	Begun.	Church Members.	Native Christians.
Hong-kong	1843	97	153
Amoy	1843	413	560
Shanghae	1843	230	360
Canton	1860	55	100
Pok-lo	1858	140	201
Hankow	1861	36	50
Tien-tsin	1861	21	33
Peking	1862	40	53
Total		1032	1510

"These converts are not all of the poorer classes; many such having joined the Churches in the Pok-lo district near Amoy and in the villages around Shanghae. But in the towns a great many persons of the middle class, shopkeepers and artisans, have become Christians. In Hong-kong a few of the members are men of substance; and in Peking, Tien-tsin, and Hankow, scholars, and men holding literary degrees, have embraced the Gospel, and now preach it unto others. In character they resemble the converts from heathenism in India and other lands. Their tone of morality is naturally lower than that of European Christians, and cannot but be injuriously affected by the opinions and practices of their heathen fellow-countrymen. In cities thoroughly idolatrous, and thoroughly worldly, it is difficult for them faithfully to keep the Sabbath, except under heavy penalties. Some have gone back who did run well; others have left

the Churches for distant provinces, and have been lost sight of by the Missionary; worldliness and temptation have killed purity in others; but the great majority of the converts have remained stable and consistent, have continued to grow in grace, and have furnished the same evidences of sincerity and attachment to the Saviour as exhibited in Christian countries. Few illustrations of deep piety and burning zeal have been given by the modern Missionary Church more truly affecting than the religious life and history of the aged Chea, the martyr of Pok-lo. It was a great pleasure to me to worship with these infant Churches, and to see their close and intelligent attention to the preacher; to hear their simple singing and to watch their devoutness in prayer. In Peking, during a service I attended, one of the hymns sung turned on the great themes common to humanity in all countries, and pointed to that great Refuge from trouble wherein East and West alike find peace. It was a translation of our English hymn—

“ I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all and frees us
From the accursed load.

“ I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrow shares.”

Referring to Native Evangelists, Dr. MULLENS writes:—

“ It is matter of great thankfulness that in every station of the China Mission, even the newest, the Spirit of God has brought out such men. Even the smallest Church has contributed its share in providing converts who shall preach to their fellow-countrymen the Gospel which they have themselves received. The whole number at present engaged in the Society's China Stations amount to forty.

Hong-kong	.	.	.	2	Shanghai	.	.	.	7
Canton	.	.	.	3	Hankow	.	.	.	4
Pok-lo	.	.	.	5	Tien-tsin	.	.	.	3
Amoy	.	.	.	14	Peking	.	.	.	2

“ I do not include among these brethren the ordained Native pastor Tsun Sheen, in Hong-kong. It might be expected as natural that a considerable number of helpers would be furnished by the older Churches; but it is a matter of surprise and of thankfulness that the younger Churches have also furnished them. I heard several of the brethren preach; some of them are both able and eloquent, men who were native scholars and wearing degrees before they became Christians. To me this was a fact of deep interest, as it rarely, very rarely, occurs in India. Others, though not literary men, are men of ripe age, of sober character, and of considerable experience. Pressing upon the brethren the importance of ordaining Native preachers to the pastorate of Native Churches, I found that there are in the various Missions seven or eight men who are rapidly growing fit for such a position. In Peking and Tien-tsin, in Amoy, Canton, and Pok-lo, there are men of this stamp, men of true piety, ‘fearing God and hating covetousness;’ ‘faithful men,’ ‘able to teach others also;’ and I do trust that within a limited period all of these may be publicly set apart to the ministry, and placed among the Society's recognised ministers. The number of theological students in four Stations is thirteen.

“ Our brethren in China have always been distinguished for their valuable contributions to Anglo-Chinese literature; commencing with Dr. Morrison's great Dictionary and his version of the Bible, we have had Dr. Medhurst's Dictionary of the Fokien dialect, the Delegates' version of the Bible, and other works still used by students of Chinese literature. Our brethren still continue their valuable efforts. Many of them have contributed to the small stock of directly Christian works published in Chinese by the Tract Society. To his Grammar of the Shanghai dialect, Mr. Edkins has just added a Grammar and Exercises in the Mandarin tongue, and is taking a principal part in the preparation of the Mandarin version of the Scriptures. Dr. Legge has recently completed the third and fourth volumes of his elaborate edition of the Chinese classics; a monument of learning, erudition, and research, which no other Chinese scholar has attempted to produce, and which very few beside himself could have ventured to undertake. And Mr. Alexander Stronach has prepared in manuscript, with great care, a very full vocabulary of the Fokien dialect, which will, I trust, ere long be published for the benefit of those who have to study that influential and widely-scattered tongue. These things are beside, and in addition to, the usual work of a busy missionary life; and, while they help to perfect our brethren in their own knowledge of the languages and literature of China,

they are found to be of essential service to others who, in official and missionary labour, are seeking the same honourable attainments."

In estimating the results of modern Missions in China, we should fall into serious error were we to take note only of the number of professed converts. Even the tangible and manifest results are sufficient to call forth our adoring gratitude; but there are other, and probably higher results, which are as yet unseen, and cannot yet be estimated. Five hundred years have passed since the Rector of Lutterworth translated the Bible into the English language, and during the whole of that period the quiet labours of John Wycliffe have been moulding our national character, and lifting us step by step to the proud position we now hold among the nations of the earth; and if we cannot set too high an estimate upon the labours of that good man, so it is impossible for us rightly to estimate the value of that literary toil which has given the Word of God and the germs of a Christian and scientific literature to the millions of the Far East. That Word is already found a Word of power and of life in that hitherto stagnant mass of humanity. The preaching of the Cross is evidently doing in China what it has done in other lands; and, though the preparation may be long, and the work arduous, the result will be there what it ever has been elsewhere—the phantoms of error will fade away before the advancing light of God's truth, and in after ages the names of these lowly and devoted men will be known as saints and martyrs—men who carried the truth of God to a dark land, and who, amid much depression, discouragement, and obloquy, founded a Church which will ultimately triumph over every opponent, and fill the land with its glory.

INDIA.

India has many and special claims upon our prayerful consideration and Christian generosity. Those vast territories included under this name, inhabited by no less than ten distinct nations, with different types of civilization, different languages, and different forms of native government, have been brought under our own rule, and are the subjects or dependants of the British Crown.

In common with other Missionary institutions, the Directors of the London Missionary Society have from the first admitted the claim and recognised the responsibility; and one-third of the number of our Missionaries are stationed in India, and more than one-third of our income is expended upon that country.

The extreme wretchedness and moral debasement of such vast multitudes, the strange cruelties imposed by their Heathen beliefs, and the slavery of the intellect under the influence of caste have influenced many, from the purest motives of Christian philanthropy, to direct their best energies to the evangelization of India; and some of the noblest and most gifted Missionaries of modern times have won an imperishable name in the Church of God in connection with such labours.

After seventy years of effort, and so large an expenditure of wealth and life, it is natural that Christians in this country should inquire with some earnestness as to the results which have followed these efforts. And the fuller the investigation, the more satisfactory will be the evidence that the blessing of God has crowned our labours.

The *direct* results of Christian Missions in India will bear comparison with the direct results arising from Christian efforts of a similar kind in other lands and other ages; but to the more thoughtful the *indirect* results will appear even more remarkable. It was long argued that so small a body of men, with but scanty resources, and without the shadow of political power, though they might probably influence a few individuals brought directly under their training, could never make any appreciable impression upon so vast a population. We must admit that other and powerful influences have been at work; but, whether we are disposed to attach a greater or lesser degree of importance to these, the fact is now indisputable that Christian ideas are forcing themselves upon

the attention of Hindoo society ; and amongst the educated portion of the people, especially in the Presidential cities, Hindooism appears to be on its trial, and its defence is abandoned.

The Rev. A. CORBOLD writes :—

“That native society is in a state of transmutation is evident from the discussions which are taking place, the changes that are in progress, and the attempts it is making to reform itself. Other agents beside the Gospel are helping on these things ; but without the Gospel these changes would not, we believe, take the form they do, nor be of the interest and importance they are. Many who are sharing in these changes probably know not whither they tend nor what their result will be. Desirous of obtaining a knowledge of European science and customs, they are expecting science and education will satisfy their new-born hopes and desires, and are willing to leave the institutions and customs and faith of their forefathers. Such changes as these give to the work of a Missionary peculiar interest ; his patience may be long exercised before he sees the desired fruit of his labour ; hope may be often deferred and often disappointed : but he feels that he is not labouring in vain nor spending his strength for nought. The Word he preaches is not powerless, but is accomplishing that whereunto it is sent. The kingdom of God is in our midst ; and, though it does not always come as we may be expecting it, its coming is nevertheless certain. Encouraged by the signs around us, it becomes us, with increased diligence and perseverance, to pursue the work, and, with renewed consecration by the Spirit of Jesus, to seek to become more meet for all the demands which the state of things around us may require.”

The following passage, taken from the last Report of the Bengal Auxiliary to the London Missionary Society, is significant. Referring to vernacular preaching, the writer states :—

“Very little opposition has been encountered, and scarcely any of a serious nature. Hindooism is but rarely defended. The idea that a religious change is coming over the country seems to be taking root in the minds of even the most ignorant. Still, though becoming willing to accept changes as they may come, they are unwilling to hasten them. A remarkable instance of this willingness to accept changes occurred in April, when, by order of the Bengal Government, the barbarities of the Charak puja were prohibited by the police. In this puja thousands of the lower classes pierced their sides, arms, backs, necks, and tongues with spears and hooks, and were sickening spectacles as they walked and danced through the streets, or swung on poles. This year, for the first time, not a single case of piercing was observed in Bhowanipore or Kalighat. The people quietly submitted to the police order. This puja has been gradually losing its hold on them ; and now Government has successfully prohibited the barbarities performed in honour of the god Siva.”

There can be no doubt that education in the Government Schools and Colleges has done much to produce this change in public opinion, but its present form and drift is evidently due to the diffusion of Christian truth, whether by Missionary Schools and Colleges or the preaching of the Gospel.

The Institution at Bhowanipore, founded especially for the purpose of giving a superior Christian education to the sons of the wealthier classes in Calcutta, appears to be in a flourishing condition. In the Report it is stated :—

“We are happy to be able to state that our Institution has this year attained a degree of prosperity it never enjoyed before. In numbers it has surpassed what it was fourteen years ago, when that remarkable commotion occurred, well remembered by several of our Missionaries and older converts, which swept away 250 of our scholars at once. The Report for the year 1851 tells of the baptism of six students ; of excitement and alarm produced among the Hindu families of the neighbourhood ; of meetings at Bhowanipore and a monster meeting at Calcutta, held with a view to counteract the influence of the Missionaries ; and of the sudden falling away in the attendance at our school from 600 to about 300. From this blow the Institution has never fairly recovered its numbers until the present year. Towards the end of the year, after the Durga puja, the attendance invariably falls off greatly. About the middle of the year, however, the number on the rolls was 655. The number of scholars at the Behala Branch School is 170. The whole number of our Anglo-vernacular scholars this year has been 825. The College classes

have been larger than before. The largest attendance in the first class has been forty-one, and in the second class forty. We feel the necessity of making an effort to enlarge the College department of our Institution. We are urged on all hands to establish a class higher than the entrance class for the Calcutta University. The present standard of education in Calcutta, and the position taken by all other similar Institutions, demand that we should make such an effort.

“The fees we are now receiving from our scholars enable us to carry on our educational work efficiently, with a comparatively small cost to the Society. The amount realized from the fees this year, 5669 rupees, is an increase of nearly 1000 rupees upon the receipts of last year. How great a relief this is to the funds of the Society may be seen from the fact that the fees obtained this year have been nearly sufficient to pay the salaries of the whole staff of Native Teachers.”

After so many years of patient toil, the converts in Bengal and the North-west Provinces are but few, and the Churches resemble the Apostolic Churches in the great cities of Asia Minor. They are as yet but points of light in that continent of darkness; but in some districts in Travancore no inconsiderable portion of the people have been brought under Christian influence, and a vast system of Native agency is employed. The Rev. G. O. NEWPORT, at Parechaley, writes :—

“With the oversight of 78 congregations, containing 7111 adherents, and employing 111 agents in their superintendence, it will be evident that a Missionary can carry on very few direct labours among the heathen. He must chiefly labour indirectly through the Mission agents and Native Christians. In this indirect way much good is done, though perhaps more good might result if the Missionary could more personally and directly engage in the work.”

It is impossible to over-estimate the value of such an instrumentality. The character of these Native ministers may be inferred from a passage in the Report of Dr. MULLENS. Writing of the Madras Mission, Dr. MULLENS states :—

“In regard to ordination, it appeared that there are some ten evangelists in the Mission, all but ready for it; men of excellent character and education, speaking and reading English as well as Tamil. I saw all these brethren in Madras, and held a special meeting with them. They are fine men, of the same stamp as our Native brethren in Calcutta, and if properly guided and trusted may, under God's blessing, turn out as great a blessing here as our brethren there have been made to the Churches over which they preside.”

Referring to the Stations in Travancore, Dr. MULLENS writes :—

“At the various stations I met the numerous Native evangelists, catechists, school-masters, and colporteurs engaged in the service of the Mission. I was amazed at their number, their intelligence, the high degree of education which many of them have reached, and the strong testimony borne by every Missionary to the spirituality and consecration of several whom they find ‘fellow-helpers in the truth.’ Indeed, I could see in a moment that Whitehouse's hard and careful work is now bearing noble fruit. I never saw in any Indian Mission a finer set of agents than our Travancore Mission now contains. I never read higher testimony to their education, character, and usefulness than our brethren have given me off-hand respecting the men they have around them. At every station they gave me an address; and these addresses, their own work, are in perfect accordance with the character given of the men by our Missionary brethren. Great affection for the Society, thankfulness for progress, desires after richer blessings, and expressions of personal consecration fill their pages, and are evidently the natural overflow of devout and consecrated hearts. You may imagine my emotion at meeting, a few days later, in Nagercoil, on a special occasion, all the catechists and agents who knew English, that I might give them a few words of counsel. There were 300 present, of whom more than a hundred speak and understand English well; and they seemed to enjoy and appreciate the service. Where else in India or in the East have we ‘that great sight’? It overwhelmed me with surprise, with delight, and thankfulness.”

Afterwards, referring to consultations with the brethren in committee, Dr. MULLENS remarks :—

“A sub-committee reported that there were thirty-two congregations which could be recommended as pastoral charges with small congregations near, and that there were sixteen men in the very front rank of the Native brethren who might be ordained over them or over Missionary districts. The ordination question was fully discussed, and I urged that, beside Yesudian, three others should be ordained during my visit; and the thing was done.”

But, gratifying as this must be, and full of promise for the future, it is mournful to reflect that, even in these more favoured districts, a short distance from these centres of blessed influence, the people are sitting in the deepest darkness, and in many places have never heard the name of the Saviour. The Rev. J. P. ASHTON, writing from Madras, says :—

“The villages to the north of Madras, which were visited last year and the four preceding years, have been visited again this year. This duty has fallen chiefly on Cotilingam, one of our evangelists who is well qualified for the work and has taken much pleasure in it. He was accompanied either by a Catechist or a Reader, and in most of the villages was well received and attentively listened to. He has nothing to mention of sufficient importance to record in these pages, except perhaps the fact that he met in one of the villages with some Telugu merchants from Calahstree, a celebrated place of pilgrimage about fifty miles north of Madras, and was much surprised to learn from them that, though so near the great centre of Mission operations in South India, they had never heard anything of the doctrines and precepts of Christianity. They however listened to his words with great attention, and thankfully received some tracts and books from him, promising to consider more fully about our religion. It is a striking example of the vastness of the field and the fewness of the labourers, that there should be a most important town so near Madras to which the sound of a preached Gospel has never reached to the present time. Doubtless there are other instances of the same kind. We ourselves fell in with one, which illustrates the great extent of work that is yet to be accomplished. In the month of August we went to the great swinging festival at Periapalliam, only twenty miles from Madras. This town has, we believe, been visited by Missionaries only about four or five times, and yet every year tens of thousands of Hindus flock to the spot to join in one of the most abominable festivals that is held in any part of this country. It was most affecting on the morning before the feast to see the road from Madras to Periapalliam one long crowd of pilgrims as far as the eye could reach, all pressing forward to fulfil their degrading vows. The temple is dedicated to a goddess, and the idol represents a most hideous incarnation of Durga under the name of Elammah. A short account of our visit was published in the principal newspaper of Madras; but, though this is not the first time the attention of the public has been drawn to the subject, no action has yet been taken to put a stop to the cruel and degrading festival.”

When we take into consideration the many and singular difficulties with which the Indian Missionary has to contend, and the sorrows and trials which generally await the Native convert on the profession of his faith in Christ, it may appear a marvel that Christian Churches have been founded, and the substantial advantages of our present position secured. But, when we contrast the number of believers with the number of idolaters—the limited areas where as yet the light of God's truth shines, compared with the vast regions of utter darkness—the work done with the work to be done—there is enough to sadden us, and to prompt us to cry to God for help and blessing upon efforts so few and so feeble compared with the results we hope to attain.

But, on the other hand, the sacrifices made by many of these poor Christians, not only of material wealth but of affection—the patient endurance of trial, and the diligence and zeal which they manifest, make them lights in this dark world—“cities set on a hill, which cannot be hid.” The manner in which these infant Churches, generally out of their deep poverty, provide for the support of Christian ordinances, and collect funds for the relief of the widow and orphan, in a land where such charities were unknown, and the increasing number of educated and devout men as preachers of the Gospel, afford a solid foundation upon which our hopes may rest for the future.

Nor must we overlook the effect produced by our Government, our Courts of Law, our Schools and Universities, and the prevalence of our English language and literature among the higher circles of Hindu society. The development of the material resources of the Empire, the increased facilities for locomotion, and the unprecedented increase in commerce between England and India, all tend to the overthrow of a system of superstition which belongs to the past, and will not bear the impact of modern thought. While God is evidently blessing the labours of His servants, He is as evidently overruling all these things for the accomplishment of His gracious purposes.

MADAGASCAR.

In Madagascar Christianity appears to have made more encouraging progress among the people, during the past year, than during any other equal period since the resumption of the Mission. The refusal of the Government to fulfil the engagement of the late king in favour of a subject of France, interrupted for a season the friendly relations between the Malagasy and the French; but the Malagasy Government, having paid as compensation for their nonfulfilment of the agreement the extraordinary sum of £48,000, apprehensions of further trouble from France have subsided, and tranquillity prevails.

It is a custom in Madagascar for each successive sovereign to build a royal palace; and the large number of workmen employed for a long time past in erecting a residence for the present Queen, has, with other causes, delayed the completion of the Memorial Churches far beyond what was originally calculated. There is, however, reason to expect that the first may be opened about the present time; and, if attention be not diverted from the work, the whole will, at a comparatively early period, be completed.

The important and populous district on the eastern side of the capital is now destitute of a resident Missionary. The brethren in charge of the other stations have given to it their best attention; but the Directors hope that the devoted minister who is about to proceed to Madagascar will enter upon his holy work in that promising central station before the close of the present favourable season.

But the most important event of the year, affecting our relations with the people, has been the conclusion of the Treaty between England and Madagascar, which was signed at the capital in the month of June last. This Treaty secures to Englishmen liberty to enter and reside or travel in Madagascar, for commercial or other purposes, to erect and maintain buildings for public worship, to practise their own religious observances, and to teach Christianity to the people. By this Treaty exemption from persecution, perfect religious liberty, and full protection in worship and teaching, are secured to all Christians, Malagasy and European. By a Malagasy fiction, all buildings in the country, by whomsoever erected, are said to belong to the Sovereign; and, based as specified on the above Treaty, the Government have given a document, officially signed by the officers who signed the Treaty, guaranteeing the use of the Memorial Churches to the Missionaries of the Society, and to the Christians associated with them, and to their successors for ever. The undisturbed use of these noble monuments of the martyrs of Madagascar, which the generous sympathy of the British Christians has provided, is thus not only guaranteed by the word and act of the Sovereign, but secured by formal treaty engagement with England. And there is no reason to doubt that their consecration and use for the sacred purposes for which they were provided will prove lasting memorials of the source whence Madagascar received the Gospel, as well as evidences of the love and care of British Churches towards their children in the faith, and also of incalculable benefit to the Christian communities of Madagascar for many generations.

Mr. and Mrs. POOL and their companions reached Antananarivo in July last; and Mr. W. E. COUSINS, who was accompanied by Mrs. COUSINS, arrived also in the month of October following, and has resumed his labours under most encouraging prospects.

The Directors have much pleasure in reporting that, in addition to the very large supply of different portions of the Scriptures which have been previously forwarded to Madagascar, the British and Foreign Bible Society have, during the past year, generously sent out a good supply of the entire Bible in the Malagasy language, and have thus satisfied the long and earnest desire of the people for the whole volume of Divine revelation.

Notwithstanding the efforts of the Directors on behalf of the Central School, that important institution still remains without a Teacher. But the Directors hope the female Teachers who accompanied Mr. and Mrs. POOL, will be able to render important service in the instruction of the female Scholars. The several Schools in connection with the congregations are still encouraging.

There are at the capital, in a population of at least 30,000 souls, eight congregations and Churches, seven of them under the care of the Missionaries. In the Churches, when the last returns were sent away, there were about 1800 communicants, with nearly 300 waiting for admission to one of these Churches. Sixteen Churches have been gathered in the villages, connected with two of the Churches of the capital. These village Churches, together with those in Fianarantsoa, contained 822 communicants. Had returns been received from Vonezongo and the villages to the West, as well as from those in the North-east, the total would have exceeded 3000 communicants and 15,000 converts. Besides the villages and congregations to which the influence of the Churches in the capital have been already more or less extended, our brethren continue to receive tidings from remote places, and in almost every direction, of bands of Christians with whose existence they were before unacquainted, and who apply for books and teachers. The Missionaries find their strength taxed to the utmost, and deeply feel the urgent need of two additional Missionaries to enter the wide, important, and inviting field, white indeed to the harvest, which the Betsileo province presents. In the chief town there are already two congregations and about 100 communians, while the Gospel has spread, and small companies of Christians exist in places to the west and south of Fianarantsoa. The whole province is open, and the appeals have long been both frequent and urgent for teachers. Two faithful and industrious European Missionaries in the province might, with the assistance of Native Evangelists, soon spread the Gospel over the whole of this important and populous country.

In no single year since the Society commenced its operations in Madagascar has a more abundant measure of success been granted to its labours than during that now closed. The accessions to the Churches in the capital, nearly 500 in number, include individuals of high rank and just entering upon their early manhood. The instances among the Churches in which the exercise of discipline have been requisite are but few. Madagascar is the smallest Mission-field on which the Society has entered, and in which it has the fewest labourers. In this field it has met with its heaviest trials and been called to sustain its severest afflictions. But the experience of the Divine care and blessing demands our sincere gratitude, while the claims of the still destitute parts of the country and the condition of the newly-formed Churches require our sympathy and prayer. Our brethren are seldom allowed to forget that, gratifying as are the growing numbers that attend the Churches, the classes, and other means of religious improvement, and gladdening as is the evidence of a change of heart which they have reason to hope the Holy Spirit has wrought in many, even these are only babes in Christ. Their knowledge is but small; their faith, though sincere, is feeble; their love often inconstant; while the corruption of the heart, which had hitherto reigned, and is not removed, necessitates a ceaseless watchfulness and resistance.

The Missionaries also feel that their converts dwell in the midst of a heathen community nearly thrice as numerous as themselves; that the rank, authority, and power,

with few exceptions, as well as the laws, customs, and general usages of society, are heathen; that there are few, if any, departments of government service, of general industrial occupations, or even of daily, social, and family intercourse, in which Christians and heathens are not associated; and though, under these circumstances, the former are sometimes overcome by temptation, we never hear of any going back to heathenism—all the changes are from heathenism to Christianity. The remembrance of these circumstances will prevent our expecting in the Malagasy Churches that soundness of judgment and maturity of character which we find in the advanced progress and stability of Christians in our own land. It will also call forth more fervent prayer and reliance on Him who alone is able to keep them from falling, and to present them faultless before the presence of His glory with exceeding joy.

With thankfulness and joy the Directors welcome the Rev. WILLIAM ELLIS and the Rev. Dr. MULLENS on their return to England. Mr. ELLIS, in addition to the many important services which he has rendered to the Society, extending over the last half-century, has succeeded, under very trying and delicate circumstances, in establishing our Mission a second time on the Island of Madagascar. The Directors devoutly record their gratitude to Almighty God that Mr. ELLIS has been enabled to accomplish in so satisfactory a manner this important work.

Dr. MULLENS, at the request of the Directors, resigns the important position he has held in India, with so much honour to himself and with such signal benefit to the Society, to be associated with Dr. TIDMAN in the onerous and important duties of the Foreign Secretariat.

In so brief a review many important facts are necessarily omitted, and many acts of devotion and suffering unrecorded. Indeed, these results, which call forth our astonishment and gratitude, may frequently be traced to the quiet, unobtrusive work of prayerful, earnest men, whose names were little known, and whose doings at the time attracted little attention. Of such men it may be said their record is on high. They are not without reward here; but their great reward will be in the approbation of the Master hereafter.

While the facts submitted must awaken thankfulness, and prompt us to say, with the gladness of the early Church, "Then hath God also to the Gentiles granted repentance unto life," it is melancholy to think how small a portion of the heathen world has yet been visited by the messengers of salvation. And while it is apparent that no European agency can overtake this fearful and wide-spread destitution, and that our efforts must be directed to planting those centres from which the glorious light of the Gospel may penetrate the darkness around by means of self-sustained and ever-multiplying Native Christian communities, yet even these Missions cannot be maintained in efficiency without the strenuous and sustained efforts of the Churches of our own land. It is one of those abiding laws which prevail throughout God's administration, that nothing great or good shall be accomplished without effort, danger, sacrifice. And in this, the greatest enterprise in which the mind and heart of man can be engaged, God requires, and God accepts, sacrifice.

While we humble ourselves before Almighty God on account of the feebleness of our efforts contrasted with the end to be achieved, we desire to accept any measure of past success as springing from His faithfulness and mercy, and to say, "His right hand and His holy arm hath gotten Him the victory."

The CHAIRMAN: Ladies and Gentlemen,—Your Secretary has put into my hands a programme of this day's proceedings, and when I look over the details, and see how numerous are the speakers, and what is the character of the speakers, how rich they will be in experience and in facts for your information, I certainly shall not detain you

very long upon observations that must, in my ignorance, be only upon general principles. Nevertheless, as this is not my ordinary duty, and as I have not many occasions of coming before you, I will not allow to pass this opportunity of expressing to you my sincere love and admiration of the works in which you are engaged and of the achievements you have attained, nor of my deep respect for the Directors, the Committee, the Missionaries, and all engaged in carrying on your great and noble works ; and, if I may become so homely, I will just do now as they do at great civic dinners when they give a toast—connect with that the name of our dear old valued friend, Dr. Tidman. Now to praise the London Missionary Society is, according to an ordinary proverb, “to carry coals to Newcastle.” Your praise is in all the Churches, and well you deserve it. I do confess that when I look at your constitution and conduct, I am delighted with the review. I love to see that you are among the earliest that entered into this great work, in the vineyard of the Lord, for the purpose of evangelizing all the heathen nations of the earth. I rejoice in the great services that you have performed in His name and for His glory. And who can speak of the London Missionary Society, and recollect the men that she has produced, without saying that she is, indeed, among the first of all the societies of the earth ? Long may her existence last—even to the very latest hour that she may be required. Thousands upon thousands may be her men, such as those she has already produced ! and may God’s Almighty blessing rest upon all your undertakings. Now I love your Society, too, for its great catholic spirit. I love to see engaged in your work, and to meet on this platform, men of all opinions and denominations. I love to see that there are members of the Church of England, and there are members of all the orthodox bodies of Nonconformists. It has a great and blessed effect ; for although within the limits of this realm we, perhaps, as Churchmen, and the Nonconformists as Nonconformists, will sometimes pull each other to pieces, and tear each other limb from limb, yet it does so happen that we throw ourselves into each other’s arms and swear eternal friendship the moment it becomes a question of going across the water and carrying the Gospel of Christ to the benighted nations of the earth. That is a true catholic spirit. I should like to see a good deal of it introduced into this country. There is a vast deal of space for us all. There is no necessity that the one should pull down or revile the other—not a bit of it. For God’s sake, let us, in the present emergency of difficulty in which we are, see how we can beget and carry out a spirit of true catholicity, a spirit of unity and concord for the purpose of achieving the great work which lies before us, and fertilizing and covering with vegetation and fruit the great moral desert that lies over so tremendous an area before us. But this is perfectly clear, that without this unity of spirit it will be impossible for us to carry on these works. In these days of trouble, of rebuke, and of blasphemy, I delight more than ever in the existence of Missionary Societies and Missionary operations. Missionary Societies and Missionary operations can stand only upon the pure, simple, revealed Word of God. They must stand upon fulfilled and unfulfilled prophecy ; they must stand upon the most reviled and despised parts of Holy Scripture ; they must stand upon prophecy ; they must stand upon Providence ; they must stand upon recollections of the past ; they must stand upon joyful anticipations of the future. I say, therefore, that in these days of trouble, of rebuke, and of blasphemy, I rejoice in the existence of these societies. They show in an unmistakeable manner, by their teachings, that mankind are not to be saved by rubrics ; and they show, too, on the other hand, that nations are not to be regenerated by any substitute for the Gospel. Now, let people talk as they will, reason as they like, compose as they please, let them speculate upon all the principles that can occur to their minds, and draw from them whatever deductions they like, they never can do otherwise than come to the same conclusion that Lord Macaulay came to in a sentence that I heard him pronounce in the House of Commons, “He

that would do anything to subvert or injure Christianity is guilty of high treason against the civilization of mankind." Ay, but another, greater than Macanlay said this : " He that is not with Me is against Me." And any one who shall endeavour, acting either upon a people or an individual, to raise any one man or to raise any nation in the social scale,—any one that shall endeavour to institute real and permanent improvements, any one that shall endeavour to raise man out of the gutter and the mire, and endeavour to set him among the princes of the earth by means contrary to those appointed by Christ,—I say is as much an enemy to our Lord as Judas Iscariot or Pontius Pilate. Well, now, this is a favourable time,—a more favourable time than ever yet was offered for our operations. I believe there was never a period when, in this country and abroad, men's minds were in such a state to receive good influence, so open to the teaching of the Gospel, so ready to listen to the words of their advisers. Now I wish to call your attention to this : in the present day mischief is arising from all sorts of efforts that are made to place upon a new footing and in a new light the great and simple work in which we are engaged. A book was put into my hands not very long ago, called "The Philosophy of Missions." The Philosophy of Missions ! What on earth is the meaning of such a thing as that ? Is not the true philosophy of Missions the word of our Lord—"Go ye unto all the world, and preach the Gospel to every creature" ? But here is the mischief of the present day. We have too much of itching ears and too much of itching minds : we have too much of learned leisure. People sit down and write of these things, and what a waste of time there is in the composition ! And what a waste of time there is in the reading of them ! Why, how much mischief has arisen from this learned leisure that we have ! How many persons, sitting in their rooms and having nothing else to do but to feed upon their own thoughts, have fed upon the very worst things that could have been offered to their imagination ! And then they publish all these things, and people read them. And then they say that there are other modes of regenerating mankind, that it can be done in this way and be done in that, and there are people foolish enough to believe what they say. But, I say, let those persons who write and think in this manner, and those persons who are deluded by those who so write and so think,—let them go into all the dens and alleys of human vice and human misery ; let them go to India with Dr. Mullens, let them go to Africa with Moffat, let them go to China with Morison, let them go to Madagascar with Ellis ; and there, when they have seen all that there is, all the seething misery, all the wretched ignorance, all the frightful mass of idolatry, of wickedness, and of corruption, they will at last, obstinate as they are, be brought to this conviction, that the power of human intellect to do good is nothing, is wretched, when contrasted with the gigantic power of human degradation. Oh, avail yourselves of the opportunity now offered, as stated in the Report, as stated in all the other reports of the missionary societies. See the change of opinion that is coming over the nations of the East ; see how Mohammedanism is declining ; see how in India the nations are rising in the social scale and calling for better and for truer things ; see large masses of the natives of India calling upon the Government to interfere by force of law, and put down the accursed system of polygamy. I never was more struck in my life than by the request made to me by several Hindoos of various castes, and some of the highest caste, when they came to me and said, "We desire, above all things, that the country in which we live should be advanced by every means ; but, above all things," they said, "do everything that lies in your power to encourage female education in India ; unless you raise the character of the women you never can hope to raise the character of the nation." Is that not an avowal for natives to make ? Is that not an avowal to fall from the lips of Brahmins of the highest class in India ? Is that not a proof of the decline of bigotry and superstition ? Is not that a proof to you how great a door is opened ? and also is it not a proof how heavy a duty lies upon your shoulders to come forward by all

your means, financial and personal, to aid in the great work your Directors and officers have undertaken, and concerning which they have been enabled to report to you this day such magnificent and noble results. I trust that the London Missionary Society will never be backward in this great work ; I trust that in the great race of competition for the Lord's service the London Missionary Society will take the lead ; I trust she will never be wanting in men, never be wanting in energy, never be wanting in life, never be wanting to make, every year of her existence, such a Report as she has made this year. I do humbly pray Almighty God that the London Missionary Society, in all these mighty works and in the race with other kindred societies—I pray that the London Missionary Society may ever be at the head, and never at the tail, of Christ's faithful messengers to carry His Word and His Gospel to all the nations of the earth.

Rev. ENOCH MELLOR:—My Lord, and Christian friends, the Resolution which has been entrusted to me to move is—

“That the Report, of which an abstract has been given, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this meeting is devoutly thankful to the God of all grace for the clear and abundant manifestations of His favour on behalf of the Society's Missions in the several widely-extended fields in which its faithful agents labour. The meeting ascribes the varied success which has followed these exertions to the special grace and power of the Holy Spirit, and earnestly implores a more copious outpouring of His Divine influence as essential to the establishment, throughout the heathen world, of that kingdom which is righteousness, and peace, and joy in the Holy Ghost.”

That, my Lord, is the Resolution which I have to move, and I rise to move it with as much of pleasure as I ever rose to move anything, and especially before an audience so vast and, I might almost say, overwhelming as the one with which I am confronted to-day. During the time that this Report was being read, I began to wonder what would have been the effect of a Report which had contained not a single ray of light. Supposing that we had heard to-day that the various Churches which have been planted throughout the heathen world were in a depressed condition, that not only had no members been added to them throughout the year, but that they were really diminishing in numbers, and that the whole aspect of affairs in every part of the Mission-field was exceedingly drooping and discouraging,—what would have been the effect of a Report like that upon this meeting ? It is quite possible that the Directors of this Society might have looked dull and gloomy and distrustful ; it would have been quite proper for ourselves, as the constituents of this Society, to institute an inquiry into the causes. We might have begun to wonder whether our missionaries have been preaching throughout the year, and we might have wondered, if they had preached, what they had preached ; and we might possibly have imagined that they had been preaching a Gospel, another Gospel, which was not another. We might have instituted inquiry as to all these things. But am I permitted to suppose that any member of any Church in England, any supporter of this Society, would have allowed his heart to sink, and feel as if the favour of God had been finally withdrawn from us, or as if the Gospel had lost its known power ? Why, my Lord, I should account any man who feels himself to have been regenerated by the grace of God as a strange believer in the Gospel if he were for a single moment to doubt that the power which has vanquished his depravity is competent to vanquish the depravity of the world. It would not be manly to despond ; it is never thus accounted ; surely it is not Christian to despond, even under disappointment. There is no society whatever, and there is no cause whatever, which has sprung instantaneously to complete success. It is a poor project that we can accomplish at a leap, and the object that we are aiming to accomplish is not to be secured by a leap. It is to be secured by a long, tedious, painful process of advance and regression, and full confidence on our part that as the waves of the sea do still come forward with the advancing tide, notwithstanding occasional regress, so the waves of Divine truth will spread and advance till the whole shore is effectually covered. What is done with disappointments elsewhere, when they occur ? A short time ago there was a noble company assembled for the purpose of watching the launch of the “Northumberland,” which refused to be launched. Did the builders at once assemble together and call a meeting for crying ? and did they say, “Now let us weep, dear brethren—the ‘Northumberland’ will not be launched !” No ; they said, “We must try again ; this obstinate ship must be launched.” And so they brought other things to play, developed other resources, and they tried again and failed. They did not then convene a meeting for the purpose of crying ; but, looking with a firm face upon the project which they were resolved to

execute, they said, "She shall be launched, she shall;" and they developed yet other resources, and applied them, and at length the ship, as if conscious that matter was no match for mind, slid from her cradle into her native element. There are two cables in the Atlantic which have been laid there for the purpose of uniting the old world with the new; and they are there to-day floating or dangling, or both, as signs not merely of disrupted cables, but of disrupted projects. Has England given up the project? The resolution on the part of scientific men is as strong to-day as ever, that there shall be a nerve connecting England with America, which shall thrill with messages of commerce and peace; and that nerve will be laid, unless they shall discover, after experiment, that there is something inherent in the very laws of nature that forbids the scheme. And when we find that disappointment thus tends to develop power, energy, greatness, and resolve, with respect to secular things, what should be the effect of disappointment upon us, who know that all the forces with which we have to contend are simply creature forces, and that the power which we have on our side is a creative force, and "greater is He that is for us than all they that may be against us?" My Lord, it strikes me that we, as the Church of Christ, in our corporate action, are prone to forget the fact that we must just work and walk by faith and patience, that we may inherit the promises, as we must do as individual Christians. Through faith and patience you and I inherit the promises—through faith and patience our Churches are to do the same. We are told sometimes to look at the condition of the world, and let that teach us the hopelessness of our enterprise. Well, we do look at the condition of the world; we begin at home; we look at our own country: by reason of swearing, the land mourneth, the Sabbaths are desecrated, men rejoice more in songs of lasciviousness and vanity than in the songs of Zion. And where should we look in order to discover a better condition of things? It is not on the Continent of Europe, it is not in Asia, it is not in Africa, it is not in America. We admit that the condition of the world is bad, and when we read some of the predictions of prophecy, such as "As I live, saith the Lord, the whole earth shall be filled with my glory;" and then, looking abroad, we are mockingly told that a prophecy like that has no chance of accomplishment. We see Romanism still spreading its baneful, dark, withering shadow over some of the fairest places of the globe; we see Mohammedanism rising to a fearful height in Turkey, in North Africa, in Asia Minor, and in parts of India; we see Hindooism, sublime for its antiquity, looking upon Christianity defiantly, and asking it to fix the day when Hindooism is to be destroyed; we find Buddhism filling China and asking the same question. We say nothing of Infidelity, we say nothing of the Rationalism we have in England, with its manifold forms; we say nothing of the other forms of unbelief that fill in the interspaces between the gigantic superstitions to which I now refer; we say nothing of these things; but this we say, that here we have a prophecy; we place the prophecy against these facts, "As I live, saith the Lord, the whole earth shall be filled with My glory;" and this prophecy pierces Romanism, pierces Mohammedanism, pierces Hindooism, pierces Buddhism, and after it has pierced them through and through with undiminished energy and resonance, it still proclaims, "As I live, saith the Lord, the whole earth shall be filled with My glory." If we deemed it wise to look out for signs, we might look out for signs, and we might say, there seem to be intimations in Romanism that she is hastening to decay. Well, my Lord, in our own country it is said that she is going the other way, that she is not going to decay, but that she is getting stronger and stronger every day. Well, I do not very much object to her growth here, if she dies at the heart. If a man dies in the heart, he may be as strong as he likes in his limbs: it is likely to be a convulsive strength, and cannot last very long. And so, if we be told that she is spreading in America, and spreading in England, and she be dying at the heart, she has not a very long time to live. Then, with regard to Hindooism, I have no doubt our friend Dr. Mullens will tell you that the great stronghold of Hindooism,—namely, caste,—has been run through by railway trains, and they find it impossible to mend the castes which have been thus disrupted and broken. And they will tell us that ominous rents are beginning to make their appearance in Buddhism; so that we see some signs of the accomplishment of this prediction. But, my Lord, the question I have to ask is this—Is it our prerogative, our duty, to walk by signs? Have we to go by the sight of our eyes, or the hearing of our ears, or have we to take our stand upon a distinct command and promise, and go and execute the command in expectation of the promise, whether the signs appear, or the signs do not appear? Why, it will be with the triumphs of Christianity very much as it was with the downfall of Jericho. The Israelites received a command to go and take the city, and they went, and it was the most extraordinary siege in the world—a city taken by circumambulation! They go round once, and they look up, and there is not a brick fallen. And they go round twice, and they look—not a brick fallen. Had they attacked it by battering-ram, or cannon, they might have looked to discern

some result—bricks falling out here, bulging out there, and so on. But it was to be taken by circumambulation, and they went round the third, fourth, fifth, and sixth time, and still all the bricks were there, firmly cemented; not a single atom had fallen to the ground. And the defenders of Jericho would look upon those wonderful walkers, and say, “We hope it won’t hurt you, walking so much; it certainly does not hurt us. It is a new method of assault that you are adopting; we wonder how long you will have to walk before the city falls. Go on, dear children, that have come from afar; go on! go on! Jericho will stand a long time if it is to be taken by walking.” But, notwithstanding all that taunt, these Israelites held in their hands the promise, and they held in their heart the promise. It was hard to bear the ridicule and to bear the taunt, but they went round the last time, and the Divine energy which had been held in invisible suspense was released, and the walls fell flat to the ground. What sign showed the walls of their falling, before that energy was released? None. And if it should be so that the final triumph of Christianity should come thus suddenly, why should we look for signs, when our Lord says we shall not say, “Lo here! or lo there! the kingdom of God cometh not with observation: it is within.” We have faith, therefore, my Lord, that we shall accomplish our purpose notwithstanding. I love to take my stand upon the word “shall,” which is so common in those prophets. It is not a long word, but it is wonderfully firm; when you get fairly upon it it is wonderfully firm. “As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so”—now mark you!—“so *shall* My word be that goeth forth out of My mouth: it *shall* not return unto Me void, but it *shall* accomplish that which I please, and it *shall* prosper in the thing whereto I sent it.” I say a man who is not sustained by those *shalls* shall be sustained by nothing. If those divine *shalls* are not a foundation for our feet, there is no foundation, all is sand or floating water. We take our stand upon the *shalls*. Now we go even further: I was going to say, we would improve upon the prophet; he says “even so,” but we say “even more;” for notwithstanding the opinions of modern science as to the unchangeableness of the laws of nature, we affirm that there is nothing so unchangeable as moral law and spiritual law. We have made such rapid advance in science, that we are talking very largely about the inviolability of nature; and our wise philosophers have come to regret Christianity, because they say it makes its entrance into humanity through the gate of miracle. We say it *does* make its entrance into humanity through the gate of miracle. They do not believe in Sinai, because it brings before them a miracle of man’s standing face to face with God. They do not believe in the incarnation, because they say it is the miracle of the Divine in the human. They do not believe in Calvary, because they say the darkness was preternatural, and cannot be explained. They do not believe in the resurrection, because they say resuscitation from the dead is impossible. They do not believe in the ascension, because they say it violates the law of gravitation, which is invincible. They do not believe in a judgment, or in a heaven, or in a hell, because all these speak of things that are beyond the range of human vision and human experience; and, therefore, they do not believe in the Gospel. But we say God’s Word is more sacred than God’s world. He could, were He so to choose, sweep the stars from heaven to-night, without violating a single promise to any of His children. He has made no promise to the sun, no promise to the moon, no promise to the stars. He has made no promise to material things: they are the embodiment of His power, and they are the embodiment of His wisdom. But His word pledges His character, it pledges His truth, it pledges His honour, it pledges His faithfulness, it pledges His love, and if He has spoken one word to one trembling human soul, that word shall never fail. Hear what God says about His own word. He knows what the world is worth: he ought to do, he made it, and he sustains it, and he says, “Heaven and earth,”—ye philosophers, that talk largely about the immutability of material laws! “Heaven and earth shall pass away, but not one jot or tittle of My word shall pass away!” There are only two circumstances, my Lord, which, in my judgment, could justify us in withdrawing the missionary plough from the furrow, after once we have inserted it. You see we have a specific command, “Go;” now, till we get another command, “Come back,” we must stop there. We have the distinct Divine positive; unless we get a distinct Divine negative, equally distinct, we must remain there, whether to live or to die. We may die by the plough, but we must not leave it. There are two things that would justify us in leaving it, apart from that Divine command to retire; the one is, if it were true that, in the lapse of ages, man has become so changed, either by elevation or depression, that either he does not need the Gospel, or the Gospel cannot serve him. Well, man does change. There is no doubt of it. We change in our fashions. The headdresses of our ladies in modern times are not exactly what they were. That applies equally to our costume. Our houses are somewhat different; many of them, I am

thankful to say, are larger and healthier; and our speech is a little different; and, I believe, one must hold it as proved, after the scientific works one has read, that a change has come over the nervous system of these modern times. I was told sometime ago by a very celebrated philosopher, a very eminent physician, that the wonderful prevalence of "tic," for example, which many will understand—that nervous pain which is called "tic," a short word for long, throbbing agonies—that all that is the product of civilization, and that, if we were barbarians, we should get rid of the whole thing. Well, I confess I would rather keep the "tic," and not go back to barbarism. I dare say there is some truth in the statement, also, that the various diseases of man have assumed rather more of the nervous type than ordinary. I have been told, and I believe this also is true, that the human system no longer responds as promptly as it once did to the medicines that used to be employed, and that we require a different class of medicine in order to meet the altered condition of the human system. Well, now, let us always make all the allowances we can. If ever an adversary wishes to exact anything from you, and you must give it to him, give it with a good grace. Now we will allow all these changes of the nervous system, and we will still say man is man; in the centre of him, and in the root of him, man is man; he is just the same as he was. For example, there have been discoveries made of little islands, with men upon them, but we have never found an angel upon them yet—not one. We have never found a man like an angel, nor a woman either. Wherever we go, and wherever new discoveries are made, of new inhabitants, neither the one nor the other is angelic; but they confirm to the letter this, that all have gone out of the way, "there is not one that doeth good, no, not one." So that, if man is changed at all, he is not changed for the better anywhere; no, with all his changes, I look on him in different nations, he has the same features as he had when the pyramids were piled in the Egyptian desert. If you look into his mind, it is the same there. Has he reason? he always had. Has he imagination? he always had. Has he passions? he always had. Has he conscience? he always had. And if you look into his heart and experience he is just the same. If now he loves his God, that is a new thing; if he is no longer all his lifetime subject to bondage through fear of death, that is a new thing. But none of these new things have we discovered. We find humanity everywhere what humanity was;—and, as long as man is the same, let us thank God the Gospel is the same; for if there were a change in the Gospel,—and that is my second point,—then we might retire. But there is just this feature about the Gospel, it cannot change. There are two things in it: the first is truth, and the other is the Spirit. Now truth is always truth, and the Spirit is always the Spirit; and unless the truth can become false and the Spirit can become weak, we must take the same Gospel still, and say, as we take it, "The hand of the Lord is not shortened, that it cannot save, neither is His ear heavy, that it cannot hear." There are just two remarks I wish to make before I sit down. First, it is imperatively required at the present time by this Society, that it should have a large increase in the liberality of the people. Now that is a fact; and if our hearts were in their right condition we should rejoice in it. I cannot understand how it is that, so late in the history of Christianity, men have not got beyond the point yet, that it is a somewhat unpleasant and irksome duty to give. Until, my Lord, our Churches are raised to the position in which men shall feel that liberality is one of the highest privileges which God has vouchsafed to give them, we are in a very wrong condition. Here we are in England, and may say without impertinence, I trust, to France, or to our dear brethren of America, here we are in advance of the world's civilization. I may say we have touched the highest mark of the world's wealth; there never was a country so wealthy as England is now; within the last twenty or thirty years there has been a vast augmentation in our wealth, the results of which are seen on every hand. It is a painful business to know what I do know, that occasionally parties are to be found, who, when you visit them for the purpose of securing their sympathy for some Christian object, will tell you calmly that they are poor, and cannot afford to give, and the very same evening they will have a banquet with their friends at their own house, which will cost them not less than 30*l*. Oh! poor, poor soul, you are! but do not call your pocket poor if you can give 30*l*. a night for a banquet and not one shilling for the Lord. Many can only be called Christians in virtue of that charity which "believeth all things," and "hideth a multitude of sins." Why, matters, you know, are just thus—If you go about for the purpose of asking help with one of those delightful books with red backs, you will find that men have an instinct by which they can pierce through the book and see lines of names. They understand it at once, before you have opened your project, and say, "No, thank you, not at all this morning: I really cannot afford;" and when you invite them to come and take a refreshing, nerving bath of liberality, they stand

"shivering on the brink,
And fear to launch away."

What! is this the spirit, and ought this to be the Christianity, of men who give this account of themselves as Christian men—"We are not our own, we are bought with a price, therefore let us glorify God in our bodies and spirits, which are His!" When it shall come to this—that men shall feel very uneasy indeed in their spiritual man, unless they are giving off, just as they feel uneasy in their external man unless they are giving out from the lungs and giving off from the skin; unless they feel equally unhappy spiritually, when there is not this kind of, I was going to say, sensible monetary perspiration, sensible as well as insensible; till we reach that time, we have not reached the true Christian point. But when the time shall come that friends meet us and say, "You have not been recently to ask me for money; I am getting unhappy; there is a disagreeable feverishness coming over me; do come, it will be my salvation, do come; I want to be delivered from this irritation; do come; it will be such a relief;" when that time comes, and men shall feel, and say as they feel, and feel as they say, "It is more blessed to give than it is to receive"—those will be the times when Christianity shall fill its wings with might and droop no more. Then we must have more prayer. You see, my dear friends, with regard to the operations of husbandry there are two great branches—there is the one branch that man has to attend to, and there is the other that God attends. God says to us, "Now I am not going to plough your fields. I have given the wisdom and skill for the formation of ploughs, and so on, and all that operation you must carry on; I cannot do work twice, first charge you with power and then do the thing myself. I gave you that; you shall sow the seed, I will give you the seed; and you shall make the plough, and you shall plough, and you shall carry on the lower operations of husbandry. But I will tell you what I will do for you,—I will keep the grand old sun full of light and warmth, and there shall come the plentiful rains in spring and in autumn, and I will send winter with its pulverising power, and you shall have the blessed and refreshing dews; if you do your part of the work, you shall never have to look to Heaven reproachfully, and say that Heaven is forgetting you. While the earth remains, remember the promise, "seed-time and harvest, summer and winter, shall not cease." And so in the spiritual husbandry, God says, "You sow the seed, you scatter it broadcast over the nations. I will tell you what I will do,—I will let the Spirit come. "Prove me herewith, and bring ye tithes into my storehouse;" which, being Christianly interpreted, means "Bring your full-handed wealth, and bring your full-hearted prayer, and prove me—prove me if I will not pour out a blessing, that there shall not be room enough to receive it." I stood, some years ago, along with a friend, now on this platform, on the top of the Riffelberg, that grand mountain that rises out of the valley of Zermat. It was early morning; the stars were still shining, shining with a lustre that became dimmer and dimmer in the light that escaped from the as yet unrisen sun. There was darkness in the valley, and silence as well, except for the sound of waterfalls, on the right hand and on the left. And then, in the twinkling of an eye, the Mount Cervin peak—that peak of wonder and mystery—blazed with glory; and then one by one the whole amphitheatre of mountains was kindled up by the magic touch of the king of day. The higher he ascended into the heavens the more his light descended upon the hills, like an unfolding garment of gold, until the shadows were startled and chased away from the valleys, and night had gone from the scene. Thus shall it be with the Bible, thus shall it be with Him who is the Lord of the Bible, its Giver, and its Theme. He shall rise higher and higher, touching mountains and filling valleys, until "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, and He shall reign for ever and ever.

MR. THOMAS CHAMBERS, M.P.: My Lord, and Christian friends, I rise for the purpose of seconding the Resolution which has been so ably moved by Mr. Mellor; and as he has read to you the terms of that resolution, I shall not trouble you with them again. I rise with very great pleasure once more at the anniversary meeting of the London Missionary Society, for a few moments, to have the privilege of identifying myself with so great a cause as that which you have in hand. And I do so as one of the great body of the Christian Church, to show that every member of the Christian Church, because he is a member of it, is a person who should be identified with missionary work. Dr. Tidman has just told me that this Society was instituted in the year 1795—in the midst, that is, of the blood and conflagration of the first French Revolution—and this Society arose, and others too, as the result of revived Christian feeling in England, in consequence, probably, of Wesley and Whitfield, and their preaching. And now we hold our anniversary meeting in 1866, on the eve, as I fear, of one of the most fearful continental wars which ever has been known. More than 2,000,000 of men, probably, on the continent, are under arms and ready to go into conflict;

and one cannot help feeling that if there ever was a time when the Christian Church, and every member of it, should look out upon the face of the world's history with the expectation that they have a deep interest in what is going on, it is now. Why, we have had Christianity in the world 1800 years and more; we have had Europe, so to speak, Christianized and civilized for centuries, and centuries; and now, in 1866, we are about to have a war for the most miserable of all objects—a war in which there shall not only be a greater array of baptized persons under arms to fight and destroy one another, but a war in which all the marvellous science and the marvellous wealth of Christendom is to be exhausted in that slaughter. And if there ever was a time when Christian men should be looking to what their work is, I think it is just this time, and the missionary work above all. It is quite true, it is said, every time we have a missionary meeting, that the inadequacy of our means to the work we propose to accomplish is very great, and in anything else except the missionary work, it would be monstrous to start any project unless there was some reasonable proportion between the means to be employed and the end to be attained. Unless the agency should be reasonably shown to be fit for the work that was to be done, it would be absurd to go on. But it does not apply to missionary work. It is the sublime apparent inadequacy of the means to the greatness of the result that is our warrant for going on. It is the "foolishness of preaching." It is God that makes weakness overcome power, and things that are not to put to nought things that are. And missionary work is accomplishing that, has done it, and is doing it. And now—I did not catch exactly into how many languages the Bible has been translated, or among how many tribes it has been preached—but one cannot help feeling that, at all events, the time is coming, and is very close, when the Gospel shall be preached among all nations for a witness, when there shall not be a tribe of men in the midst of whom the standard of the Gospel shall not be raised for the purpose of taking possession of that tribe and the country it inhabits, in the name of the Prince of Peace. And the end, therefore, is coming when we shall have done that, when the Gospel shall have been proclaimed in all these places, not for the conversion of the myriads who inhabit them, but for a testimony in the name of the Gospel and of Christ, and then the end shall come. We stand here in the midst of London,—in the centre and capital, as I believe, as Mr. Mellor has said, of the civilization of the world, at a moment when the wealth of London exceeds the wealth of any city that ever was upon the face of the earth; and a wealth which those who understand the matter say is likely to increase even more rapidly than it has during the last twenty years;—we stand in the midst, and at the head of all scientific discovery and discussion; and amidst all that is interesting in London,—in our commerce, our science, our philosophy,—it is the meetings that are held here, and in a few other places in London, that give the Christian character to the population of this great empire. The most popular sciences now, perhaps, are geology and geography, and I say with Lord Shaftesbury, we rejoice in every discovery that is made by either of them. We would go with the geographers and explore the unexplored parts of the world, if there yet remain any; and I long for the day when, at the meeting of the Geographical Society, they will have a map of the countries which they have had the merit of exploring, coloured to show how far Christianity has been carried into them by those who have explored them. I trust the time will come when the more of the world that is discovered, the more of the Gospel will be carried into it, and what God Himself commanded men to do may be entirely, and absolutely, and finally accomplished—"Take possession of the world and subdue it for Him." My Lord, I congratulate this Society upon its history; I congratulate it upon the Report which has been briefly read in our hearing to-day. It is the facts that are contained in that Report that are the arguments in favour of this Society: it is the fact, that north and south, east and west, and amidst the myriads of India and of China, and of the South Seas, that in the midst of slavery, and superstition, and paganism, and idolatry, wherever it is, the Gospel is being preached in its simplicity; and although this Society stands, as it does here and elsewhere, in the midst of heresies, it stands, as Lord Shaftesbury says, a perpetual witness and advocate for the truth; and this and kindred societies are doing the best for the truth by working the hardest in spreading the Gospel. It maintains truth better than controversy; it maintains truth better than the best arguments that can be put into books, to take the Gospel on the faith of what it is, and what it shall accomplish, and to preach it far and wide, not only among the ignorant population of our own great towns, but among the population of the whole globe, so far as it is in our power to do so. I trust, therefore, that as a lay member of the Christian Church, I am representing, as I know I do, hundreds of thousands of persons who feel that we cannot consent to slacken in this great work of Christian evangelization. We cannot draw back, as Mr. Mellor says, till we have got the word of command to withdraw. Our object must be—I hope

we shall every one of us be found willing to pursue it with all diligence—our object must be to be trustful, and not to be merely sanguine, which is a very different thing from being trustful. A sanguine man takes a hopeful view of signs, and when they become gloomy he loses his hope; but a trustful man does not rely upon signs, but he relies upon promises, and it is not because, in this quarter or in that, there may be signs more or less hopeful or gloomy, that we are to rise or fall in the temperature of our Christian philanthropy; it should always be maintained at a high point, on the ground of our firm and unflinching faith in the Word that cannot fail. I have much pleasure in seconding the Resolution.

The Resolution was put to the meeting and carried unanimously.

A collection was then made, after which a verse was sung:—

“From all that dwell below the skies.”

The Rev. AUBREY C. PRICK: My Lord and Christian Friends, I have great pleasure in submitting for the approval of this meeting the following Resolution:—

“That, on the review of the past year, the meeting cherishes sincere gratitude to God for the completion and departure of the Missionary Ship, with an additional band of Missionaries, for the islands of the South Pacific, and especially for His merciful interposition on behalf of the vessel and her passengers when exposed to imminent peril at the commencement of her voyage. The meeting also devoutly recognises the grace of God in the progress and prospect of the Madagascar Mission; and unites in rendering grateful praise for His watchful care and guidance over the Rev. Dr. Mullens in the visitations of the Society’s Missions throughout China and Southern India. It welcomes him with cordial affection this day, and anticipates important advantages to the Society from his future labours in his native land.”

Now, my Lord, as a clergyman of the Church of England, I am very glad to be here to-day. I am very glad, I say, to be here to-day, and to be permitted in the name of the great Evangelical party in the Church of England, to say to all of you, the friends and supporters of the London Missionary Society, how heartily we wish you God-speed in the name of the Lord. My Lord, during the remarks with which you opened this meeting, and during the addresses of previous speakers, I was very forcibly reminded of some words of Dr. McNeil, in a volume of sermons recently published by him. He is speaking of the worship of the Christian Church, not of one section merely, or party in that Church, but of the whole body of believers, by whatever name called and to whatever denomination belonging, and he says, “There is a world-wide liturgy going on. The worshippers are diverse in clime and colour, in character and in language. Their modes of conducting worship are diverse; there are written prayers and there are extempore prayers; there are old psalms copied from the Hebrew Bible and there are new hymns breathed from the Christian heart; there are Episcopalian transepts in the temple, and there are Presbyterian pews, and there are Congregationalists, Methodists, Baptists, Moravian, and many other benches. To the narrow eye of the earthly spectator the scene is confused; to the narrow ear of the earthly auditor the sounds are discordant; but to the eye and the ear of our great Interpreter in heaven—our great Liturgizer before the throne of God—the scene is one and the sound is one. Every one is feeling ‘I am a sinner,’ and is saying it as best he can. Every one is feeling ‘Christ is a Saviour,’ and when the utterances of all reach heaven their united voice is ‘Worthy the Lamb!’” Now, my Lord, as in their worship, so also I believe in their work—Christians are one. All evangelical men, by whatever name they may be called, are agreed in this, that the Gospel of the grace of God is the only effectual remedy for all the evils which sin has introduced into this world of ours. You may educate men as highly as you like (I, for one, think you cannot educate them too highly), but by education taken alone you can never change men’s hearts. You may punish men as severely as you like, and by doing so you may deter others from the commission of crime, but by punishment taken alone, you can never save men’s souls. The Gospel of the grace of God only, as taught in that good old-fashioned book which Infidelity hates, and at which modern Scepticism affects to sneer, but which we, who love the Lord, prize and reverence as God’s inspired revelation of His will, and God’s gracious message of His love to a fallen world—the Gospel alone, as taught in that book, is God’s antidote for all the poison, and God’s great panacea for all the ills and sorrows of a world that lieth in the wicked one. I say, my Lord, all evangelical men are agreed in this; but I go farther and say, that all evangelical men, by whatever name they are called, are also agreed in this, that it is their bounden duty to make that Gospel known. The commands of our Master, dear friends, are precise and clear, and express—“Go ye into all the world, and preach the Gospel to every creature.” These are the marching

orders of the Church of God, and to disobey those orders, or to neglect those orders, is to be guilty of mutiny against the Captain of the Lord's host. It may be that the wants of our home population are great and pressing and increasing. I believe that they are so, and I would say, and say heartily, by all means recognise these, and do your very utmost to grapple with, to meet, and to relieve them. The radii of the circle, which lie closer to the centre, lie more widely apart towards the circumference; and, just so, the affections of the human heart do and ought to fall chiefest on those who are nearest to us. But if charity begins at home, do not let it stay at home. Let us embrace in our sympathies, our love, our prayers, and our efforts, the whole world. It was on this principle, as I understand it, that Christian Missions were first instituted by the Lord of the Harvest. The Gospel was to begin at Jerusalem, but it was to be preached to all nations. Love to God, and to man, kindled in the hearts of the disciples of Jesus Christ was to fall first upon Judea, then to radiate from Judea to Samaria, and thence to the very ends of the earth. Remember, our Master knew all things—as the omniscient God, when he stood upon Mount Olivet and gave that command to His disciples to which I just now referred, He looked into all future, so dark to man's eyes, and He saw clearly all the seething mass of iniquity, and all those terrible sorrows and woes with which we in the present day have to contend amongst our home population; and yet, seeing all that, and seeing it clearly, He said to us, just as He said to His disciples of old, "Go ye into all the world, and preach the Gospel to every creature;" and I verily believe, my Lord, from that day down to the present, in the whole history of the Church of God, the men who have been foremost in Missionary work have always been the first to recognise, and the most earnest in the endeavour to grapple with, the wants of our home population. Now, my Lord, the London Missionary Society, recognising all this and believing all this, has sent out men, fit men, good men, true men, faithful men, into different parts of the heathen world—this their one business, as I rejoice to believe it is their one earnest desire and aim, to tell sinners of Jesus Christ as the Saviour of the world, to bring to bear upon men's hearts the glad tidings of that wondrous salvation wrought out by Him upon Calvary. Now we are not met to-day to defend missionary work, it needs no defence; but we are met to-day to express publicly our thankfulness to Almighty God for the wondrous blessing He has vouchsafed upon us in the missionary work. In the Acts of the Apostles we read that the men who were sent forth by the Church at Jerusalem of old to preach the Gospel returned from time to time to give an account of their labours, and that the whole multitude of the faithful in Jerusalem rejoiced together in the wondrous works which God had wrought by their instrumentality. And that is just what we are doing here in London, during this month of May, and it is just what we are doing here in this meeting this morning. The resolution which I have the honour to move raises from beginning to end the note of thankfulness. There are three points of thankfulness touched upon in the resolution. It pledges this meeting to thank God, first of all, for the completion and departure of the Missionary Ship, with an additional band of Missionaries, for the islands of the South Pacific, and especially for His merciful interposition on behalf of the vessel and her passengers, when exposed to imminent peril at the commencement of her voyage. I need say nothing to enforce that point in the resolution. You must all feel—we must all feel—that it is a matter of devout thankfulness to Almighty God that funds have been raised up for the purchase of a second "John Williams," and that that ship has been preserved through the perils of the sea, and will be brought, it is hoped, to a favourable termination of her voyage. Then again, this resolution pledges the meeting to thank God for the progress and prospects of the Madagascar Mission. I feel it would be simple impertinence for me to say anything upon that point, because I am to be followed by one whose name is loved and revered wherever missionary work in Madagascar is known or heard of. If there is anybody here who knows little or nothing about the Madagascar Mission, my advice to them is to get at once a copy of a book published by the Society, entitled "Madagascar: its Missions and its Martyrs," and I say a man's heart must be harder than iron, and cold as the coldest iceberg in the Polar Sea, if he does not thank God for what he has done in regard to that missionary work. Then we are asked to thank God for His watchful care and guidance over the Rev. Dr. Mullens, in the visitation of the Society's Mission throughout China and Southern India. Dr. Mullens is here to speak for himself, and I am sure you will be very thankful to hear him. God, sometimes, I believe, now and then, steps out of what I may call His ordinary course, to make use of an unconverted or an unfaithful man, in order to bring his Gospel to bear effectually upon the heart of a sinner. He does that to prove that He is a sovereign, and that the work is His and not man's, but He does not ordinarily do it. God does not ordinarily bless unfaithful agency. The Word of God applied by the Spirit of the living God, is the only thing that will convert the sinner or save a soul, and if men add anything to that Word, or take anything away from that Word, I do not believe that God's blessing will follow. Now the Church of

Christ in the present day—it has been alluded to already this morning—the Church of Christ in the present day, has to grapple with a very powerful foe in the shape of modern Scepticism. There are men who are doing their best to emasculate the Bible which we love; there are men who deny the authenticity and deny the plenary inspiration of the Bible which we love; there are men who are trying to explain away all the fundamental and distinctive teaching of the Bible which we love, and whose teaching can only end in this, that they leave their miserable dupes without a pilot, without a rudder, without a chart, without a compass in the midst of the wide ocean of doubt and uncertainty. My Lord and my Christian friends, the Bible is the power of God unto salvation, just because and only because from beginning to end it testifies of Jesus Christ. By type and by prophecy, by history and by parable, by precept and by promise, the Bible points us to God's own Son, and declares everywhere, in the plainest language, that His is the only name under heaven given amongst men, whereby they can be saved. Christ is to the whole fabric of Divine truth, as contained in the Scriptures, just what the key-stone of an arch is to the arch itself. Take away that key-stone, and the arch, however beautiful it may have been before, will at once become a heap of ruins. There will be the same stones there, but they will have fallen in confusion, and be utterly useless for any practical purpose. Just so with the Scriptures; take Christ out of the Word of God, explain away the sacrificial character of the atonement made by Jesus upon Calvary, deny the imputation of His obedience and death to the believer in Him, and you spoil the whole Bible. You may admire its diction, you may praise its poetry, you may say that its precepts are beautiful, loving, and good for man, but you render the Bible powerless at once to do that which God gave it to do—to save souls and fit men for Him. Now, the London Missionary Society has no sympathy with this modern scepticism. Her agents believe that the Bible, not a portion of the Bible, not a little bit here and a little bit there, which we are to pick out and select for ourselves by that verifying faculty which we are said to be endowed with, but the whole Bible, the Word of the living God; her agents believe that the Gospel which is contained in the Bible is not effete, is not worn out, but that whenever and by whomsoever faithfully preached, it is to-day, just as it was 1800 years ago, “mighty through God to the pulling down of strongholds.” The agents of the London Missionary Society are content to preach the same good old-fashioned truths which Paul preached, and which Peter preached, and which John preached, and which all the disciples of the Lord preached, and are content to know nothing amongst their people save Jesus Christ and Him crucified. The London Missionary Society honours God in her work, and God, as we have heard this morning, has put honour upon her. God has fulfilled His own precious promise—“My word shall not return unto Me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it.” And we have heard in the Report, which was read to us this morning (a Report full of thrilling interest), how, instead of the thorn, has come up the fir tree, and, instead of the briar, the myrtle tree, and how they are even now in every land to the Lord for a name, and for an everlasting sign which shall not be cut off. My dear friends, the London Missionary Society asks you to-day, not for help merely, but for increased help. Help this good cause, first of all, as you have been told to-day, by your prayers. “The effectual fervent prayer of a righteous man availeth much.” Pray for an increased and abundant outpouring of God's Spirit upon the Directors of this Society, upon the agents employed in other lands by this Society, and upon all heathen converts made by their instrumentality. Help this great agency, again, by your money. Good old Mr. Bunting used to say that money was like the ass which the Lord Jesus Christ rode upon when He went into Jerusalem. That ass was an ignoble animal, but the Lord had need of it. And money is in some sense an ignoble thing, but God needs it for the carrying on of His work here upon earth. Then help this Society further by seeking to raise up amongst your friends and neighbours those who shall feel an increasing and intense interest in it. Oh! my dear friends, it is a most glorious work: it is the most honourable work—the work of Missions—in which any man can be engaged. Some of you have seen or read of Staffa's wondrous cave or Giant's Causeway. Those who have done so will remember the grand basaltic pillars, and columnar arches meeting overhead, as by the skill of some mighty architect; they can recollect those dark passages where the roar of the wild waves tell with surging voice of the Creator's praise. Over them stretches the still deep-blue sky, or the storm-gathering cloud, and there the sea-bird nestles its young, and the traveller stands and gazes, lost in wonder, upon the architecture of creation in its sublimest form. Here is one of God's temples. This He spake into being by His word of power. No man helped him in that work; no man stood by Him when He laid those mighty foundations. God alone, in the almightiness of His power, spake and it was done; He commanded and it stood fast. But there are other and more glorious temples to be built—temples in which

the Holy Spirit of God is to dwell, and in which Jesus the Son of God, is to reign—and in building these more glorious temples, God condescends to make use of human instrumentality. He has no need to do it. Without our aid souls could be saved, and saints edified, and heaven peopled with happy inhabitants; but He does condescend in His mercy and love to make use of man, and He stamps eternity's broad seal upon all man's consecrated work for Him. We may not be permitted to see all the results of our labours here and now; but the great day of His coming will declare them, and when we stand there amidst that mighty throng gathered out of every nation, and kindred, and people, and tongue, and see many of these poor heathen in other lands gathered home by our instrumentality, with God's blessing upon it, standing clothed in white robes, and bearing in their hands palms of victory, and as we hear them singing that song which shall echo and re-echo through the arches of heaven evermore, "Salvation unto our God that sitteth upon the throne, and unto the Lamb, for ever and for ever," we shall be more than rewarded for all our work for God. My friends, God has work for us all to do in the Mission-field, and God says to us all, in regard to this work, "They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever." Oh for more of a missionary spirit! I am reminded, while I am speaking, of an anecdote which I have read somewhere, I don't know by whom related, of a Scottish woman. She saw a horse galloping down the street, dragging behind it a battered carriage from which the driver had been thrown. There, in the road, straight in the path of the infuriated animal, was an innocent, prattling little child. With one wild cry, in which the mother's heart within leaped forth for utterance from her lips, she darted straight as an arrow from its bow, and the next instant clasped the child to her bosom, sobbing out her ecstasy in a joy that does not kill. A cold gray eye had marked that movement, but made no effort to save the child, and by and by the remark came forth from lips thin and bloodless, "Woman, that is not your child." "No," she replied, as she thought of her little ones at home, and with a flush of beautiful vermilion, whose richness showed her all unconscious of the nobleness of the deed she had done; "no, bless it; but it's somebody's bairn." There spoke, my friends, what I call the true missionary spirit. These poor heathen in other lands belong to our common God, and He has told us to go and save them by His blessing upon our labours in His name.

"Shall we, whose souls are lighted
With wisdom from on high;
Shall we to men benighted
The lamp of life deny?"

"Salvation, oh, salvation!
The joyful sound proclaim,
Till each remotest nation
Hath learnt Messiah's name."

The Rev. W. ELLIS, who was most enthusiastically received, said, My Lord, my Christian friends, five times successively has the annual gathering of this great Society been held since I had the pleasure of appearing among you; but I have been with you in spirit, and I thank God that I am once more permitted to be personally present with you; I thank you, my Christian friends, for the encouragement which your cordial and affectionate welcome to me has given me on this occasion. When I left Madagascar, at the close of my third visit, in the autumn of 1856, darkness brooded over the land, and gross darkness over the people. They were altogether given up to idolatry throughout the length and breadth of the whole land, except in some few small points where there was light; but that light was overshadowed by the dense, fearful darkness of heathen night, so much so that wherever that light burned, it shed its influence over only the hearts of those who had received it. I recollect the last night I spent among the Christians before departing for my native land. A number of distinguished Christians had come to spend that last night with me. We remained perhaps from nine or ten o'clock in conference and in prayer, till nearly two o'clock in the morning, and even then they dare not venture out to their homes without first sending a person to look at the gates through which they could pass into the street, because they knew that such was the hatred against any effort to promote Christianity among them, that sentinels were planted around my dwelling in order to ascertain who came into my house, and also to listen, and, if possible, to overhear our conversation. I mention this simple fact, that those men who had been with me the last night I spent in their country, dare not leave the inclosure round my house till a person had been sent to look at the avenues, to see that there were no spies there; for if it were discovered that they had been there, and had prayed or joined in prayer, they would have been tried, and most likely consigned to fetters, if not put to death.

Such was the state of Madagascar when I came away. In the summer of 1861 tidings came of a great change having taken place there; that the cloud which had brooded over the country was withdrawn; that light appeared, and that liberty to profess Christianity had been granted to the people. As soon as these tidings reached this country, the Directors of the London Missionary Society, who had been watching and praying, together with a large portion of the Christian people of England, that that day might come, asked me to return to help the Christians in maintaining their ground, and employ the means which they possessed for extending the Gospel around them. I believe within a fortnight after the arrival of authentic intelligence, I was on board the vessel on my way to sympathise in the joy as I had sympathised in the fears, and sorrows, and sufferings, of the devoted men and women in Madagascar. I went also to prepare the way for others to enter upon the great work to which God had opened up the way, not only among the people in the capital and the central provinces, but to help to extend it until the inhabitants of the whole island should be made partakers of the light of the glorious Gospel of the grace of Jesus Christ. God granted us a favourable passage, and in due time I reached the shores of Madagascar; and never shall I forget the day when our vessel entered the mouth of the harbour of Tamatave. The lofty surf was breaking in foam and spray over the reefs on either side; beyond was the same sandy beach, the same lowly huts, the same battery around which, on my first visit, in 1853, I had seen the heads of thirteen Englishmen and Frenchmen stuck up on poles to deter all foreigners from penetrating the country. All these emblems of cruelty and barbarity had been removed; floating over the battery was a long broad white flag, and on that flag, in scarlet letters, the name of "Radama," the friend of the Christians, the evidence that the change reported had indeed taken place, and that the object for which I had come to Madagascar might be accomplished. This was not all; the Christians had accompanied me to the sea-beach on the day of my departure, and dare not proceed farther; but now our ship had scarcely anchored before two officers came on board to say that there were messengers from the Churches to welcome me, and that an officer had been sent from the Government to accompany me to the capital. The change was remarkable, when I recollected the peril which formerly attended any manifestation of Christian feeling, and saw now, almost before the anchor was down, certainly, with the first officers who came on board, Christian officers coming to bid me welcome in the name of the Christians. Shortly afterwards I went on shore, and what my feelings were when I landed, I shall not endeavour to describe; but there is one thing I cannot but mention. We had often wished to pray together, and sometimes in the daytime Christians who had been conversing with me had said, "We must pray: we cannot live without praying." On those occasions I had gone to the most secret inner-room in my house, where we had knelt down, and I had asked one of them to pray, or prayed myself; but it was always only in a whisper, lest we should be heard. They never dare come to my house openly in the day, but they came at night, at nine, ten, and eleven o'clock at night, and seldom left till past midnight; and on those occasions we read the Scriptures and conversed on what we read. We prayed to God, but always in an undertone, lest we should be overheard; for it came to my knowledge that, at one time eight sentinels were planted round the inclosure, with orders to take down the names of any persons who came to my house. On the occasion to which I am now alluding, it was arranged that we should proceed to the place of worship and render thanks to God. I landed late the same afternoon, and an officer from the palace met me with a letter inviting me to hasten to the capital. Another officer met me, bidding me welcome in the name of the Lord, and asking me two things: first, "Have you got any Bibles?" secondly, "Are the missionaries come back?" I said I was sorry I had only a few Bibles, but a large supply were coming, and that I had no missionaries, because I had not stopped until they could get ready, but as soon as ever they could get ready, other missionaries would follow, and that we should be glad to resume our efforts among them. We halted, and entered the house of God, but it was too late for the Christians to assemble, and the next day we united there in reading of one of the thanksgiving psalms, as expressing our gratitude to God for allowing us to meet together, and then two of the natives offered up fervent, grateful acknowledgments to the Lord, that they were able to meet together in that place, and under these circumstances. They thanked God that their friends in England had not forgotten them, but still felt for them, and that, as they had sympathized with them in sorrow and suffering, they were now come to share their joy and help them to derive advantage from the blessings now enjoyed. These were the subjects of their thanksgiving and their prayer. I will not detain you by relating the hospitality and kindness I received. As soon as possible I set out on my journey to the capital. The first Sabbath brought another thing again to my mind strikingly contrasting with former times. I had been informed by my friends—for I had always friends travelling

with me—that the Government of that day had given orders to those who were sent down to escort me to the capital, to observe whether I read the Bible to the people, whether I prayed with them, whether I instructed them and encouraged them to observe the Sunday. These things, I knew, the persons in my company were ordered to notice and report upon; consequently, I dared not invite any of the natives to be present with me when I read the Scriptures or observed the Sabbath day. I always contrived on that day to be very tired, so as to wish to rest, that we might not travel on Sunday; but I dare not invite them to unite in any Christian observance. Now, on the first Sabbath when we halted on the journey, I found there was in our company a number of Christians, and there were not only Christians, but also several members of the Native Churches, and we had Divine service twice on that day; and, as it was the first Sunday in the month, those of us who were communicants commemorated together the dying love of our Lord Jesus Christ, not only for our own encouragement and as the means of cheering our own hearts, but as an observance which might excite attention, and lead to inquiry among those around us. When I remembered that on former occasions I had not even dared to read the Scriptures among the people, and that now the heathen natives of the village where I was came to listen or look on at the observance, as well as to inquire what we were doing, I was astonished at the change. I proceeded on my way, and when within a day-and-a-half's journey of the capital, I saw a large number of people assembled on the sides of the road before me. When we came nearer I found that they were a deputation of Christians sent from the capital to welcome me. When we came still nearer they commenced singing; and, after mutual Christian greetings and a song of praise, we proceeded in company to the capital. Here I had very affecting intercourse with the Christians. There had been severe persecution since I had left in 1856, the most fearful that had ever taken place in Madagascar. Six of the men with whom I had spent my last night in the capital, and who were among the most distinguished Christians in the country, had suffered martyrdom, and their brothers and sisters and friends came to me to tell me not only of their own grief and sorrow, but that God had enabled them to be faithful, and to thank God that no one of them had denied Christ. It was a melancholy interview, but the melancholy mingled with joy. I saw, in the evidence of the power of the grace of God in the hearts of those people, an earnest of the future triumph of the Gospel. I felt assured that the power of that Divine grace which could enable men to meet death thus cheerfully for Christ's sake, was able to effect the conversion of the Malagasy throughout the length and breadth of the whole country, and that this would sooner or later take place. On the first Sunday after my arrival I visited the congregations of the Christians, for they had been accustomed, after they had been recalled, to assemble together in the places of worship which were given to them by the Government at the time, for the worship of God. I first went to the old chapel at Ambatonakanga, the central place to the north of the capital, the first place erected specially and exclusively for public worship in Madagascar. It was opened in the month of May, 1831, and continued to be a place of public worship until 1836, when the last missionaries were obliged to leave the country. The place was then seized by the Government and turned into a prison, where felons, and thieves, and other criminals were confined, where the first Christians who were accused and sentenced to punishment were incarcerated; and from that same place, which had been a place of worship, the first martyrs were led forth to death. When I was there in 1858, that place was a prison; afterwards, in order to desecrate it as much as possible, it was turned into a stable, and used as such, until the Government was changed, when it was restored to the Christians and prepared by them for public worship. I went to the place early; there was a congregation of Christians there, amounting to about 800 persons, all seated. When I entered, many of them rose, according to a previous concert among themselves, and commenced singing a hymn of thanks to God. When they had concluded the hymn, one of the Native ministers bade me welcome. I expressed, in a few broken sentences, my grateful sense of their kindness, and before I left I addressed them, stating that I was present among them a witness for England, who had sent the Gospel to them, and who would help them to maintain it, and never forsake them. I told them that England did not forget the long night of suffering through which they had passed, but were now giving thanks to God for them, that He had opened a door for the Gospel, that it might have free course and be glorified; that English Christians had sent me to tell them that their affection had in no degree diminished; that they were anxious to assist them in carrying on, to the utmost of their power, the work which God had so mercifully permitted to be begun amongst them. I also told them that there was a large number of Bibles, and that there were several missionaries coming. After I had spoken, thanks were returned unto God, in utterances interrupted by tears, amongst the people. I may mention that it is an unusual thing with them to

show emotion. The Malagasy are not like the Africans—emotional in the expression of their religious feelings. I do not say they have not religious feelings, or that they are not strong, but they are not accustomed to give vent to them. You will very seldom see a congregation of Africans without a manifestation of that feeling; but it is a rare thing in Madagascar. On that occasion, however, there was a manifestation, because they said they could not repress it, so great was their joy. And I may take this opportunity of saying, that if there is one thing more than another which strengthens and encourages the heart, and brightens the prospect of the Churches in Madagascar, next to the unfailing truth of God in regard to His own promise, and His assurance that He will never leave them nor forsake them; that as their day, so shall their strength be—if there be one thing next to that which cheers, animates, and sustains them in the prospect before them, it is that they are one with you, my friends; that they are one with the Christians of England. They speak of England as their father and mother. It is a peculiarity in their language to say, not, “you are father, or you are mother;” but “you are father, and you are mother;” and when I have said to them, “That cannot be—I cannot be both father and mother,” they have said, “Oh, but you and your country, and the Christians in England, are all that father and mother can be to us; we have affection, we have kindness, we have care, and we have assistance and help from them; they are father and mother to us.” This was the expression of their feeling. Well, there were in that one church about eight hundred people gathered together—as many as could get inside. They have enlarged it in order to admit more, and now there are always a number standing round at the doors and windows, getting as near as they can, so as to catch the voice of the speaker. It is a singularly encouraging and pleasing fact that all that are Christians, if they can, come in and sit as close as they can, but those that are inquiring, or still heathen, keep outside. The Christians used to say to me, “If you see these people standing round the door, you must not speak to them or they will go away, they don’t like being noticed or spoken to.” I went on the same day to another church, at a place where a large number of Government workmen were formerly employed under lay members of the early Mission, who instructed them in the arts of working wood, iron, &c., and had taught them that more excellent wisdom contained in the Bible. The Government had given the Christians there a large, long carpenter’s shop, almost as long as from one end of this hall to the other, and that place was full: I suppose there were a thousand people there; and they gave me a welcome as cordial as I had received from the others. I told them to proceed exactly as they would have done if I had not been there, because I wanted to see how they conducted their services; and I can assure you, my Lord and Christian friends, that there was as much seriousness and apparent devotion and propriety of conduct, and as much simple, plain, explicit declaration of the Gospel of Jesus Christ by the Native preachers in those services, as we find in our services here. I thanked God and took courage when I saw the simplicity, order, and apparent sincerity of their worship. I then visited another church on the west, nearly as large, and well filled with Christian worshippers. There were perhaps nearly a thousand people there, and the same services were carried on. I ought to state, that at the time when I arrived in Madagascar the natives were accustomed to go to worship before daybreak in the morning. They carried with them, or had their servants bring to them, refreshments, and they generally devoted the whole day, either to united services or to conversation amongst themselves, near the place where they were assembled; they also had sometimes two or three congregations come in, one after another, to the same place. I asked them why they went so early, and they said they had been accustomed to worship together only during the night. From 1836 to 1861, they had had no public worship in the day time. They had regularly had public worship every Saturday night, to which they went at about eleven o’clock, and dispersed at about three o’clock on the Sunday morning, and they said it did not feel natural to them at first to meet at different hours—it did not seem natural to them to wait till eight or nine o’clock, and so they continued to collect early, as I have stated. The first ordinance Sunday—the first Sunday in the month—I attended the celebration of the Lord’s Supper. These people had been accustomed, when left to themselves, to select from among their own number the most intelligent, efficient, respectable, as well as the most consistent men among them, to preside over their meetings, and to administer the rite of baptism and the ordinance of the Lord’s Supper among them. This was their own doing, when there were no missionaries, during the years that they were left to themselves. I told them to proceed in their accustomed manner, because I wished to see how they had conducted these sacred observances. On the table, which was spread with a decent cloth, were the elements, and the pastor, with two assistants, sat at the side of the table; they pursued very much the same course as we do in England. I asked them who had taught them this. They said they had never

been taught it, but they recollected that in the Church composed of the Mission families this was the way in which they had commemorated the death of Christ; and, consequently, they had imitated that. There were at that time, so far as I could ascertain, about 300 in Christian fellowship in Madagascar, and there were nearly 8000 persons connected with these congregations. Since that time the work has advanced satisfactorily, steadily, gloriously. I may state, in the first place, that there has been not much that was outwardly observable; no great religious movement among the people; nothing at all approximating to anything that we are accustomed to speak of as a revival; nothing which you could observe in the families, or in the public proceedings of the people, to indicate that there was active religious movement; but there has been a gradual steady progress of religious feeling among them. And I mention another thing: we have often inquired of individuals among the people, "What was the cause which led you first to think of becoming a Christian? What was the cause that led you to wish to be baptized, and to take on you the name of Christ? What was the cause that made you wish to unite with the people of God? Was it reading the Word of God? Was it a sermon that you heard one of the preachers deliver?" And in some few instances these have been the means, but generally it has been the spirit, it has been the character, it has been the conduct, it has been the conversation of members of their own family, who were Christians, or persons with whom they were acquainted, which had produced a favourable impression upon their minds, and led them to think, "There must be something strong and true in the religion that could produce such a great change. I remember," they would say, "this or that man when he was a thief; I remember this man when he was a drunkard; I remember this man when he was addicted to every vice, and when we were afraid of him, and used to detest him; and now a more honest, true, sober, and kind-hearted man than that man is could not be. There must be something in this new religion that would produce all these changes." Beyond this, I have asked our preachers, I have asked the men who assisted us in this work—for you must not suppose for a moment that the few Europeans who are there are able to do anything more than instruct, lead, superintend, and direct the movement of this—I was going to say—"army," but of the goodly company of native labourers that the great Head of the Church has raised up, and, by His grace and by His Spirit, has qualified in an eminent degree for the work—for they are, in some respects, and in their own line, far more efficient agents than we are—when inquiring of them I have said, "What is the cause most frequently expressed to you of the change in those who come to be baptized? Is it sermons that are preached? Is it anything of the Word of God? Is it anything that you have said?" And they have generally answered, "No; it has been the influence of their relatives who have been Christians: it has been the influence of their companions who have been Christians." Now, to my own mind, this is one of the most satisfactory results that could possibly be presented to us to show that the work which has been carried on there has not been effected by the power of man, but is the work of the Spirit of God, accomplished by the Spirit of God in the hearts of the people of Madagascar. I am afraid I may not be heard, and I ask, my Christian friends, your indulgence. Fifty summers' suns have passed over my brow since I entered the missionary work, and I find that my voice is impaired. I feel the effects of the tropical climate, more in speaking than in some other efforts; therefore I fear lest I should weary you by endeavouring to give you details which you cannot hear. But I will not detain you much longer. I will leave all notice of other events, and just bring before you the state of Madagascar now. I have told you, my Christian friends, what I found when I went there. I will go back for a season. In a few days' time, viz., the third Sabbath in May, it will be thirty-five years since the first converts to Christ in Madagascar, twenty in number, were baptized and admitted to the Church. When I left there were in the capital alone eight congregations. Connected with those eight congregations, every Sabbath-day, there were about 12,400 hearers. Connected with each of these congregations there was a Church, and the number of communicants in the Churches, at the time I left, amounted to rather more than 2000. We may indeed say that, "the little one has become a thousand." The Church was established with twenty members; it has now 2000. In fact, I believe before this time the number is more, because my friend and fellow-labourer, a most devoted, able man, Mr. Toy, wrote to me by the last mail, to say that he had nearly 200, whom, in the next three months, he hoped to admit to the Church. That letter was dated March; so that as there were other devoted brethren expecting to receive additions to the Churches under their care, there are more than the 2000 at this present time. We are not satisfied with maintaining the Gospel in the capital; but we cannot expect to evangelize Madagascar, to extend Christianity over the whole island, from the north to the south, and from the east to the west, from sea to sea. We can only establish the

Gospel at certain points. We have from the beginning selected the capital—the central provinces ; and I am glad that the Society has taken up that view and is endeavouring to establish a strong efficient Mission there—building up the Churches of Christ, and aiding in building, so far as we can, upon a sure foundation, and leaving them, viz., the Churches, to spread east and west, till they cover the whole unevangelized part of the island. This is our plan, and, consequently, we send some of our best men to the villages round about, where there are Christians—perhaps a Christian family or two—with a view of gathering and strengthening the small congregations there ; and we have no fewer than sixteen Churches connected with two of the congregations in the capital. I have not the returns of others ; but connected with these two congregations there are sixteen Churches. In connection with these sixteen village Churches there are 822 communicants. In the district of Vonizongo, which is 60 or 100 miles to the west, there are 120 members ; in the several Churches at Fianarantsoa, 200 miles to the south, where the Gospel was first carried by military officers, two congregations assemble every Sabbath day, and two Churches have been gathered, comprising 100 communicants. I regret we are not able at present to send two missionaries there. Scarcely a month passed, before I left, without our receiving letters from those two Churches, requesting us to come and visit them, or write home to our friends to come and preach and teach among them. In this Betsileo country perhaps there are nearly as many inhabitants as there are in Imerina, and they are ripe for the Gospel. The Gospel has penetrated among them. There are increasing numbers of converts to Christ, and the Christians there are not able to meet the requirements of their countrymen. I do hope that, after the statement made to-day, the Churches connected with this Society will furnish the means, and that the colleges will furnish the men, to establish a Mission in the Betsileo country, and that the natives will not be left any longer hungering for the bread from heaven, and thirsting for the water of life, without our being able to supply their wants. Such, however, is the present state of Christianity in Madagascar. There are about 3000 communicants in connection with the Churches associated with this Mission. I find that of those Churches with which we are acquainted, the communicants amount to about one-sixth of the professors of Christianity. I may state here, for the information of many friends who are present, that the great object of the missionaries, and quite as much of the natives, is to admit none who are unfit into Church fellowship. There was nothing that surprised me more when I arrived among them, and became acquainted with the state of the Churches, than the purity of those Churches, and the care which the native pastors had exercised in not admitting any, not only who did not profess faith in the Lord Jesus Christ, repentance for sin, and hope of heaven, and whose life and conversation were not, so far as it was known to the Church, consistent with the requirements of the New Testament. There might have been double the number of communicants in the Churches had not the missionaries, and had not the native teachers, before the missionaries came, been extremely careful to preserve the Church pure. And as a result of that, I may state that, though I was amongst them three years, the occasions on which we found it necessary during that time to exercise discipline were extremely rare. No inconsistent person was allowed to commune, and yet I do not think that, during the three years, we had occasion to exclude more than four or five individuals from my own Church. My brethren and friends, thank God for this ! They might have had a larger number in the Churches if it had not been for the care that was exercised ; but they did not want those who were not fully qualified for membership. I think the Holy Spirit must have taught them that lesson, and impressed it very strongly upon their hearts, that “holiness to the Lord” should characterize all connected with the Church of Christ ; therefore, if there is any deviation from the holiness required by the Gospel, if a man is a communicant, he is told to keep away from the sacred ordinance ; and if he is not a communicant, he would not be admitted to the Church. I have mentioned that I left Madagascar in suffering when I came away in the year 1856. There had been before that period severe and fearful persecutions ; but the most severe and the most deadly persecution of all that Madagascar has suffered—and it has had an unusual share of suffering during the short period of its Christian existence—the most severe was the last, which commenced in 1857, within twelve months after I left the country. During that persecution, eight men died from the tangin or poison ; thirteen men, including some of the most intelligent and distinguished among the leaders of the Christians, were stoned to death ; two hundred and fifty were sold into slavery, and fifty-six were subjected to a punishment apparently specially invented, because the ingenuity of the persecutors had been exhausted in the employment of other punishments, for the purpose of deterring the Christians from following after Christ. A new punishment was invented. The smiths belonging to the Government were ordered to forge iron fetters—ponderous, massive, frightful, horrible fetters ; and fifty-six Christian men and women

were loaded with the fetters, then sent away to distant parts of the country, where the fever prevailed, in order that they might become the victims of fever, that the pains of the fever might be added to the torture of their fetters, and that the gradual approach of death might be rendered more physically agonizing to themselves, and more appallingly terrible to others. They were sent, that they might be exposed to the fever, to different parts of the country. One party of them were sent to Ambohibohazo, 100 miles distant to the east; another party were sent to the north-east; another party were sent to the west, on the borders of the Sakalava country; and some were sent to the south. These irons were not put separately on each individual, but they were chained together in small companies, like felon gangs, of five, seven, or nine; and, thus chained together, they were sent to these distant parts, there to die. The irons were never to be removed. When death released a victim—and many of them died before the first twelve months were passed—the soldiers that were in charge of them ruthlessly cut off the heads, and slipped the ring, which had been rivetted on, over the neck of the corpse, and then cut off the feet, and slipped off the ring from the ankles, and left the corpse, either to be devoured by the dogs or the birds of prey, or to be buried by some attendant or friend. But this cutting off the head and feet, my Christian friends, was a kindness. Sometimes, when one of them died, there were no persons to separate the dead bodies from the living sufferers. This chain [referring to a massive piece of ironwork exhibited on the platform], which I will explain to you in a minute or two, was worn by one who died, and who still remained attached to his living companion, until, after a considerable time, his corpse had almost proved fatal to his friend. But another friend came near, and the survivor petitioned him to obtain a knife, so as to be able to liberate the dead body from the living sufferer. Such was the torture they suffered in this persecution; and fifty-four of them—some accounts say fifty-seven—were thus afflicted, and I only heard of one who was not a Christian. Such as these were the fetters that were forged and were fastened on the Christians, and which they were to wear till death should release them. Through this aperture [explaining the instrument] this rude massive iron ring was passed, and then bent round the neck of a Christian, and rivetted on that Christian's neck; and then at the other end a similar ring was passed through, and rivetted round the neck of a second Christian, like an iron collar, and thus the two Christians were bound together; and then a third was attached, and so on, according to the number which the sentence of the judge ordered to be put together. There were not fewer than three; there were not more than nine. Besides the rings on the neck, two iron rings were placed one on each ankle. This is one which was given to me by the widow of one who had worn them. It weighs 7½ lbs. One was rivetted on each ankle; thus the men were sent away to suffer as I have stated. They were not able to move by themselves: they could neither rise up, nor sit down, nor lie down, without help. More than 56 lbs. is the weight of these irons. 7½ lbs. is the weight of each of these for the ankles, so that there were 15 lbs. on the two ankles of one of these Christians, with 46 lbs., which was the weight of the bar and the ring on the neck. That was the weight which they were sentenced to bear till they died. I might mention, to show you how much family religion prevailed amongst them, that the man who bore that ring round his neck was a most eminently distinguished Christian, according to all testimonies respecting him. His father was a Christian, and his father died in chains such as these; and two of his sisters were Christians, and they died in similar fetters—not these identical fetters, but fetters of the same kind; and his brother was also sentenced to the same punishment, and wore fetters such as these for four years, and through the wonderful mercy of God survived. At the other end of this bar was the first or front man of the five. Five of them were chained together in the company, and he was the only survivor. The others all died in their chains. I saw some of the survivors of these sufferers on my arrival there in 1862. They were helpless, emaciated, bed-ridden sufferers, with scars and wounds in their flesh, but peace, hope, joy, glory in their souls. I never heard—and I was with many of them, and I think there were from seven to nine of the immediate relatives of these sufferers before me every Sabbath-day in my congregation—I never heard a single expression of any vindictive feeling, of any desire of revenge, of any wish for evil to come upon those who inflicted all this torture on them; but the desire that I did hear was that they might know Christ, that they might know the Word of God, and that they might have a hope full of immortality. That was their only wish. There was no repining, there was no feeling of impatience, but there were thanks to God that they had been enabled to be faithful. These people were not sent to these different parts of the country which I have mentioned, merely that they might have the fever, but they were sent in order to intimidate the people of that country, that they might see in their degradation and the intensity and perpetuity of their sufferings the enormity and the heinousness of their crimes, and

that the spectators might be warned of the consequence of indulging for a single moment in any desire to imitate their example. On market days these companies of five, seven, or nine, who were chained together, were raised up and led to the market. They could not walk of themselves, but soldiers or friends went between each two prisoners to support the heavy bar of iron, and others held up their arms, and thus they were taken round the market-places, that those who saw them might see in their degradation and sufferings the consequence of following their example. And what was the result? It was very different from what those who forged these fetters expected. Their meekness in enduring sufferings for Christ's sake touched the hearts of the spectators, and they said, "What have these people done? They are not murderers, not thieves, not criminals; what have they done? There must be something peculiar, strange, and very important in this new religion, so to embitter the authorities against them. There must be something in this religion very powerful, of which we know nothing, to enable them thus to bear all this affliction and suffering." And this led the natives to make more inquiry on the subject. I visited one of the places to which they had been sent, in company with one of the survivors and the widowed husband of one who died in the chains. Their prison belonged to an idol keeper, and the idol's house stood on one of the sacred mountains near the village, in the market at which they had been exposed; and it was perhaps in part to be ascribed to this cause that I found in the nearest village, on the south and south-east, at another on the north-east, and at another on the north, Christian congregations and increasing Churches. These Churches were zealous mission agencies, extending the Gospel of Jesus Christ in the neighbourhood around; and we have not, in any equal distance so near the capital of Madagascar, more village Churches, better evangelists, or greater work going forward, than in the part of the country which was the scene of these tortures. I have brought these fetters home—I exhibit them here to-day—not for the purpose of gratifying an idle or a vain curiosity, but as evidences of the reality, the stern conflict Christianity has to maintain, the trials the Christians have to bear, the nature of the work in which we are engaged, the condition of the Christians who receive Christ in such countries, and such states of society as these fetters come from. I exhibit them, therefore, as evidences of the need of missionary effort—continued, extended, augmented missionary effort, to change the hearts of the heathen. The hearts of the heathen are full of hatred and malice and cruelty. The dooming to death by these fetters was only one of the manifestations of the insensate hate, the sickening barbarity, and the murderous cruelty of heathenism, when it can carry out its own purposes. I exhibit these fetters as evidences of that state of things, and as a reason for the continuance of your efforts. I exhibit them, farther, as an evidence of the truth of the Word of God, which declares that "the dark places of the earth are full of the habitations of cruelty," and that their houses are filled with "the instruments of cruelty." I exhibit them, farther, as evidences of the power of the faith, and love, and constancy of the hearts of the Malagasy Christians. These identical fetters have been rivetted on the limbs of men, and worn by them, because they believed in Jesus Christ—because they professed their faith in Jesus Christ—because they refused to renounce that faith in Jesus Christ. They might have avoided all the suffering which these fetters inflicted. Those Christians might have averted it all at the beginning, if they would only have renounced the name of Jesus Christ; not only that, but they would have been clothed with honour, enriched with gifts, raised to distinction, and had all the elements of happiness around them; but they declined. At any period of their suffering, at any hour, they might have been instantly relieved, if they would only have denied Christ; but they refused. They suffered on and on, month after month, year after year, till death brought them deliverance, "enduring as seeing Him who is invisible," and "not accepting deliverance," that they might obtain a better and more glorious resurrection. Here was the "patience of the saints;" here was the power of faith; here is that power which heathenism itself has in Madagascar acknowledged it cannot successfully resist. During one of the the last persecutions, before these fetters were fixed on, there was a conflict of fourteen days' duration between the advocates of the Christians and the advocates of heathenism at the public contention. There were many persons who were not publicly and officially among the Christians, but were their friends—clever men, able men; and they argued, and they contended, and they brought evidence, and for fourteen days this struggle was carried on; and at last the heathen party acknowledged, "We cannot resist it: this is the last time that we will attempt it; for it is useless; just in proportion as we augment the severity of the means which we employ to stop it, just in that proportion it seems that the Christians increase in the country." Consequently, these chains which were worn are evidences of the power of faith in the hearts of those who receive it; but I exhibit them, further, as evidences of the power of the Gospel. Heathenism has employed all its powers to gratify its spirit

of hatred of Christianity, of which the fetters are only the evidence and the symbol. They failed to accomplish the purpose for which they were used. I therefore adduce these as evidences of the invincible power of the grace and {the Gospel of Jesus Christ, and also as a ground of thankfulness that there are no fetters worn now. The last fetters were broken in 1861, when Radama II. ascended to the throne. We owe it to Him who has the hearts of all at His disposal, and especially in whose hands are the hearts of kings, that there has been no persecution since that time. The present government is heathen, declaredly, avowedly heathen, but "the Word of God is not bound." Christianity is free; Christianity is respected; Christianity, if not loved, is not resisted. We thank God for that! And besides that, we have to thank our own beloved sovereign, Queen Victoria, that there is no reason now to fear that fetters such as these will be again forged and rivetted on the limbs of the Christians. In the draft of the treaty which was sent out from England—the proposed treaty of amity and commerce between England and Madagascar—there occurred this remarkable sentence: "Queen Victoria asks, as a matter of personal favour to herself, that the Queen of Madagascar will allow no persecution of the Christians." As I heard that sentence read, I felt my own heart glow with warmer loyalty, and glow with gratitude to God that Queen Victoria filled the English throne, and that her right royal, queenly heart had prompted that request, and had sent that message far across the water to a royal woman's ear, and, by God's blessing, to that woman's heart. In due time, after arrangements had been made, we were called together to the signing of that treaty; and in that treaty, which was signed about a month before I came away, was this expression, "In accordance with the wish of Queen Victoria, Queen Rasoherina engages that there shall be no persecution of the Christians in Madagascar." God bless Queen Victoria! God save the Queen of Madagascar!

On the rev. speaker uttering this last sentiment, the whole of the audience rose, and sang the National Anthem.

The Resolution was then submitted by the noble Chairman, and unanimously adopted.

The Rev. Dr. MULLENS, who was received amidst prolonged cheering, said: My Lord and Christian friends, I have been requested to move the following Resolution:—

"That this meeting is deeply impressed with the value and importance of an educated and ordained Native ministry, which is happily increasing, especially in our Indian empire; and it regards with feelings of admiration and encouragement the generous efforts of the Native Churches towards the maintenance of the Gospel among themselves."

I thank you most heartily for the kind manner in which you have received me. Six years ago I stood upon this platform to say to the members of this Society "Farewell," on my return to India. Now I have come back, not as an invalid, nor from any wish or purpose of my own; but I am here at your invitation to transfer to the work of the Society at home all the affection, and the service, and the experience that I have endeavoured to give to it for twenty-two years in your Missions abroad. In that position of heavy responsibility and of unusual honour in which you have placed me, I ask the sympathy, the confidence, and especially the prayers of all my brethren around me, and of the Churches over which they preside. I know well that in India and China the reputation of our Society stands deservedly high. The Lord has blessed our labour. He has given evidence that the word of His grace has not been preached in vain; and, if the Churches that support our Society are only faithful to those grand opportunities which the Lord is giving them in these great fields of heathenism, there is the strongest reason to expect that the Society may now enter on a new race of usefulness, and be more honoured by success than it has ever been. Fresh from the field of labour, you will naturally ask me, in Scripture language, "Watchman, what of the night?" Long have you laboured in these Eastern Missions. During the last thirty years you have expended on the Missions of India and China something like three quarters of a million; you have sent out, during twenty years, more than a hundred missionaries; you have hitherto maintained in India and China a steady staff of sixty men, which has just been increased to nearly eighty. Other Societies have been working in like manner. Many veteran missionaries have passed into the heavens, their work completed. Many young men, after going forth with earnest hearts to devote themselves to missionary work abroad, have been compelled to return against their own will, and have greatly disappointed the expectations entertained of their usefulness. After such devoted toil, and amid such disappointments, you may indeed ask me, "What of the night?" Let the answer ring forth clear and plain, "Night there is, indeed, but 'THE MORNING COMETH;' and the day that is dawning shall be glorious indeed!" If it be true, my Lord, as some aver, that, on the Gulf of Guinea, Christianity has been only an evil; if it be true, as they aver, that in Dahomy it

is Mohammedanism that is making the people gentle and patient, peaceful and humane, at least it is not so in India. In India, Mohammedanism only added pride, ferocity, and treachery to the vices of idolatry already existing. The warlike zeal of Mahmoud of Ghiznee, the ruthless fanaticism of Allah-ud-din, the stern bigotry of the great emperor Aurungzebe, crushed down under foot all the rights of the Hindoos, plundered them of their property, drove their women into seclusion, and left thousands of their temples heaps of ruins. Hindooism, again, has only led the people into an idolatry, growing more and more degraded every year. It produced the terrible system and sufferings of suttee and hook-swinging; it has never been able to check falsehood and lies; it has led the people into deeper and deeper vices. And, until Christianity came, the wise and gentle teacher—came like Christ Himself, with silent footstep, words of compassion, and deeds of might, to soothe crushing sorrow, and to bind broken hearts, no one had ever appeared to satisfy human longings, or dry up the deep springs of human woe. Growing enlightenment and public law, the law established by a Christian nation, have already swept some of these evils away; and those influences of the Gospel are now at work which, under the Spirit's blessing, shall eventually cure them all.

But, my Lord, you will ask me, what are the proofs that our Christian work has made a real progress in India? You will ask me to give some illustrations of the mode in which Christianity is acting upon the country, and the fruits that it has already produced. The Report read this morning has already referred to communications that I made to the Directors of the Society during my recent visit to their Mission stations in China and South India. You have heard many details of that visit, of what I saw among the Churches and the Native preachers of China, and especially of my visit to the flourishing Churches and numerous Native ministers in our excellent Mission in the province of Travancore. I would, therefore, rather give you now my idea in general of the forms which our success has assumed, and by which progress is illustrated. But, my Lord, there are two things which we ought always to keep in mind in estimating the value and result of mission-work in India. First, we ought to ask from all who criticize our labours, whether they be opponents or friends, that they at least reckon in the calculation the element of TIME; next, we should ask them at the outset to form definite notions of what really is success and what is not. We must ask them, my Lord, in the first instance, to consider the question of TIME. They think, perhaps, that our Missions have gone on for a indefinite series of years. But, in India, practically, all our principal Mission stations have seen Christianity at full work only for a period of about thirty years. It was not until the charter of 1833 that India became fully open to the Gospel. We had been preparing men, and preparing stations, and preparing agency before that date, but little had really been accomplished; and it was only after 1833 that our Missions were extensively enlarged, and the one hundred and thirty Missionaries then existing in the country were rapidly increased to two hundred and to three hundred. In China, all the older stations in the five ports of China and the island of Hong-kong were established only after the war of 1842; while all the Missions in the northern ports and up the river Yangtse are less than five years old. Let us remember that these Missions are still young, and that in India at least we have gone to the most difficult field of labour that the world can present to us. You ask time in building, in mining, in travelling. You ask for time in education, in scientific inquiry, and in wise legislation. And surely in that stupendous scheme, which plans not the elevation of an individual only as a Christian, but the carrying out that process which shall make family life pure, which shall make villages truthful, shall free towns from vices, and make a nation into men, may justly demand the longest time of all. Why, my Lord, even our Anthropological friends reckon upon the same basis. They tell us how it took ages upon ages to elevate our handsome cousin the gorilla into a negro! How many ages will it take to make the negro, about whom they use terms so hard, into a genuine white Christian, as good as the men who describe him! Let us have, my Lord, the element of time. Let us consider the period when our Missions began, and the duration of the efforts that have been made; and at once we sweep away all the objections of our unamiable critics, and half the doubts of our ill-informed friends. Let us also clearly understand what is success and what is not. A large number of our excellent friends consider that the grand end of Mission work is attained when souls are converted to God. On the other hand, a large number of our opponents, convinced that all individual converts are hypocrites and impostors, require us to make nations into Christians, and, because we do not accomplish the work to their satisfaction, loudly taunt us with failure. We want both these results, and many others. Besides the individual converts, and the national work of reformation, there are many other elements of success, all of which begin to develop themselves the moment the Gospel really gets to work. Converts, Churches, Native preachers, an independent Christianity, an active, self-supporting,

self-propagating Christianity, Christian literature, Christian agencies, public morality, social morality, and active public law : all these results spring from the active agency which Christianity puts forth, when it has fairly an opportunity to labour, and time is given it to produce results. These results, my Lord, are to be met with in India, and often shall we find that when there arise social difficulties, as in Madagascar or as in India, in the profession of individual converts, the public education of a nation, the changing of its public opinion, goes on most extensively, goes on deep below the surface, and operates, to a vast degree, before unthinking men imagine that anything whatever has been done. That is exactly our position in India.

Looking, then, at these two elements of the question, there are several results to which we cannot but turn, if we would fairly estimate the value of our toil. And, first, I would ask you to notice that one great result of the labour we have already carried on has been to train the Church itself to labour henceforth more efficiently in its agency, more humbly in its spirit, and in more complete dependence upon the Spirit's blessing. What a strange and sad story is the story of the search after the North-west Passage ! What terrible privations, what hard sufferings, borne through long months and even years, amid the icy darkness of the polar nights ! And yet what a line of heroes that search has given us : Parry and Ross, and Franklin and Maclure, with others whose names are "familiar in our mouths as household words" ! What fortitude they exhibited ! What patience they displayed ! With what heroic silence they bore their sufferings ! But, while this search after the North-west Passage has given us but small results—the outline of a few frozen continents and seas and islands—the knowledge that the passage should be made from the westward if made at all, and that then it is practically useless ; while (I say) this search has destroyed our ships, it has given us MEN ; and to this day its story thrills the blood of the manly and the young, and incites them to deeds as noble. So is it with the work of the Church in foreign lands. When we went forth, we knew nothing about heathenism, we scarcely knew anything of barbarism, we scarcely knew anything of these savage nations to which so many of our Missionaries have gone ; but we have been learning and learning and learning. We have learned for ourselves lessons of patience and lessons of faith ; we have learned more to humble ourselves under the hand of God. While many would ask us tauntingly, "What do these feeble Jews ?" we would turn upon them and reply, "Who hath despised the day of small things ?" "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." This is especially true of our work in India. I would not for a moment refer to the reflex influence of Missionary work upon the Church at home. My brethren around me can do that far more correctly, more clearly, more deeply, than myself ; because they are so practically acquainted with it. But I would point you to the influence of our labour on the Church itself in India. We have learned to know ourselves ; we have learned to know our antagonists ; we understand Hindooism ; we know all its literature ; we know its history ; we know its arguments ; we know the spirit, the character, the resources of its priests ; we have seen the vast vested interests that stand on the side of idolatry, and form such an awful barrier to the progress of truth and the progress of conviction. But we have fleshed our maiden sword ; we have already won our first victories, and we know that there is nothing to fear. Only give us time, and then the faith and the patience, and all the lessons of instruction that God has given to us during the labours of the past, will only make us go forth more humbly, and yet more full of faith, to the work which we are appointed to do.

I would point you, my Lord, to a second benefit that we have secured in Missionary labour abroad, in the perfecting of our systems of agency. When our great engineers planned that noble structure the Victoria Bridge at Montreal, the materials of which it was formed, and the shape which those materials assumed, were first to be found not on the banks of the St. Lawrence, but on the Mersey at Birkenhead. There we learn that a whole iron-yard was devoted to its use. The steam-hammer, the punch, and the lathe, the train and the tramway, the cradle and the crane, were kept in full employ, until, piece by piece, it was all completed and shipped to its destination. There, again, the coffer-dam and the pile-driver, the iron-boat and the crane, were long at work before a single pier could be erected, or a single girder placed. Yet all that machinery was needed in the first instance ; and the more complete the machinery became the more thorough was the saving of human labour, and the more efficient was that human labour made. My Lord, do the supporters of our Missionary societies appreciate at their proper worth the numerous Christian agencies included in our Missions at home as well as abroad ! What a vast array of agency you have around you in your schoolrooms and ragged schools and churches, and in the varied forms and applications of your Christian literature ! What an army of agents you have, of all

classes and of all qualifications in the Church of Christ—from the learned minister down to the simple Bible-woman—all gathered, all instructed, all employed, with the single purpose of bringing home Christ's divine Gospel to the poor as well as to the rich. We employ the same sort of agency in foreign lands. We, too, have been employed during past years in perfecting our agency in all our stations. We have our houses, our churches, and our schoolrooms; we have gathered our dictionaries and grammars of language. We have perfected ten translations of the Bible in the languages of India, and fifteen translations of the New Testament. We have books for education, our tracts for heathen, our books for Christians; hymn-books for worship; books descriptive, books controversial. We have had all these things a long time, and have set them in continued operation, that so our work may thoroughly be applied to the sphere in which we toil. All this agency, my Lord, was not made by strangers; it has not been made by chance. It has been called forth by wants; it has been made to suit wants; it is exactly suited to the sphere in which it is placed, and suited to the end for which it is designed. I consider, therefore, my Lord, that, if we look on the one hand to the training of the Church, the agents by whom the labour is carried on, and on the other hand to the vast array, the completeness, and the fitness of all the instruments of its labour, we have in these two results alone of our Missionary work a reward sufficient for all the toil we have expended, for all our contributions, all our anxieties, and all our cares.

I wish I had time to speak at length of the direct results of our Missionary labour. I have rather been "beating about the bush;" I have given you the outworks, because, as a rule, you direct your thoughts far more frequently to the direct results than to those indirect results of which I have spoken. I do not care to tell you what you know. I would rather remind you of what you are, perhaps, likely to forget. In these direct results we expect to find Churches, Native Christians; we expect to find Christian education; we want to see souls brought to Christ; we want to see them gathered into Christian societies, living Christian lives, keeping the Sabbath, studying the Bible, giving their children a Christian education, and at length supporting the ministry and the ordinances of the Gospel among themselves. You know that we have these things. Every year's Report has told you to what a large extent we have them in all the empire of India. How often during the last five years has it been shown upon our English platforms, by men who have read on this subject, that we have now in India some 50,000 communicants of all Churches, and more than 200,000 professing Native Christians, who keep the Sabbath, who meet for public worship on that holy day, and who are doing much for the education of their children. But I refer to the fact to-day merely to add that all this which we have had for many years we are now securing to a larger extent and in a higher degree than we ever had it before. I will give you briefly three illustrations: First, our Native Christian community, in its character, and especially in its liberality, stands in a higher position than it ever did. This is one proof of the blessing that God has given to us; this is one proof and illustration of our success, that now, settled in their faith, working among the heathen, they are influencing the heathen more than they ever did. The heathen regard them with a higher respect; the heathen look upon them not as a people, who have been bought by Christians, but as a people who have embraced this new religion from real conviction and a desire to obey some new religious law. This, my Lord, I consider a great end gained. The heathen acknowledge at last that our Christian people differ from themselves, and that there is a practical holiness, a truth, a family purity, an uprightness, a compassion, a benevolence, among them that in their own unhappy society does not exist. Again, our Churches are beginning to learn—just beginning to learn—the duty of maintaining the Gospel among themselves. We have for some years been trying to impress upon them this duty; and they are beginning to understand and to practise it. The Churches in Tinnevely and in Burmah stand conspicuous in this matter by the sums of money that they annually raise. The young Free Church in Calcutta, containing about sixty or eighty members from educated families, now entirely pays all its expenses. Our own native Church in Calcutta, which, when I began missionary life, I saw with six members, and which now contains seventy members, chiefly from educated families, the fruit of the Christian training of our missionaries in that city—that little church last year contributed no less than £150 for missionary and Christian purposes. And had they not been giving half that money toward the building of a new church, the people would have entirely paid the expenses of sustaining the Gospel among themselves. Our Church in Madras, also, is beginning to do a little; and the flourishing Churches of Travancore, which contain (I think) about two thousand members, contributed last year a larger sum than ever they contributed before—the sum of £780. I will give another proof, my Lord. We have now a larger number of Native preachers, and especially a larger number of Native ordained pastors and missionaries, than we ever had in India before. Out of our 25,000

male communicants in India, of all Churches, we have 2000 preachers. I say, again, out of 25,000 male communicants we have 2000 preachers. 1800 of them are termed catechists, nearly 200 of them are ordained. Besides them we have about 1500 Christian schoolmasters and teachers; so that our agents amount to about 3500—that is, one seventh of the whole community of our male members. In what country of the world, and in what Church, do you see that result? Again, my Lord, I will dwell for an instant upon the position of these ordained Native brethren. They were very few in number in former years. In 1852 we had but forty-eight of them in all India and Ceylon. In 1862 we had 140. The number has continued to increase both in India and in Burmah; and in all Churches, especially in the two branches of the Church of England—the Church Missionary Society and the Propagation Society—and in the Wesleyan Churches of South India, we have many of these brethren. We have in our own Mission fourteen at the present moment. We had ten last year, and four have recently been added in Travancore, to be increased by twelve others in the course of the next few months. I feel assured that within a period of about four or five years—if the matter continues to be pressed upon our missionaries from home, and by our missionaries upon the Churches on the spot—we shall have some forty ordained brethren in India, and some ten in China, who will form a list of their own in our Annual Report—a list that shall grow and grow until it far exceeds the list of the English missionaries.

But, my Lord, I go beyond all this. These are our Christian results. Apart from all the effect on the Church itself, apart from all the gathering of the instruments of labour, and apart from these direct results in growing Churches and in the number of our Native ministers—apart from all this, and beyond all this, I look to one result, which, in its bearing upon the future, I consider to be of greater value than the results I have already mentioned, and which is precisely that one result which our unamiable and ill-natured critics invariably omit from the account altogether:—I mean that general impression which has been made by the Gospel, especially in India, upon a large scale, and which is the very best preparation for the direct conversions and Native Churches for which we look in future days. We have been labouring in India now for many years: thirty years we have been in full labour, well endowed with all the efficient instruments of labour. Missionaries have preached everywhere, catechists and preachers, numerous in all parts of the country, have gone everywhere; they have found large audiences and willing audiences. They go to all places. They preach in the public bazaars, they preach in chapels, they preach under trees, they preach at the river-side, they visit the grand festivals with their crowds of pilgrims, they go near the temples. Wherever the people are willing to hear, there the preachers go; and far and wide has the knowledge of the Gospel been spread, in every part of the more settled provinces of our Indian empire. And, my Lord, what is the result? Have they all preached in vain? Many a man has spent his life upon this labour. Dozens upon dozens of our missionaries have traversed district after district, have registered in their memory the names of hundreds of towns and villages in which they have preached, and yet they have never gathered Churches there. Are their labours in vain? By no means. The few have been won; but the many have been instructed. Idolatry has been exposed; their views of it are all changed: they feel that they can no longer defend it—but they know not where to turn. The few have been won; but the many have been moulded. The whole public opinion of the Indian empire is undergoing a vast, though a slow, change; and in this result, this change of belief, this growth of a conviction that idolatry is false, that caste is a great evil, and not a blessing, and that this religion of Christianity which has come among them is really true, I say, in this conviction, so deep, so wide-spread, we see a grand result from our labours in the past which, in my judgment, amply compensates for all that we have given, and all that we have done. There are three illustrations of this general advance, to which I will briefly refer. Your Lordship has already named Female Education; and I will only add one word on the subject. You know in this Society how much we have endeavoured to do in female education, and how of late years our Zenana schools in Calcutta and the neighbourhood, and our schools for respectable girls, in various parts of the country, have been multiplied, and continue to grow. That work is thoroughly well based: it springs from a conviction in Hindoo society, not merely from the labours of English Christians, but from a growing conviction in Hindoo society that the women must be educated, or the country cannot be enlightened. Besides the progress in female education, I will remind you of that numerous class of young men who have lately been casting off all respect for the idols of their fathers and the customs of their ancestors; who, though they remain in Hindoo families, and do not openly break their caste, yet are growing more and more free in their condemnation of the system in words, and are preparing for the grand step which shall bring them out of it altogether. This Deistic

school, of which you sometimes hear even in London, now contains something like 1500 or 2000 members, who continually meet together for worship, and stir each other up to conviction, to duty, and to something like work, in spreading abroad the knowledge and the experience and the views to which they have themselves attained. In Calcutta and its neighbourhood we have more than 20,000 men thoroughly well educated in English who cast away with contempt the worship of Káli and Siva, and all the gods that the old Brahmins loved and revered. Within a distance of thirty miles we have 20,000 or 30,000 more; and the school is increasing all over India. I found the most striking proofs of its increase in the city of Madras, in the city of Bombay, and in all the large stations I visited throughout the provinces of Southern India. My Lord, who shall wonder that we come to a third proof of progress—viz., that idolatry is decaying and dying away from the affection of its votaries. I will sum it up in a single word, uttered by a Native Professor in the city of Bombay, when he said, “Hindooism is sick unto death: I am fully persuaded that it must fall; only let us stand by it as long as it survives.” Look abroad upon our Indian empire; look at the vast provinces which God has put under our rule, and which He has made our own. We have a Government, wise, experienced, and just; our trade is extending; our commerce is calling forth all the resources of the land, and its supply of labour. Education is high and widely spread: our Universities are well based, and give a thoroughly sound tone to that education. Our natives of all ranks now find a sphere for themselves within the Government, and are deprived of all pretext for rebellion. I have seen natives sitting as judges in the highest Court of Appeal; I have seen native princes sitting in the Indian Legislative Council, and giving wise and efficient aid. The most wonderful progress has taken place in our Indian empire during the last seven years, since the Mutiny was crushed. An indescribable advance has taken place in the spirit of the Government, in the character of its measures, in the laws that it has passed, and the whole tone and manner in which its work as a Government is carried on. My brethren, we have the whole land before us, and we have the command, “Go up and possess it!” I call upon you as the members of this Society; I ask our brother Christians of all Churches, look at this sphere of duty that God has opened to you in India. It is your own country. Not a blessing, not a privilege, have we in England that we have not bestowed on India. An empire have we there such as the world has never yet seen in Eastern lands. Not Alexander, when, with his mighty armies, he marched from the Hæmus to the Punjaub; not Rome, when, in the plenitude of her power, she sent forth her legions from Britain to the Euphrates, ever gathered an empire so vast in its population, so rich in its resources, so grand in its power, and so truly united, as India will become as the years successively go by, under its English and Christian government. We have only to do our duty in every way to enlighten it; we have only to fulfil our duty in preaching the Gospel, and the land shall become the Lord’s. He is winning its hearts to Himself. He shall reign till He has won them all. “Come unto Him, and be ye saved, all ends of the earth! There is no other name given under heaven amongst men whereby ye can be saved.”

The Rev. Mr. VINCE, of Birmingham: My Lord, I only wish I could impress upon my hearers with what Christian simplicity and sincerity, and with what pleasure I am about to make the statement that, at this late hour I feel it would be very improper in me to attempt to speak. No; there is no occasion for it. This Society will have other anniversaries; I hope I shall live to see them, and that the friends who have asked me to-day will ask me to speak at some future time. Now I feel certain that enough has been said, and it is better to leave the work alone when it is well done. I say this with all Christian simplicity. I shall just confirm and maintain the point, and content myself simply with seconding the Resolution.

The motion was carried unanimously.

Mr. GEORGE LEEMAN, M.P.: I beg to move:—

“That the Hon. ARTHUR KINNAIRD, M.P. be the Treasurer, and that the Rev. Dr. TIDMAN and the Rev. Dr. MULLEN be associated as the Foreign Secretaries, and that the Rev. ROBERT ROBINSON and the Rev. WILLIAM FAIRBROTHER be joint Home Secretaries of the Society for the ensuing year, and that the Directors who are eligible be reappointed, and that the gentlemen whose names have been transmitted by their respective Auxiliaries, and approved by the aggregate meeting of Delegates, be chosen in the place of those who retire, and that the Directors have power to fill up any vacancies that may occur during the year.”

If I needed any apology for the brevity which I shall observe upon this occasion, it would be in the short note which I hold in my hand, which will, at all events, prove to the meeting that they have a Director who possesses discretion. My Lord, I shall best, I am sure, pay a tribute on the part of this meeting to your Lordship if I read that short note, which is this—“Lord Shaftesbury is very anxious to leave, and we are obliged, most

reluctantly, to ask you to be very brief." I observe the injunction, and therefore satisfy myself simply by proposing the Resolution.

Mr. THOMAS BARNES, M.P. : My Lord and Christian friends, I have received a similar little note to that which Mr. Leeman has received, and saying that "his Lordship, who has rendered such very efficient service to this Society in past years, and who is always anxious to serve us, is anxious to go, on account of the engagements which he has, which are very numerous;" and as I also myself want to go, and as I see plainly indications that you want to go, I will comply with the request, and simply second the Resolution.

The Resolution was unanimously adopted.

Mr. G. R. WHITE : Ladies and Gentlemen, as the Chairman of the Board of Directors, I have been requested to move a vote of thanks to our noble Chairman for his presiding at this meeting. At this late hour of the day, and in the presence of his Lordship, it would be as unsuitable as it is needless to urge upon you any considerations for doing the duty which I ask you now to perform; but if one reason were wanting, I should point to the large and liberal christian and catholic feeling which has induced his Lordship to come here to-day, and which prompts him on all occasions to advocate the cause of such societies, to whatever section of the Christian Church they may belong, so long as those societies are engaged in promoting "the glory of God," and "peace and good will to men." The Resolution I have to move is, "That the respectful and cordial thanks of the meeting be presented to the Right Honorable the Earl of Shaftesbury, K.G., for his kindness in presiding on the present occasion, and conducting the business of the day."

The Rev. THOMAS BINNEY: I beg leave to very heartily second the motion.

The motion was submitted and carried amidst applause.

The CHAIRMAN : Ladies and Gentlemen, it grieves me very much that I should have been the means of abridging your pleasure and instruction to-day. It was not asserted that it was absolutely necessary for me to leave the chair. No doubt I have other engagements, and I judge that the worthy gentlemen on my right have other engagements, and that many in the room have other engagements; but I would have continued in the chair for a longer period had such been your desire. I thank you for the Resolution which you have just passed. It will always give me infinite pleasure to do whatever I can to advance the welfare, the interests, the honour, and the influence of this most noble institution.

The Rev. J. KENNEDY, M.A., pronounced the benediction.

THE EVENING MEETING.

The Evening Meeting, convened specially with a view to excite an interest in the objects of the Society among its Juvenile Friends, was held at the Poultry Chapel. JAMES SIDEBOTTOM, Esq., of Manchester, kindly presided on the occasion; and the Rev. ROBERT ROBINSON having given a brief summary of the Report, impressive and effective addresses were delivered by the following Missionaries;—viz., Revs. JOHN FOREMAN, from Berbice; HENRY GEE, from the South Seas; J. F. GANNAWAY, from India, and G. F. SCOTT, from the South Seas.

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaird, M.P., Treasurer, and the Rev. Robert Robinson, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 233, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by G. Latouche, Esq., & Co., Dublin. Post-Office Orders should be in favour of Rev. Robert Robinson, and payable at the General Post Office, London.



THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

JULY, 1866.

Eastern Echoes.—No. 6. Jerusalem.

BY THE EDITOR.

WE reached the Holy City on a Friday, at the hour of noon, when the gates, according to Mohammedan custom, were closed—Friday being the Mussulman Sabbath. After we had halted for a while, and walked about Zion, and told the towers thereof, and marked well her bulwarks, the moment came for granting admission. As the huge portals swayed inwards, we, borne along by the multitude, met another stream of people, who, inside, had been tarrying till they could be let out. It was like the meeting of waters. The conflicting waves surged against each other, with great noise, jostling, and confusion, under the grim archway. Instead of passing at once straight through, we had to turn a sharp angle within the tower. Then we issued upon the open space, contiguous to the entrance. "Our feet shall stand within thy gates, O Jerusalem!" were words memory repeated as we rode along. The anticipation was now fulfilled.

On the south side is the Tower of David. The lower part of the tower being composed of enormous stones, with rough, rusticated panels in the middle of the surface, and a bevelled or smooth edge all round. The stones no doubt belong to the old, the Holy City. They are of a character now generally identified as Herodian, and carry back our memory to the days of the great king, known in history as a magnificent builder, and a cruel monster. The stones he laid—and they are many and vast—looked at in the light of his life, are sprinkled over with blood. A small area or market-place is formed between the castle and opposite buildings. On the left hand are shops and offices. The influx of Europeans has led to the introduction of European manufacture and traffic, and the name of an English tailor is one of the first inscriptions

meeting the traveller's eye. Engravings and photographs appear in a neighbouring window, and you don't go far without passing the shop-door of a French or English watchmaker. The old type of oriental trade life—*i. e.* a cupboard-like opening in the wall, with a broad shelf a couple of feet or so from the ground, a grave turbaned Mussulman, squatted cross-legged, pipe in hand, sleeping over his goods, all packed on narrow shelves, or hung (if he be a salesman of linen or woollen) in graceful folds of brightest colour—that sort of thing is, in Jerusalem, giving place to the glass-windowed storeroom, feebly ambitious of imitating London or Paris. Such innovations show how Eastern slumbers are broken, how Western enterprise is beginning to pulsate a little, even in the dead city of the Syrians, so that descriptions of it, correct a dozen years ago, will not now apply. People are often told of the desolateness of the streets, of the general solitude of the place. There are parts always dull and silent; but we were in the East at Easter, and then the city is alive with pilgrims, and, certainly, there was no want of bustling crowds when we saw it. The space under the shadow of David's Tower teemed with life at the moment of our entrance. European tourists on horseback; Bedouins, with yellow flowing scarfs bound round their heads, long broad-striped robes flowing from their shoulders; Syrians, with snowy turbans, short jackets, and ample swelling trousers; Turks, more showy still, wearing the crimson fez; a rich man, "clothed in purple and fine linen," mounted on his brilliantly caparisoned white ass; droves of poor men in tatters; camels and donkeys, striding or trotting with loads of timber, stone, or firewood, to the imminent peril of foot passengers. Foreigners of all sorts—Egyptian, Coptic, Armenians, and Greeks; the black Nubian, the white Circassian; and women veiled—their black eyes peering out of the little holes in the white yashmek, their feet shuffling over the stones, in enormous yellow or red slippers—this moving panorama of costumes made the city of Zion look gay as a fancy ball. Goods, too, of a humble kind were arranged on the ground exposed for sale, especially large collections of rough red pottery, including antique-looking lamps, of the very sort most likely which were carried on a wedding night by wise and foolish virgins.

With the open space to the south, bordered by David's Tower, with the shops wearing a western phase on the north—straight before you, is a long narrow street, sloping down eastward to the Tyropean or cheese-makers' valley. The street is crowded with folks such as we have described. Our party on horseback pressed on through the torrent of wayfarers till we reached a narrow lane, turning off at right angles to the north. Here the shops are still more numerous, still more European; whilst the thoroughfare is scarcely less crowded with people. A few minutes brought us to an hotel. Let us describe this hotel. Let no

reader think of one in England, Scotland, or on the Rhine. You enter by a narrow mean-looking doorway, and ascend a rude stone staircase, winding as it rises. Emerging on the roof of a ground-floor building, you reach a paved area with small rooms, forming three sides of a square. A ladder-like ascent to the left conducts to the roof of a second story, from which you rise to a third, where, under a sort of verandah, are seats, looking over the eastward side of the city. Through a neighbouring door, descending a few more steps, the traveller walks along a corridor with chambers; those to the west, looking down into the stagnant pool of the Bath, or pool of Hezekiah, those to the left or east commanding an extensive view. One of the latter was assigned to us. We sat down by the window—opened it—looked out. Underneath, across the narrow street, lay a Greek monastery, with its quadrangle and galleries all astir with pilgrims; a little to the left a green field, with a white horse grazing in it,—the site of the famous House of the Knights of St. John;—now the property, it is said, of Louis Napoleon, a backsheesh from the Sultan. Still, to the left or north, rises the Cupola of the Holy Sepulchre, scarcely beyond a stone's throw. But what is that graceful dome in front, due east? The Mosque of Omar. Further, you have a range of hills of long slight curve, of palish brown or yellow, against the azure sky, the sides spotted with trees, the monotony of the ridge broken by a building with a domed roof. We need scarcely say those hills are the Mount of Olives,—that edifice the Church of the Ascension.

We shall not strive to tell what we thought and felt. Dreams of the past—gorgeous and pale, glowing and pensive, joyous and sad—in conflicting fragments of imagery, swept by. Yet all was not of the grand, heroic, or sentimental cast, even at Jerusalem. There were letters in our hands from home, letters which acted as anti-spells to the wizard enchantments of the place. As we opened them, the house-roofs, the gardens of prickly pears, the Church of the Holy Sepulchre, the Mosque of Omar, the Mount of Olives melted away; we were at home, with domestic affections nestling fondly in our heart of hearts.

But we must take a walk. It is Friday afternoon. At three o'clock the Jews will be at their wailing place. From our hotel we turn to the right, back to the street of crowded people, shelving down Tyropean-wards. We walk a good long way straight forward, then bear to the right, and get into a labyrinth of alleys and courts,—in the Jews' quarter, gloomy and dirty, with many a spot of desolation and silence. A narrow passage conducts to a long narrow yard. There is a low wall on the right or west side, with another wall, such as we never saw before, on the left or east. Fancy enormous blocks of marble, fifteen feet long, and three or four feet deep, with a rough panelled surface, and a smooth bevelled edge; five or six courses of this masonry at the bottom

bear smaller stones higher up. Some of the lower may have been disturbed, but many are as they were first laid.

Here we have the west wall of the basement area, on which the Temple stood. We are in the bosom of the Tyropean valley, and are carried back, at least, to the days of Herod. Some antiquaries, indeed, think these stones were laid by Solomon.

It is a strange place to stand in ; the wall towering up so loftily, flowers growing in the crevices, creeping plants swaying to and fro lazily in the idle wind. And at the foot are the wailing Jews. Old men, with black turbans or caps, dressed in dingy, greasy garbardine, horn spectacles astride the nose, the Hebrew psalter, or other sacred book, in hand, the body waving to and fro, the lips muttering and wailing out lamentation after lamentation. Many sit on the ground. Some are standing close to the wall, beating their heads against the sacred stones. Some are there, not of our European Jewish type. Their complexions are pale, lips thin, noses aquiline, and long ringlets hang down each side the face. They are Syrian Jews as distinguished from German and English ones. Old women are kissing the old stones, and mingling shrill sounds with their husbands' deeper wails. We do not scruple to say that we were much affected. The sincerity and earnestness of a considerable portion of the wailers we cannot question. We are told by those who know them that they wail in secret as well as in public, and rise by night to pour out their lamentations over the dust of Zion. There is no hypocrisy in that. Jerome makes an affecting allusion to the remnant of mourners in his day, who paid the Roman soldiers for allowing them to go and weep over the ruins of the Holy City.

Let us take another walk, into the Armenian quarter. We turn from our hotel into the long street running east and west, and thread our way back to the area or open space by the Citadel. One of our party saw the bishop on the roof of his house opposite, like Peter at Joppa. We may state, in passing, that we spent a pleasant evening with his lordship, meeting almost all the English in Jerusalem. Hospitality and Christian kindness are characteristic of the worthy prelate. A man he is deserving to be held in honour for his simplicity, unostentation, and obviously unfeigned piety. We met him in the House of God, worshipped with him in the Church on Mount Zion, and received the Lord's Supper at his hands : very touching was it to do so within the city where that holy feast was instituted—and to remember that along some street or path very near where we sat and where we kneeled—the Lord of Life and Glory Himself walked that night, when, after having sung a hymn, he went out to the Mount of Olives. As the moon shines on Jerusalem as the stranger thoughtfully paces his way home at a late hour, how can he help thinking of Him whose shadow, more than eighteen centuries ago, was thrown by that very moon across the pavement

of the streets in this very City. The Armenian Convent gives a name to the quarter. It stands to the south of the Bishop's house and the English church. The pile of buildings is extensive, and it forms "the most aristocratic establishment in Syria." Accommodation can be afforded for nearly three thousand pilgrims. It has a large court with arcades round it. The Church of St. James is its great ornament. The place is kept very clean, and the floor is matted or carpeted. A good deal of gilding may be observed in the decorations, and pictures in panels, many of them mere daubs, line the walls ; some are legendary, others scriptural. One, representing New Jerusalem, is very curious. It exhibits four square walls, full of precious stones, with angels and a river running through the place. And what forms the central group of objects ? A collection of little Armenian convents. Heaven, full of Armenian convents ! That is the Armenian idea of the celestial world. We do not know that it is worse than the notion of the New Jerusalem, entertained by some little English sects.

This Armenian quarter occupies what is *called* Mount Zion ; we are strongly inclined to think improperly. The name Zion does not occur in Josephus, so that his evidence with regard to the locality intended by the word is wanting. But Scripture seems to show that Zion means either the hill on which the Temple stood, or the City of Jerusalem as a whole, including the temple and its precincts. Surely the sacred rather than the secular part of the city—the place of the throne of God, not the site of the Tower of David—is intended in such passages as the following :—"I set my King on my holy hill of Zion." "The Lord loveth the gates of Zion more than all the dwellings of Jacob." "The Lord hath chosen Zion ; He hath desired it for His habitation. This is my rest for ever ; here will I dwell, for I have desired it." These passages, one would think, cannot apply to a part of the city, distinct from the hallowed precincts of the Temple. Rather is the idea suggested of a portion of Jerusalem, where the Almighty had fixed his ark and his altar, as distinguished from the remainder of the metropolis, with its secular associations. The word "Zion" points to the abode of a typical priesthood, separate from the habitations of the soldier, the merchant, the farmer, and the artizan. Again : "Beautiful for situation, the joy of the whole earth, is Mount Zion ; on *the sides of the north*, the city of the great King." The sides of the north ! but the modern Zion is on the sides of the south. The name, then, seems now to be misappropriated, and we conclude it of right belongs to the hill cut off from the modern Zion by the Tyropean valley. But the historical use of the word Zion seems to be in reference to Jerusalem as a whole. So it would appear to be used when it is said David took the Castle of Zion. "And when the City was enlarged by David, and again when further enlarged by Solomon, it still carried along with it through these several stages the name of Sion."

“In the historical books of the Old Testament we meet with Sion in but few instances. The first is on the capture of Jebus by David, before referred to, where it stands for Jerusalem generally. Again, Solomon brought up the ark of the covenant of the Lord out of *the City of David which is Zion!* In this passage I suspect that the words “which is Zion” have crept into the text from the mistaken gloss of some commentator who did not understand the passage, 2 Samuel v. 7, where the stronghold of Zion is called the City of David in the sense of Jerusalem as a whole. But if the words be genuine, the only admissible interpretation is that as the Temple Platform was without Jerusalem, as it stood in the time of David, the ark was now brought up to the Temple Platform from the old City, called the City of David, as opposed to the new part, the Temple Platform, just added by Solomon. The only other references to Sion in the historical books are the following: ‘The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee:’ and, again, ‘For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion:’ and in both these passages Sion is evidently used as synonymous with Jerusalem.” *

Hard Things Made Easy.

BY THE REV. W. M. STATHAM.

WE shall none of us soon forget that picture in the Great Exhibition of 1862 called “Hard Times.” If there are sermons in stones, I am sure there are in pictures; and a glance at such a portraiture of life as that, makes us feel how heavy is the incubus of want which often rests upon the hearts of the poor. We purpose, however, in this paper to speak of hard things rather than of hard times. We are in a world of hard things. There are social problems occupying the attention of the philanthropist; historical problems occupying the mind of the student; mental problems occupying the thought of the philosopher; national problems occupying the attention of the statesman; physical problems absorbing the consideration of the physician. Life in one sense is not easy, like the flow of the blood, or the play of the muscles, or the beating of the heart; it is full of toil, combat, and disappointment. This, indeed, is only to say that man is finite, and the world fallen, so that weak in himself, he is at the same time in an outlying region, where the curse has rested, and where the toil of duty must be performed in the sweat of the brow, not always even with success.

It must have struck us in pondering the stern and strenuous efforts of men, in every career and in every aspect of life, that there is one excep-

* Lewin's *Siege of Jerusalem*, p. 242.

tion to all hard things, and that is THE MIND OF GOD. Difficulty is ours alone. To God all things are possible. Lyell and Murchison had difficulties in the sphere of geology. Liebig, Davy and Faraday had in the sphere of chemistry. Owen and Cuvier had in the sphere of anatomy. And in every department of human thought and enterprise, gigantic difficulties arise, and have to be overcome by painstaking and care. But "is anything too hard for the Lord?" Put in the form of a question, it is abstract enough to adapt it to all contingencies—national, political, social, or moral. Anything? It is a large word. So many things *seem* difficult, and yet to His Eternal thought who rules the world, all things are open, and all things are easy; "the things which are impossible with men, are possible with God."

Nothing is too hard for the Lord which concerns our weal. There are, indeed, some things not only difficult, but impossible to God. Not, indeed, in His creative capacity, but in His moral being: to rejoice in iniquity, to side with wrong, to put a premium upon sin, these things would alike be impossible to God. But in the sphere of holiness and human happiness, nothing is too hard for Him. In looking forward to the untrodden future, we might say, such a wish I hope will be gratified; such an ambition secured; such an enterprise honoured; such an end gained. Let us hope, however, that we are ready to relinquish them all, if not for our good. We cannot get a blue garment woven out of shreds of red wool. We cannot expect God to let pass through the loom, colours or qualities which will not suit the garment of character. If we are faithful to Him, the hand which moves the world with ease, will regulate all events for our good. Nothing will be difficult. Hard things will be made easy at once by simply being left in the hands of God. He will sit up night by night by our bed to counsel and comfort us; He will take the orange-peel of temptation out of the path of duty; He will nullify the poison of flattery by mingling with it the ingredient of reproach; He will say to the springtide of trouble which comes sweeping up to our home, Thus far shalt thou go and no farther; He will be a light in darkness, and a staff in weakness; no circumstance or condition of our life will involve exigencies too hard for Him.

"Since all that I meet shall work for my good,
The bitter is sweet, the medicine is food."

Hard things will be made easy which concern the history of the human race. I can imagine a thoughtful man looking with pensive eye on the world from the observation season of the present summer-time, and saying, "Here are the old wars with their hecatombs of dead; here are the old slaveries and wrongs; the old enmities and heart-burnings; the old idolatries and evils." Yes, the same in *kind* I admit, but not the same in *degree*. As men *do* rise on

stepping-stones of their dead selves to higher things, so do nations rise where the influence of the Gospel is felt. None can doubt that Christian truth is far more pervasive than it ever was! Hoary idolatries begin to shake to their very foundations! Questions are being mooted in China which will soon bring into the arena of modern thought Confucius and Christ! And where the true inquiry does but commence we have no fear for the issue! We are not of those who tremble for the ark of God; who think with tremulous feeling that Christianity is very safe while we keep very quiet! No, we are so sure of the success of Christianity, that we re-echo the cry of Paul, "Let them shew us another Christ, another Gospel, another Spirit." And at home we are not amongst the melancholy men who cry, All is against us. Why surely the exercise of modern thought about religious subjects will issue in good. Men say there is much scepticism, much free-thinking, much deplorable discussion; but the great and wide awakening of the world's thought on religion is not to be deplored; anything is better than a cultivated animalism, which is contented to eat, and drink, and die; or than a clever intellectualism, which is content to ignore the great and grave questions of religious thought. Let men debate or doubt, we are not afraid of the Book or the Christ. We know that in the most trying storm the great Rock is not giving way, only the sea-weed which has gathered about its crest, will move beneath our feet, the Rock is immovable, and that Rock is Christ. The waves of thought that are beating breast high, and boiling over with eagerness, will do no harm. Perhaps the storm that leads us to seek a Divine helmsman, is better than a calm which leaves us at the mercy of the tide of a fashionable custom concerning religious subjects. Out of all the hard and difficult times through which we have been passing, it is most easy for the great Ruler of all events to bring forth good. When men ask, "What think ye of Christ?" we hail the inquiry with joy, for though at first they doubt like Thomas, we know that each questioner, if honest and true as he, will at last exclaim, "My Lord and my God."

Hard things will be made easy which concern the difficult adjustment of events. Our Father in heaven can make the very wrath of man to praise Him. There is nothing that He cannot bend to His purpose. Even in the mystery of evil He brings out issues of good. He can make the darkest determinations and deeds of wicked men to praise Him. The cruelty of the brothers issued in the promotion of Joseph and the honour of God. The edict of Pharaoh issued in the elevation of Moses and the rescue of Israel. The edict of Darius issued in the honour of Daniel, and the wide-world proclamation of truth. The king wrote concerning the living God "unto all people and nations and languages that dwell in all the earth." But above all other illustrations of so grand a truth stands in sublime prominence the cross of Christ. There every conceiv-

able aspect of human cruelty and crime were present ; there, too, were the agents of the invisible world. The triumph of human iniquity seemed in the cross of Christ complete. The very satisfaction of satanic desire seemed to be attained ! When lo ! out of the determination of men comes the counsel of God ; out of the death of Christ comes the salvation of the world. And thus says Peter, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." "Him hath God exalted with His right hand to be a Prince and a Saviour." Thus, though taken by wicked hands, and crucified and slain, the malignity of wicked men was but the instrument for achieving God's own wise behests. What more need we add ? The culminating act of the world's guilt was not too hard for God to turn into His great purpose of redeeming grace and love.

As, therefore, we behold the world and study human life, let us not be found uttering superficial verdicts on events, such as, This is past hope, or that past remedy. Nothing can be too hard for Him who in every age has made the wrath of man to praise Him, whilst the remainder of wrath He has restrained.

Hard things are made easy through the mighty agency of love ! We may be content to leave out the considerations of Divine wisdom and power, though they might have a place in the proof that all hard things are easy to Infinite Might and Infinite Thought. Nothing can be too hard for Him who has harmonized a way by which He can be just, and the justifier of him that believeth in Jesus. Nothing can be too hard for Him who has made equity and pardon consistent with each other.

But concerning *love* what shall we say ? Would not the love of God have spared the lascivious cities for the sake of ten righteous men ? Did He not then save just Lot. Above the drowning world (the scene which the genius of Gustave Doré has recently made so vivid and impressive) did He not in-ark the righteous and save them from perishing with the wicked ? Did He not through the ages of the Patriarchy and Theocracy by virtue of the promised Messiah, open the door of His heart to receive all the faithful to Himself ? In the fulness of time did He not send forth His only, His well-beloved Son ? What greater sacrifice can ever be laid on the altar of affection than this ! "He spared not His only begotten Son." Can anything after that be too hard for God ? will He not with Him also freely give us all things ?

What obstacle can love meet with too great to check its Divine ends after the sacrifice of the cross has been made ? And if nothing is too hard for the love of God after that, can anything be for the *power* of God ? See Saul arrested by it ; see the three thousand constrained by it ; see the world drawn by its omnipotent attraction unto God.

To believe that God is love is one of the golden keys to unlock all mysteries. Love in *man* is the most potent power to achieve certain

ends ; it is mightier than swords to win ; stronger than bayonets to preserve both authority and obedience ! It is queen of graces everywhere, and enjoys an authority, which instead of being weakened is strengthened by time.

Love in God is the strongest power of all, both in heaven above and on the earth beneath. We are not left to gather up its evidences from national histories, or temple songs, or human experiences ; it is ever before us in the uplifting of Jesus on the cross. All of human anxiety may be chased away by the thought, "God so loved the world." What now can be too hard for Him ?

Hard things are made easy that appertain to individual history. In the history of great rulers and great men, we see certain things too hard for them. Accustomed to the prestige and importance of power, they cannot condescend to lowly things ; they can legislate for a nation, but cannot be interested in any separate case of need or woe ; they can devise statesmanlike measures, but would be wearied and worried with concerns of a trifling nature affecting the humbler interests of men. Now it is the glory of God that a little speck of dust has its shape, and its laws, as perfectly as the glorious orb of day, and that the minute care of each of His creatures is consistent with God's mighty empire and the wide rulership of worlds. Nothing is too hard for God, because it is insignificant, or because it is connected with the interests of the lowly. "I am poor and needy, yet the Lord thinketh on me." Legislation treats men in the mass, the great Lord who legislates for all, yet thinks on each ! Believe that God is in your history, and that your times are in His hand.

He can make dreaded death a welcome friend, whose face will shine like an angel come to fetch us home. The dark even-tide He can make light indeed. He has made the salvation of the chief of sinners easy, because the blood of God's dear Son cleanseth from all sin.

Hard things made easy, as the title of this paper, may be filled up by the memories of Divine mercy stored up in the reader's heart. Let our faith be firmer than ever. He will work and who shall let ? "The things which are impossible with men are possible with God." Let me, however, commend to you in closing, a few moments' meditation on the hard things of the past, which God has already made easy, and realized for you in the present.

The Refugees of the Seventeenth Century.—Part II.

BY THE REV. J. G. MIALL.

It is the province of chemistry to make known how substances, entering into new combinations, may change, and even reverse their nature, so that not only food may become poison, but poison may become food.

Thus it is often the arrangement of God that disasters shall become benefits ; sorrows, mercies ; and the efforts of man to desolate and destroy, shall open new fields of exertion and influence.

It is often thus in the history of persecution. Nor has it been in any case more manifest than in the events connected with the progress of Great Britain as a manufacturing nation. Though these islands learned some of their productive industry from Belgium and the Low Countries, there is no district to which it is more indebted than to France. And we propose in two or three papers to show how the persecuting movement, known by the name of "the Revocation of the Edict of Nantes," was overruled by God to prove of the highest benefit to the free country which received upon its soil the victims of a protracted religious oppression ; and how it thus gained an impulse of incalculable value, fiscal, commercial, and religious.

The outrages perpetrated upon the 300,000 Huguenots at the close of the seventeenth century, constitute one of the many fatal mistakes perpetrated by the tyranny of despotism, as instigated by the short-sighted policy of the church of Rome.

The origin of the term "Huguenots" is a matter of some uncertainty. The most probable supposition derives it from the German "Eidgenopen," which means "confederated by oath," and seems to refer to the popular notion that those who bore the name were, like the early Christians, banded together by a sacramental pledge. This word, translated into French, became first Eguenotes, and afterwards Huguenots or Hugonots.

The Huguenots were the lineal descendants of the Reformers of the sixteenth century. The doctrines of the Reformation had at first excited much attention in France, and given no little uneasiness to the ruling powers. Severe persecutions were soon commenced. Multitudes became the victims of the Inquisition, and of the frantic bigotry of the Guises. Calvin, amongst others, fled from the fury of the storm and took refuge in Switzerland.

These severities continued during several reigns, and were marked by transactions which have often employed the pen of the historian, and sent a shudder through the frame of the reader of his pages. The massacre of Saint Bartholomew, the siege of Rochelle, and many minor, though most interesting incidents, belong to this period. In some of these movements the Protestants of France became mixed up with political intrigues, to the great injury of their piety and to the compromise of their religious principles. Yet they stand forth, after all drawbacks, as a noble body deserving of high honour for their devotedness to God and for their courage and resistance to oppression.

The revocation of the Edict of Nantes took place in the year 1685. It was one of the disgraceful acts which characterized the prolonged reign of Louis XIV. ; the monarch who delighted in the self-assumed

title of "the great," but who has left to posterity nothing that is worthy of such a name. It was perhaps the most cold-blooded and continued series of religious persecutions upon record.

The Edict of Nantes was a proclamation which had been issued by Henri Quatre from that town in 1508, granting relief to his Protestant subjects and was a compendium of many previous provisions. It was ordained to be sworn to by all sovereigns and magistrates, and had been confirmed by subsequent monarchs.

In the early part of his reign, Louis XIV. (at the suggestion of Mde. de Maintenon, who was herself of Calvinistic descent), avowed his desire that the Huguenots should be treated with forbearance and lenity. But, by degrees, the favourite became more and more rigid in her attachment to the Romish faith, and promoted far different measures. The despotism of Louis began to display itself in acts of oppression towards the Protestants about the year 1662. Persecutions commenced in Languedoc. It was ordered that the offspring of mixed marriages should be regarded as Catholics, and baptized accordingly; and should any of them become Protestants, they were pronounced to have placed themselves beyond the protection of the laws. If any of these "lapsed" Christians refused in their last moments to receive the sacraments of the church, it was ordained that their dead bodies should be dragged on hurdles through the streets, without covering, and be subject to any insults the mob might inflict; an indignity which was heaped, in more than one instance, on the bodies of those who had been well-born and delicately nurtured. Some trades (sempstress, for instance) were forbidden to all who were not members of the Roman church. Priests were allowed by law to force themselves by the couches of the sick (notwithstanding any opposition made by their friends), to the torture of the dying, who were exposed to be cruelly questioned in their last hours, whilst their answers, given under circumstances so unfavourable, were perverted into an abjuration of their former religion. In the last case their dead bodies were interred in Catholic cemeteries, and their children treated as adherents of the Romish faith. Protestants were forbidden to leave their native soil. Schoolmasters of the Reformed religion were confined to the simplest rudiments of education; only one school of that persuasion being permitted in a town, even if that town were tolerated, and all instruction in theology, philosophy, and the higher branches of learning, was rigorously prohibited.

In 1672 Louis XIV. made war upon Holland, professedly for the purpose of extirpating heresy (Protestantism), and called upon all the Catholic powers of Europe to sustain his cause. But this invasion led to a combination of all the Protestant powers against him, and made our William III. the most determined of all his foes.

These public agitations had a natural tendency to sharpen the

animosity of the king against the Huguenots. In 1680 he suppressed several local parliaments to which Protestants might appeal for redress of injuries. Justice became most partially administered, as between rival religious parties. It was no uncommon thing, when a suitor complained of being wronged, for the judge to say, "You have the remedy in your own hands, why do you not change your religion?" Catholics were prohibited from joining the Reformers, on pain of being sent to the galleys for life. They were also forbidden to be present in Protestant congregations, and should they be so, the minister and elders of the church were liable to banishment for receiving them. This was a most cruel enactment, from the impossibility of distinguishing those who were amenable to its interdict. Children were permitted to profess themselves Romanists, even at the age of seven years; and it may be easily imagined what discords and family breaches would be occasioned by such a provision, not to mention, that in such cases, the children were taken away from their parents, who were compelled to allow them a separate maintenance. All legacies made to Protestant synods and congregations were declared null and void. If of that persuasion, soldiers could hope for no advancement. Advocates and medical men were refused liberty to practise. Printers and booksellers were proscribed. Pastors were forbidden in their public exercises even to argue against Romanism, and a large list of authors who had written on that controversy having been prepared, an inquisitorial search was made for their proscribed works, which, if found in private houses, were ordered to be given up and burned.

But these severe measures were not the only ones employed for the extirpation of the Protestant religion. Money was used in great profusion to seduce those amenable to such temptations. The king set apart for this purpose the large revenues of the abbey of St. Germain des Prés and of Cîteaux, and increased these funds from year to year. The Protestants compared these endowments to the box of Pandora, out of which went almost all the evils that could afflict humanity. Pensions, benefices, civil and military honours, and similar seductions, were freely offered to those Protestants who declared themselves willing to embrace the Catholic faith. The current price of a conversion was six livres a head. The administration of these bribes was committed to Pélisson, once a Protestant, who had been imprisoned for a political offence in the Bastille, but who had made his peace with the king by abjuring the Reformed religion. It was the saying of the court, that however substantial the arguments of Bossuet in support of the Church, the golden doctrine of M. Pélisson was much more convincing. By means of such bribes, placed freely at the disposal of the Catholic bishops, the work of conversion went on briskly. M^{de}. de Maintenon herself took an active part in such measures. The king had received the intelligence that she

had been born a Protestant, and she justly feared lest the news should prove fatal to her rising influence. She took all measures accordingly to abjure any participation in such heresy. She is said to have sworn a solemn oath to Père Lachaise, in the name of Ignatius of Loyola, that she would spare no pains to ruin the cause of Protestantism. And she wrote, "If God preserve the king, there will be no more Huguenots after twenty years." "Become a convert," she said to one of her young relatives, "as in the sight of God if you will; how you please; in any case become a convert." As an instance of her zeal, one of her relatives was sent away upon a distant mission, and in his absence, she took forcible possession of his little daughter, and put her in her seminary at St. Germain. The child wept much, but when she witnessed the ceremonial of the Romish Church, in the royal palace, she consented to become a Catholic, on condition that Mde. Maintenon herself should hear her lessons every day, and that the child should be exempted from the whip. "Such was," said the convert afterwards, "all the controversy that was employed, and all the abjuration that I made." When the father returned, he was at first very indignant at this treatment of his child, but at last he became a convert also, spite of his previous declaration that it would take a hundred years to convince him of the "infallibility," and twenty years to believe in the "real presence."

But this work of conversion was promoted by nothing so much as by a system which was then first brought to bear upon the Protestants, and which became known by the name of the dragonnade—because the principal actors in it were dragoons. Perceiving that the zeal of the king was intent upon extirpating the Protestants, one of his ministers, Marillac, keeper of the seals, employed a new measure for their suppression. This scheme was to quarter soldiers upon the Protestants without respect to their means of sustaining the unwelcome guests. When these dragoons found the supplies to fail, and when even the ornaments of the house, as often happened, had been sold in order to satisfy their rapacity, all kinds of tortures were employed to cause their hosts to become converts. The soldiers entered their lodgings with drawn swords; they tortured their victims; broke their limbs by blows; burned their lips with hot irons, kindled slow fires at their naked feet, and threw them into damp dungeons where they threatened to leave them till they should rot. Sometimes they took up their quarters in rooms handsomely furnished, where they committed all kinds of ravages. But, probably, no punishment which they inflicted was equal to that of depriving the wretched Protestants of the necessary refreshment of sleep. The soldiers relieved one another that they might keep a continual watch upon the sufferers. They beat drums, uttered cries, often of blasphemy, threw furniture from one to another, and by pinching, suffocation, tickling, and every devisable means, endeavoured to drive the

miserable victims to despair. As a refinement of cruelty, they sometimes sold sleep at so many crowns per hour. An old man of Nismes, under this torture, at last gave way and recanted. "You will now have some sleep," said the Bishop of Segulier, who presided over the infliction. "Ah! Monseigneur," said the tormented man, "I expect no sleep but in Heaven, and may God grant that, after what I have just said, *its* gates may not be closed against me." In some instances, the mothers of young infants were bound to their bedposts, within the view of their famishing offspring, and were required to abjure or to see their children perish with hunger before their eyes. Some were thrown into holes, where they could neither stand upright, nor sit, nor lie down. They were lowered into these wretched pits by cords, and were continually whipped, shaken, and racked. Some of them, when they were set free, were hairless and toothless. In other cases, poor human creatures were incarcerated in wells, into which putrefying animal substances were thrown. In one of her letters, the celebrated Mde. de Sevigné writes— "Father Bourdaloue is going, by order of the King, to preach at Montpellier and in the provinces, where so many persons are converted without knowing why. Father Bourdaloue will instruct them and make them good Catholics. Till now, the dragoons have been the best missionaries; the preachers who are to succeed them will render the work perfect."

"Thanks be to God," says a French writer, "the number of the courageous Christians was large enough to fill all the prisons of the kingdom. Alas, what prisons! Miry and loathsome wells, sewers where reptiles abounded, abysses unknown to the sun. From Rotterdam, where he had taken refuge from the storm, Bayle had stigmatized the despotism of Louis XIV. Louvois, in a fury, seized his eldest brother, pastor of the church of Carla, and successor of his father, who formerly, in his trouble, had wished for death. The minister was carried in chains to Bordeaux, and thrown into a dungeon of the Castle Trompette, named L'Enfer. Jacob Bayle, a gentle and learned man, of a weak constitution, perished there at the end of two months. Many who were imprisoned in loathsome dungeons lay in the corruption of these sewers till their bodies swelled and their skin tore asunder like damp paper; true living carcasses. At last, to relieve the too narrow dungeons, Louvois sent them in old vessels to America.

"The horror of their isolation, and the mutual sympathy which draws the unfortunate to each other, inspired some of these prisoners of the higher rank with ingenious modes of communication. Those nearest each other conversed by the openings of chimneys, and by imperceptible holes pierced in the walls. They engraved upon plates of tin their names, their arms, or ciphers which referred to consoling passages of Scripture. These platters circulated from cell to cell, and brought with the nourishment for their body some sustenance for

their souls. They learned, thus, their companions in sorrow, and in spite of their gaolers and the dreadful vaults of their dungeons, there was thus established amidst their sorrows a secret society, the sad and gentle sentiment of which received from misfortune a delightful perfume.

“In the meantime, from all parts of France, the bulletins of conversions flew towards Versailles. Oleron, Salins, Sedan were entirely converted. Montauban, Lyons, after a deliberation at the Hôtel de Ville! Montpellier, Nismes and their dioceses! Fifty thousand souls from the district of Bordeaux! The dioceses of Gap and Embrun, and the valleys of Pragelas did not even wait for the arrival of the dragoons! After the abjuration of any city, a solemn *Te Deum* was performed, and, in a general procession, with banners displayed, and with the thunders of bells and cannons, the priests drew after them, from street to street, troops of these desolate and mourning Christians, who, escorted by soldiers, resembled captives conquered in battle.

“The universal conversion was not yet complete when the old Chancellor (Louvois), perceiving that his end was approaching, asked of the King liberty, before he died, to sign the revocation of the Edict (‘of Nantes, which, though already greatly violated, was not yet in form abolished’). Louis XIV. refused; and such were his scruples that, though pressed by his confessor, La Chase, he did not give way till after a consultation with two theologians, of whom history does not give the names, but whom we may suppose to be Bossuet and Harley. The old man sealed the proclamation, sang the song of Simeon, and died. He was buried in the church of St. Gervais, where one may yet see his monument of black marble, blazoned with his arms, his true symbol,—a dragon devouring a star.

“Bossuet delivered his funeral oration. It is the song of triumph of the Gallican church; a superb hymn, in which insatiable pride, suddenly feeling in its ecstasy its real nothingness, becomes troubled and mingles with its song an inconsolable groaning.

“‘Take,’ says the orator, ‘take your sacred pens, you who write the annals of the Church! Nimble instruments of a ready writer and of a diligent hand, haste ye to put Louis with the Constantines and the Theodosiuses! and, through you, heresy exists no longer! King of Heaven preserve the king of earth! It is the prayer of all churches—the prayer of all bishops!

“‘How powerful is this church, and how awful is the sword which the Son of God has put into her hand! But it is a spiritual sword, of which the proud and unbelieving ones do not perceive the double edge. She is the daughter of the All-Powerful; but her Father, who sustains her in secret, sometimes abandons her to her persecutors. And, after the example of Jesus Christ, she is obliged to cry, in her agony—“My God,

my God, why hast thou forsaken me?" In a word, she is a stranger and a wanderer upon earth, where she aims to gather together the children of God under her wings. And the world, which forces them from her, does not cease to cross her path. An afflicted mother, she has often to mourn over the children which oppress her. Her sacred rights are constantly encroached on. Her celestial power is weakened, not to say extinguished.'" "O Bossuet," adds the author, "can it be you who speak thus? Am I on the banks of the Nile? And do I not hear the crocodile imitating the cry of the children he has devoured?"*

Divine Secrets.

BY THE REV. H. J. GAMBLE.

TRUE religion, represented in the New Testament as consisting of love, is described in the Old Testament as consisting of fear. Whilst making, however, every allowance for the different spirit and character of the two dispensations, we must not suppose that there is any essential distinction between the fear of the one and the love of the other. The fear which "perfect love" casts out is that of superstition,—that natural dread of God which belongs to our fallen nature; not that holy awe which arises from filial affection. It is one thing to be afraid of God and another thing to fear him. The fear of terror has torment; the fear of love is associated with friendship and confidence. The one discourages, the other animates and enlivens; the one is a transient passion, the other a permanent affection; the one is a fierce paroxysm which rends the soul, the other a sweet influence which rules it.

Special privileges belong to those who possess this fear. It is described as "the beginning of wisdom," as "prolonging the days," as "a fountain of life," as being "strong confidence." "The eye of the Lord" is said to be "on them that fear Him." "The angel of the Lord encampeth round about them that fear Him." "The Lord pitieth them that fear Him." "The *secret* of the Lord is with them that fear Him."

It ought to excite no surprise that religion has its secrets. Paganism had secrets shrouded with jealous care from all but those who were initiated into them. Philosophy has secrets which ignorant minds seek in vain to explore. Nature has secrets, not babbled by every brook or murmured by every wind, but revealed only to the patient explorer of its laws. And religion, too, has its secrets. "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love Him."

We propose to glance at some of these secrets. There is the secret of spiritual knowledge. It cannot admit of a doubt that the Bible is to

* *Histoire des Pasteurs du Desert*, par N. Peyrat.

multitudes a "sealed" book. Simple as is its language, forcible as is its style, and plain as are its doctrines, it is misunderstood. There are many reasons which may be assigned for this, such as ignorance, prejudice, worldliness, and unbelief, all of which deaden the moral perceptions. But the apostle Paul has summed up these reasons in one expressive sentence: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." It is obvious, then, that "the secret" of understanding the Bible does not consist in scholarship. There are difficulties in it which the scholar only can explain, but such explanation is quite distinct from the spiritual discernment of its truth. There are those who are familiar with the original languages of the Scriptures, who possess critical acumen of the highest order, who are able to throw a flood of light upon allusions to the manners and customs of Eastern lands, and yet who are profoundly ignorant of its truths. The reason is, that the Bible is a spiritual book, and therefore the man who fears God can alone comprehend it. For he is humble, and teachable; he comes to its pages as a scholar to be taught, and not as a sceptic to dispute; he submits his reason to the Spirit of God, and prays, "Open thou mine eyes, that I may behold wondrous things out of thy law." Has it not been since you began to fear God, that you discovered both the secret that is *in* the Bible as well as the secret of understanding it? Before you were charmed with its poetry, you read with delight its vivid pictures of patriarchal life, you were moved by the pathos of its Psalms, you lingered over its description of the character of Christ, you trembled at its dread Apocalypse, but now you see in it what you never saw before,—its adaptation to your wants as a sinner, and its revelation of Christ as a Saviour. Christ is the great secret, "the hidden mystery" which the Bible reveals. Christ "the end of the law for righteousness to every one that believeth," "the Lamb of God who taketh away the sins of the world."

The secret of Divine guidance. God has expressly promised to guide his people. "I will guide thee with mine eye." "I will lead the blind by a way which they know not, and by paths which they have not known; these things will I do unto them, and not forsake them." He has indeed nowhere said that He will discover to them the future as it spreads before His omniscient eye. From such a discovery the boldest would shrink in dismay. For whatever embarrassments may arise from our ignorance of the future, who would have that future revealed to him? Who would be told beforehand what things should befall him in the journey of life, the lights and shadows that should fall on his path, the hopes that should end in disappointment, the mingled joys and sorrows of his earthly lot? Wisely and mercifully are these concealed.

But whilst the future is as much unknown to the man who fears God as to the man who fears him not, the one has a promise of guidance which the other has not. How often, when anxious to do what is wisest and best, are we painfully conscious of our ignorance. As Solomon confessed that he was but a little child, and knew not "how to go out or how to come in," so we are but children, with no knowledge to enable us to guide our steps aright. There never was a better wish than is expressed in the beautiful lines—

"I would be treated as a *child*,
And guided where I go."

This is precisely the way in which God treats those who "fear Him." He gives them indications of His will, not by mysterious voices speaking within their souls, not by dreams, visions, or impressions, but by so imbuing their minds with the principles of His word, that they are enabled to choose aright. He exercises a gracious superintendence over all the events of their lives, so that "whilst the lot is cast into the lap, the disposing thereof is of the Lord."

Thus He leads them. They do not wander, they are led. They are not like travellers lost in the intricacies of a forest; they follow One who knows every dark and devious path.

O man, who fearest God, do not vainly perplex thyself with the future. Do not attempt to explore what is covered with impenetrable darkness. He who is infinitely wise and good will govern that future even as He has ordered the past; for the secret of Divine guidance is with those that fear God.

The secret of communion with God. We read in the Psalms, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The language is Levitical, but it illustrates evangelical truth. The secret place of the Temple was the "Holiest of All," with its mercy-seat overshadowed by the Shekinah, where the High Priest held communion with God.

How solemn a sense of the Divine Presence must have pervaded his mind, when, lifting the embroidered veil, he stood within this "secret place." No sound was heard; there was no light but that of the Divine glory which rested on the mercy-seat, fell on the sprinkled blood, and flashed from his jewelled breastplate; he was alone—alone with God.

Now there are hallowed seasons when we have communion with our Father, when we feel ourselves consciously in His presence, lift up our souls to Him in prayer or praise, delight ourselves in God, walk all day in the light of His countenance, and in the waking hours of night remember Him, and are still.

Sometimes we have this communion with God amidst His works.

When we walk abroad in nature, and see the solemn pomp of night or the beauty of the day, when the buds, bursting into blossom, and the birds, breaking into song, proclaim as with an audible voice that God is good, then we lift up our hearts to Him, and say, "O Lord, how manifold are thy works : in wisdom hast thou made them all."

Sometimes we have this communion in solitude and sorrow. If you are afraid of solitude it is because you are afraid of God. Never is God so near to us as when we are alone. It is not until we have entered our closet and "shut to our door" that we realize the presence of "the Father who seeth in secret."

Sometimes we have this communion in God's house. "Surely," we say, "God is in this place." "This is none other than the house of God, and the gate of heaven." Happy seasons, so brief and rare, when the mind is borne above the perplexities and troubles of life, when it forgets the things that fret and disturb its peace, and finds its rest in God.

Sometimes this communion is granted to dying saints. "Were I," said Dr. Payson, "to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The Celestial City is full in my view. Its glories beam upon me, its breezes fan me, its odours are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart."

Such communion is a secret ; no worldly man can know it. He may sneer at it, ridicule it, disbelieve it ; but it is with them that fear God.

The secret of true peace. We know well all the sources from whence worldly men obtain their pleasures ; but the springs of a believer's peace are deep and hidden. It arises from a sense of reconciliation with God, from his habitual realization of the Divine presence, and from his perfect trust in God's wisdom. His knowledge is founded on faith, and his faith is confirmed by experience ; hence his peace. Let me whisper in your ear this glorious secret : "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Probably you may say that when Christians are in trouble they are like other men ; they weep, they are depressed, they are sorrowful. Yes ; in this respect they are like others ; for they did not cease to become men when they became Christians. Their religion has not dried up the fountain of their tears, taught them that it is sinful to weep, bade them imitate the stoic, with his impassive countenance and assumed indifference. But because there are certain points of resemblance between the Christian and others, do not, therefore, conclude that there is no distinction. Whatever may be his outward agitation he has an inward peace which upholds and sustains him.

Two vessels in a storm upon a lee shore may be tossed with equal violence by the winds and the waves ; but the ship which is held by an anchor will outride the fury of the tempest, whilst that which is without one will be driven to and fro, and become a desolate wreck. “ Does the anchor hold ? Does the anchor hold ? ” is the anxious cry of seamen in such a storm. Let it hold, and the wildest storm that ever blanched the mariner’s cheek with fear may do its worst. The sails may be rent, the masts shivered, the bulwarks broken, but the treasure will be safe, and no life will be lost. And he whose hope, like an anchor, “ enters within the veil,” has a secret peace, which no trouble can destroy. “ He shall not be afraid of evil tidings ; his heart is fixed, trusting in God.” He may be agitated and disturbed by the events of life, but “ the peace of God ” will “ rule ” his heart.

Again, there is a secret strength which the man possesses who fears God. There is nothing of which men are so lamentably deficient as moral or spiritual strength. How soon are they tempted ! How feeble is their resistance ! How easily are they overcome ! As a straw before a torrent, as ice before the sun, so is the human will before temptation. Many who have been pre-eminent for their intellectual gifts have been slaves to the most degrading vices. Men, distinguished for their powers of reasoning, their brilliance of imagination, their profound knowledge, —the foremost poets, artists, sculptors, statesmen of the age—have been literally “ led captive by the devil at his will.” O to be strong, to rule our own spirit, to control the evil tendencies of our nature, to subord our senses to our reason, our reason to conscience, and conscience to God.

Now it is possible to acquire this strength. “ I can do all things,” said Paul, “ through Christ, who strengtheneth me.” Here is the secret—Christ ; the secret of Paul’s courage, the secret of the martyr’s endurance, the secret of the faith that has triumphed over doubts and fears, the secret of the patience that has borne pain, bereavement, and reproach.

Christ with his people, animating them with his voice, encouraging them by his presence, setting before them his example, sustaining them by his grace. When the dying child grasped his minister’s hand, and, lifting his bright eye, looked him in the face, and said, “ O, sir, I am strong in him,” he had learnt the secret of the Christian’s strength. Others have learnt it too. That young man has learnt it who, exposed to ridicule, gibes, and laughter, bravely holds on his way, and lives a godly life. That sufferer has learnt it who bears in uncomplaining silence a bitter tongue, or gives only the “ soft answer that turneth away wrath.” That mourner has learnt it who, standing by the grave where he has left his richest treasure, “ opens not his mouth, because God has done it.” That mother has learnt it who, called upon to part with the child that was her idol, gives it without a murmuring word to the Good

Shepherd, when he gathers "the lamb into his arms." There is a strength which is beyond nature, and it is that which Christ gives. This is no fiction ; it is a great, a sublime reality, attested by experience. The promise, "My grace is sufficient for thee, my strength is made perfect in weakness," has sustained and comforted "a multitude which no man can number," who, "out of weakness, were made strong."

Further, the man who fears God has a spiritual experience which is secret. Indeed, every man has an inner as well as an outer life, and that which is known and visible bears but a small proportion to that which is unseen. Our words and actions are but few in comparison with the countless thoughts that are passing through our minds : the hopes and fears, the joys and sorrows that stir the soul to its deepest depths. So there is a spiritual life which is "hidden." It has its outward manifestations, the shining of its light, the fruits of its faith ; but its deepest experiences cannot be seen. How secret is its penitential sorrow ! When we truly mourn for sin, we do not stand upon the highway and smite upon our breasts ; we enter into our closets, and "weep in secret." The love that we bear to the Saviour is a hidden love. Is it not a fact that we usually speak the least of those we love the best ? and though the Christian will speak of Christ and for Christ when occasion demands, his own love to the Saviour will seldom if ever be his theme. Our trust is secret. "Though he slay me, yet will I trust in Him," is not spoken out to the world, it is the low, sweet whisper of the soul.

It is wonderful how little those who know us the most know our spiritual experience. Instinctively we seek to hide it. We almost resent the curiosity that would pry into our hearts. There are those who would pass through any ordeal rather than that of a Confessional or even a Class-meeting. We cannot, we do not speak to our dearest friends of those solemn experiences through which we pass. Sometimes a word, a look, a gesture, the countenance bright with hope or clouded with despondency, the eye kindling with rapture or dimmed with tears, gives some indication to others of what is passing within, it is, however, but a glimpse that they obtain,—nothing more. There are joys and griefs with which they cannot intermeddle, we have hopes and fears which they cannot know. It is always the case that the deepest feelings are incapable of expression.

No great Thinker ever loved and taught you
All the wonder that his soul received ;
No true Painter ever set on canvas
All the glorious vision he conceived.

No real Poet ever wrote in numbers
All his dream ; but the diviner part,
Hidden from all the world, spake to him only
In the voiceless silence of the heart.

So with Love, for love and art united
 Are twin mysteries, different yet the same ;
 Poor, indeed, would be the love of any
 Who could find its full and perfect name.

Love may strive, but vain is the endeavour,
 All its boundless riches to unfold ;
Still its tenderest, truest secret lingers,
 Ever in its deepest depths untold.

And with equal beauty does another say—"Faith must dwell in her own sanctuary, see by her own light, feed on her own secret and immortal manna, be content with her own joy, cling to the white stone with the ineffable name, and wait for her spiritual justification and victory."

Such are some of those Divine secrets of which we proposed to write. All of us may learn them ; but, in order to this, we must be Divinely taught, be taught by the Spirit, by the truth, by sorrow, by life's sad vicissitudes. And there are secrets which we must die to know, deep, ineffable mysteries, which the future alone can solve.

The dying atheist said, "I shall soon know the great secret." Yes, he knows it ; and we shall shortly know it too. The veil will soon be lifted, and the solemn mysteries of eternity will be disclosed.

But how unlike to other secrets are those of which we have written. A recent writer has said, "There are no statistics of broken hearts, nor do we know what torture chambers are hidden away in the bosoms of those around us. We do not hear their cries and groans, for the walls are very thick. We do not see the writhings and contortions of despair, for a smile masks all. If only the inarticulate groans of the weary and miserable, who lie up and down our great cities, hidden with their grief, could once be rendered audible, no human ear could endure it and live. Now and then, like a broken lute, some oppressed heart utters one dying wail, and passes into silence. We hear it, and wonder for a while ; but there is not much time to listen, and the voices in our own hearts are too clamorous to let us hearken long. And so we all learn the truth of those words, 'The heart knoweth its own bitterness.'"

Ah ! secret griefs, cares, and sins rest as heavy burdens on many a heart. It was said of an Israelitish king that "as he passed by, the people looked, and, behold, he had sackcloth within upon his flesh." *Without, the purple ; and within, the sackcloth.* It is a type of life. Secret sins, secret fears undermine the health and embitter the heart. They lie on many a pathway a shadow, broad and deep, they are thorns in many a pillow, they are spectres that flit to and fro in many a home. And the men who have these secrets are those who despise and reject ours.

Old Bunhill Fields.

BY CHARLES REED, ESQ., F.S.A.

(Continued from page 277.)

OWING to the destruction, by fire, of the books connected with city properties, there is no record of the proceedings of the Court of Common Council in reference to these burial grounds earlier than the year 1698; but the stones themselves bear evidence that Tyndall, the new tenant, had no sooner taken possession of the land than he turned it to profitable account.

The earliest date found on any stone is on that of DEBORA WARR, Nov. 10, 1623, but this may have been the date of the decease of a person whose body was re-interred here. Probably that inscribed "Joannes Seaman, natus 6 Feb^r., 1665, ob. Julⁱ. 23, 1665," was as early as any. Following these, it is known that many of the ministers ejected in 1662, whose friends would not allow them to be buried in the churches of the city, were laid at rest here by their pious followers. No tablets mark the spot where these noble confessors of St. Bartholomew's day repose, but the sacred dust is here, and will here abide

"Till the last trumpet's joyful sound"

shall arouse these sleepers who wait the coming of their Master, and from this ground shall rise in company, a holy throng, "to meet the Lord in the air."

The question of consecration before referred to, has been much canvassed, but it is not easy, in the absence of direct evidence, to prove the fact. If such a rite was performed in the time of the Commonwealth, it is more than probable that it was done privately. The best evidence we have is the common belief of the people, and the acceptance of the fact by the clergy. As we have seen, a century back historians of London averred in so many words that "the ground was walled in and consecrated,"* and no one challenged the statement; the Episcopal clergy were in the habit of officiating in the ground, and not a few have been buried there. At a later period, the corporation, with the sanction of the Prebendary, appointed a chaplain, who, it is stated, read the service "over such bodies as were of the Church of England." It is hence argued by Episcopalians that the Bishop of Durham and others could not have officiated at a funeral, had the ground been unconsecrated, and the absence of the usual registry of consecrations is by some accounted for by the fact that the Finsbury Estate was "a peculiar" of the Cathedral of St. Paul's, and not of the Diocese of the Bishop of London.

The question of consecration, while it interests some, and while it might go far to determine the question of alienation on the part of the Ecclesiastical Commissioners, has no importance in the eye of those who are of the Nonconforming communions, whose sole desire is that the last resting-place of their pious forefathers may remain undisturbed.

* Maitland, 1789. Noorthondi, 1773.

Bunhill Field, as represented on the old maps,* was of much larger extent than at present, a considerable portion of one field being, by permission of the corporation, built over in Tyndall's time; but about the year 1700, a second ground was added to the original one, which was then found to be inconveniently full. About 1712, the lease being about to expire, the corporation had many offers for the ground, and eventually it was let to a new tenant, one James Browne, for 21 years, for 20s. a year. The fine paid appears to have been £900, Browne agreeing to continue the wall built in 1662 by the corporation of London, round the additional ground; and further, he came under terms to allow the use of the place to "none other," and specially that it should not be used, as heretofore, as a "tenter field."

This tenant was succeeded by one Elizabeth Fetherstonhaugh, who held the ground for nearly eight years, and then surrendered her interest to the corporation, who took possession and managed the property ever after. This Fetherstonhaugh is believed to have laid out the street, on the north side of the ground, and now called Fetherstone Street, out of the profits derived from the burial ground. That these profits were considerable, is very evident. The fees at this date were over £700 per annum, and this large increase of the revenue, no doubt, was the chief inducement to the corporation to take the management of the property into its own hands.

The whole Finsbury Estate was at this time in a neglected condition, a large part being in so disgraceful a state, that in 1766 notice was taken of it in Parliament, and countenance was given to a project for the laying out of lands, "now the resort of idle and disorderly persons." The City strenuously opposed this scheme, and gave a pledge of their intention to do whatever was required under a renewed lease which they were then in expectation of obtaining, and thus the demands of the aggrieved inhabitants were satisfied. The plans laid before Parliament were of a very comprehensive character; but it should be observed, that in none of them was there any proposal to touch the "Great Dissenters' Burying Grounds," which in every plan is thus marked and left as an open space, not even to be approached by any of the projected improvements. So jealously guarded was this spot, and so strong was the feeling subsequently, in reference to the "Waterworks Scheme," that it is manifest that the whole city would have been up in arms had the unhallowed hand of commercial enterprise been stretched forth to the committal of what the people would have deemed so great an act of sacrilege.

The corporation, rich in funds, and profiting by the suggestion, soon produced a splendid scheme for covering the surrounding portion of the Finsbury waste with merchants' houses and dwellings for professional men. They began at once to arrange terms for a lease with Dr. Wilson, the Prebendary, and in 1769 the Committee for letting the City Lands reported to the Common Council that they had

"Agreed with the Prebendary to join in an application to Parliament for an Act to enable the Prebendary and his successors to grant a lease to the city, of the Prebendal Estate, from Christmas last, for a term of ninety-

* Ogilvie's, 1677. Rogue's, 1746. Pine's, 1755. Horwood's, 1799.

nine years, renewable at the expiration of seventy-three years, by adding fourteen years, to make up a term of forty years, and **AFTERWARDS EVERY FOURTEEN YEARS IN LIKE MANNER FOR EVER.**"

The corporation agreeing to these proposals, the Act was obtained, and it recites that "Whereas most of the houses and buildings on the said premises have been erected for many years, and are now in a decaying condition and will soon require to be rebuilt; and the rest of the ground lieth open and unbuilt upon, and in its present situation is of little or no benefit to the corporation of London or to the said Prebendary; and whereas it is apprehended that it would not only be an improvement of the Prebendal Estate, but a great advantage to the said corporation of London, if the said grounds were made into public streets; and whereas the said Christopher Wilson, the present Prebendary, is at present restrained from granting any lease of the said estate for more years than with the present unexpired term, will make up a term of forty years, which will not be sufficient to encourage builders or private persons to improve or build on the said estate."

Upon these and other grounds recited, it was then agreed to give the corporation a further lease, from December, 1768, for 99 years. Under this Act of Parliament the corporation took 3-6ths, and Dr. Wilson 2-6ths, and as Prebendary, one other sixth of the rents, and though it is maintained that the reversion was unaffected by this arrangement, we have only to ask what was the meaning of the renewal clause if the power of renewal was not intended to be conveyed.

The side note of the Act still stands in print, though the enacting clause has vanished.

*Dr. Wilson empowered
to grant a lease for
ninety-nine years,
renewable every fourteen
years for ever.*

It yet remains to be discovered how and under what circumstances the omission of the clause, which clearly was intended to stand part of the arrangement, as it undoubtedly had formed part of the preliminary negotiation, was procured; but, however this may be, no renewal ever did take place, and ever since that time the representatives of the lapsed Prebendal Estate, decline any proposal for the renewal, and the consequence is, that the whole of this most valuable property, including the Bunhill Fields' Burial Ground, Finsbury Square and Circus, the Tabernacle of Matthew Wilks, the Chapel of the Wesleys, in the City Road, and the whole region round about falls into the hands of the Ecclesiastical Commissioners for Church purposes, at Christmas next, 1867.

Nor do we hazard any conjecture as to the fact that the parties to this contract believed that the ground was virtually theirs for all time, and that the public had that impression is manifest. Nothing but this assurance could justify the conduct of the corporation and the Prebend, on the one hand, or of the public on the other, and certainly nothing is more strongly corroborative of the fact that people were induced to believe, and did believe, that the most perfect security was given, that this burial ground

should never, at any time, be disturbed. In proof of this assertion we invite attention to the following evidence, upon which, after all, the whole controversy turns.

In 1781, the Corporation are made aware that suspicions are entertained as to the possible use of the grounds in future years for purposes other than those of burial, and at the same time it is on record that there was a serious diminution in the income of the city, created, as it was then alleged, by certain rival proprietors of grounds offering interments upon a lower tariff of prices.

A large meeting of Dissenters was held at this time in London, at which it was resolved to make the Corporation an offer to take the grounds off their hands, upon a lease almost equal to freehold.

Thereupon the Corporation admitted that it was their duty to prevent the possibility of desecration, and though they would not entertain the question of allowing the ground to become a private one, they recommended the appointment of a keeper and a considerable reduction in the scale of fees.

Thus the feeling of the public was partially, and for a time, allayed, but it became necessary to take further steps in 1787, and we find that the Committee for letting the City Lands appointed a special committee to look into the question of the still further reduction of fees, and to consider the causes of the diminution in the number of interments, and this led to a very careful and searching investigation. This committee put upon record the following recommendation, which we give here in connection with the minutes of their deliberations.

26 Oct., 1787. *Sub-Committee.* Resolved, "That the further consideration of the reference respecting the said Burying Grounds be postponed till a future sitting, and that the Lord Bishop of Bristol, Prebendary of Finsbury, *be requested to attend.*"

13 Dec., 1787. *Sub-Committee.* "The Lord Bishop of Bristol, Prebendary of Finsbury, *being present*, the committee proceeded to consider the reference concerning Bunhill Fields Burying Grounds, and after debate thereon

Resolved. "That this committee will, at their next sitting, consider the fees and charges for Burials in the said ground."

17 Dec., 1787. *Sub-Committee.* The Lord Bishop of Bristol, Prebendary of Finsbury, *being present*, the committee proceeded to consider the Fees and Charges for Burials in Bunhill Fields Burying Grounds.

"Mr. Budgen, keeper, made a statement as to fees usually taken.

"After debate thereon,

Resolved. "That it is the opinion of this committee, that it should be recommended to the Court of Common Council to resolve that no alteration *shall at any time hereafter be made*, by or under the authority of this court, by building on the said Burying Grounds, or either of them, or any part thereof; but that the same, and every part thereof, *shall at all times hereafter* remain, for the purpose of burials only, in such manner as hath been accustomed for many years past."

"That such resolution, when passed, should be printed in all the daily and evening newspapers.

“The committee also recommend a revised scale of fees, which, with the above resolution, was adopted by the corporation.”

It will be observed that the Prebend himself was present, and a consenting party to this public pledge.

The Corporation received and adopted those resolutions, and afterwards the committee had the new list of fees printed on one side of a card and the above resolution on the other side; and this card was speedily distributed all over London, to undertakers and chapel-keepers, and posted freely by them in the vestries of the various places of worship of the metropolis.

We think it cannot be doubted what were the intentions and expectations of all parties at this date, and the result was that public confidence being completely restored, Bunhill Fields became the recognised burial place for the Nonconformists of London.

As to the value of the grounds, it is believed, that when in 1842, the corporation endeavoured to re-instate themselves by passing a bill to legalize the sale of the Finsbury Estate, upon terms agreed upon with the Dean and Chapter of St. Paul's, the Burial Grounds were taken in the valuation as of no worth, and were, in fact, excluded from the calculation. This measure was ultimately defeated, for the law officers of the corporation seem to have forgotten the first principle of parliamentary legislation, and having promoted their bill to a satisfactory issue, through the House of Lords, the other House rejected it with unaffected disgust, upon the ground, that being a money bill it was an infringement upon their prerogative, and though the *amende honorable* was made, the “faithful Commons” would not let it come in, even when presented in conformity with their approved forms, and thus the last chance of rectifying an egregious blunder was lost through an equally unpardonable informality. In 1852 an Order in Council prohibited further interments, and the keeper has ever since held a comfortless sinecure, having no duty to perform upon the ground, except that of giving admission to the public during certain hours of the day, subject only to their good behaviour.

On a recent visit this worthy was found “hard by,” waiting the call of any unexpected visitor, afraid to be absent lest he should be deprived of his stipulated pay, and reluctant to parade himself lest his presence at the gate should attract an unprofitable crowd of pedestrians, who might choose, in the exercise of their undoubted right, to wander in and indulge their laudable curiosity.

It was soon discovered, however, that few things would please this old sexton better than the reparation of the place and the restoration to him of his wonted dignity as “keeper” of the ground, and when he arrived at the conclusion that something was now going to be done to beautify the old spot, he showed unmistakeable signs of interest, and it was clear that visions of a bright future were floating before him, including a deep caped coat and silver-headed wand, with a gold banded hat to boot, and better still, a considerable addition to his annual stipend, derived from the well-deserved expressions of public gratitude to an intelligent old janitor, who looks uncommonly like “a part of the institution.”

(To be continued.)

Cambodunum ?

*Concerning certain Roman Remains recently discovered in the neighbourhood of
Huddersfield.*

BY THE REV. ROBERT BRUCE, M.A.

UNDER the auspices of a Local Antiquarian Association, and the personal superintendence of its enthusiastic honorary secretary, the Rev. G. Lloyd, excavations have been carried on in this vicinity for some months. The results, up to the present time, though not of any great intrinsic value, are deeply interesting to the archæologists, and fraught with suggestions of a moral and religious character, which may not be uninteresting to the readers of these pages.

About four miles north-west from Huddersfield, on the old coach road to Manchester, and on bleak moorland heights, overlooking Halifax and the vale of Calder, with much beyond, lies the straggling wayside hamlet of Out Lane, or Slack. The old inhabitants of the place have long cherished the fond idea of their connection with the ancient Romans, and have exulted in designating their cluster of cottages as "a city." By the discoveries now made, there is certain knowledge that in this locality the Romans had a settlement of a permanent and fortified character.

The ruins which are now being laid bare, lie very near the surface, so as to have been often disturbed by the ploughshare of the farmer, and small fragments of the red bricks and tiles are spread about in abundance.

These old clay pipes and bricks are, many of them, as smooth and sound as on the day when they were taken from the kiln. The art of brick-making seems to have been well understood by the Romans; and, judging from the absence of roughness and brittleness which one finds in modern bricks, they must have had some method of pounding and grinding the clay to a very fine consistency before submitting it to the action of fire. Many of these old tiles retain, in a most beautiful state of preservation, the stamp of the manufacturer—no private firm, nor joint-stock company with limited liability, but the detachment of the imperial army stationed in the neighbourhood—COH. IIII. BRE.

To what country did those soldiers of the 4th Cohort belong? The abbreviation BRE. led many at first hastily to the conclusion that they were Britons, natives of the island, who had been compelled, or had volunteered, to serve in the Roman army. But this is extremely improbable. First, because the form of contraction, in that case, would have been BRIT. or possibly BRET., but not BRE.; and secondly, because we know, from similar inscriptions elsewhere and from history, that the Emperors, though they were in the habit of forming cohorts from their vanquished foes, did not employ them in their native country, where they might have proved as treacherous and dangerous as the Sepoys in India, and the Fenians in Ireland, but in foreign lands. A double confirmation of these facts we find in an inscription which shows that COH. BRIT. served in Egypt. The COH. BRE. must, therefore, have consisted mainly of men from the Brenni in Switzerland, or the Breuci in Slavonia: antiquarians have not yet decided which.

The first building disinterred is a good-sized hypocaust, or hot-air bath, 28 ft. by 24 ft., with the upper composite floor of great thickness; the brick pillars, about a foot square and two or three feet high, which supported it; the flues along which the heated air passed into the chamber above; and the old fireplace, still black with the smoke which rose up there to heaven nearly eighteen centuries ago, from the logs of our primeval forests. Next were discovered a perfect sudatorium, or sweating-room, a cold bath-room, and other chambers, forming a complete bathing establishment of the olden time.

These Roman baths seem to have a strong resemblance to the Turkish, now so much in vogue. The fact, that wherever the Romans went traces of such baths are to be met with, shows how much that orderly people attended to public health and cleanliness.

Still more recently an extended line of fortifications has been exposed, and, as the summer advances, we hope that yet more important discoveries will reward the labours and expense of the excavators.

The most interesting remains, so far, are the coins. They are both large and small, bronze and silver. They belong to the reigns of Claudius, Vespasian, Titus, Domitian, Nerva, and Hadrian. A large bronze one, about the size of the old English penny, is a most interesting coin, having been struck by Vespasian in honour of his son Titus, after the destruction of Jerusalem, having on one side the initials J. C. (*Judæa Capta*).

As we take one of these coins into our hand, and see *Judæa* represented sitting, as a daughter of Jerusalem, weeping because her "house is left desolate," we are carried back to the time of our Lord, who predicted the overthrow of the doomed city. We are also reminded of that interesting interview with the Pharisees, when they sought in vain to entangle Him into some disloyal utterance against Cæsar. "They brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Cæsar's." (*Matt. xxii. 15—21.*) If we were to attempt literally to fulfil the Lord's command, "Render unto Cæsar the things which are Cæsar's," to whom should we restore these coins, which still bear so clearly on their face the familiar Cæsarean profile, and which show that in the art of coining the Romans had attained to great proficiency? Who is the indisputable heir and successor of the Cæsars? The Sultan at Constantinople? or one of the three European Emperors, the latest of whom delights to write the history of Cæsar? or the venerable Pope?

The question which will now engage the attention of antiquarians is, whether we have here the site of ancient Cambodunum. In North Britain we find on the old maps and itineraries two cities of greatest importance; Eboracum (York) in the east, and Mancunium (Manchester) in the west. The high road between those cities passed two chief stages: *Calcaria*, generally recognised as Tadcaster; and *Cambodunum*, about which there has always been great uncertainty.

Camden, in his *Britannia* (pp. 709, 727), maintains that the site of *Cambodunum* is near Almondbury, an ancient village two miles on the opposite side of Huddersfield, where there is a high bold promontory, called *Castle Hill*, on which may be traced distinctly the outline of an ancient camp—but no Roman remains; whereas at *Slack* they are known to

exist in abundance. Hence Watson, Whittaker, and others have preferred the latter site to that adopted by Camden.

In many respects this site was most eligible for the purpose of an encampment. It is well watered, being in the midst of those crystal springs which supply the reservoirs of our water-works. It is sheltered from the strong winds which blow there, and also from the sight of the enemy by the surrounding hills; whereas in a few minutes the Romans could stand on an elevated watch-tower commanding a very wide extent of country.

Without, however, dwelling at greater length on questions of mere antiquarian research, we will close this paper by a few moral reflections, suggested by these veritable footsteps of our Roman invaders.

1. "How good a thing it is that brethren should dwell together in *unity*." Tacitus attributes the comparatively easy conquest of Britain to the divided state of the inhabitants. "They were drawn under petty princes into parties and factions. Nor was there anything of more considerable advantage to the Romans against the most powerful nations amongst them, than their not concerting one common interest. Seldom above one or two cities unite against a common enemy, so that, whilst everyone fights singly, all are conquered."

What a lesson here for Christian congregations, denominations, and the whole Catholic Church! Without approving the Eirenicon of Pusey, or sympathising with his notions of union, whilst we cannot but admire his loving and truly Christian spirit; without joining the modern Church Union, and without showing why we infinitely prefer the humbler aims of the Evangelical Alliance, there is surely a loud call for union and peace, so far as is consistent with purity and truth, amongst all who love the Lord Jesus Christ in sincerity.

2. In the *benefits of the Roman conquest*, we have an illustration of God's bringing good out of evil, and of His overruling the wrath of man so as to praise Him.

The ancient Britons were woad-painted savages. The Romans brought with them the rudiments of civilization, and paved the way for the more complete civilization of the Christian religion. They taught them to wear the toga, to build houses, to make roads, and, above all, induced them to adopt more settled modes of life, imparting to them their own sense of order, and teaching them the best methods of government. As Dr. Vaughan has clearly shown in his "*Revolutions of Race*," not a little of the present greatness of England, the variety and elasticity of its minds, and the many-sidedness of its activities, may be attributed to the influences which came upon Britons and Celts, by Roman, Danish, Saxon, and Norman invasions. Thus the selfishness of man is made to serve the well-being of mankind.

3. May we not learn something from the *decline and fall* of that empire which stretched its eagle wings from the Jordan to the Grampians? Is it not easier to conquer than to possess and retain? Augustus Cæsar foresaw the danger likely to arise from overgrown and unwieldy domain. Instead, therefore, of following up the nominal conquest which his predecessor Julius made when he landed for a few days on our shores, he thought it best to concentrate his efforts on the consolidation and wise administration of the provinces already subjugated. And may not England, which now

embraces a wider and more populous territory than the old empire, learn wisdom from the past how to conserve and consolidate her power, and, above all, to prepare for ultimate independence and separate national existence some of her larger colonial dependencies?

Let us beware also of those other causes which hastened the decline of Rome. With the immense wealth possessed by our countrymen—the landed aristocracy, the affluent manufacturers, and the rich middle class—there are tendencies to sensuous indulgence and luxury, which are sure, if not checked by Divine grace, to produce effeminacy and voluptuousness quite as fatal to national greatness as ever.

In the Christian religion we have an element of true progress and conservatism, which, so long as we are true to it and to our national destiny, will secure our continuance in honour and power. True, that same element belonged to the later age of the Roman Empire, but it came too late to save it. Indeed, the principles of the one were so antagonistic to those of the other, that they could never be made to blend without concessions mutually destructive. England, by seeking to conform her laws and institutions to the freedom and justice of the Christian faith, and by securing increasingly that neither the State nor the Church shall unduly fetter or control each other, may continue for ages among the foremost of nations, a head centre of light and liberty and religion.

Whatever may be the fate of this or any other nation in particular, we have the grand consolation of knowing that He, whom we acknowledge as King and Lord, the Lamb for sinners slain, shall reign over all the earth. “Of the increase of His government and peace *there shall be no end.*” Here and there, and even for centuries, there may be little to remind one of the Christian faith, but ruins of abbeys and churches, where no worshippers assemble—but of this we are assured, that ultimately “the whole earth shall be filled with the knowledge of the glory of God.” “His name shall endure for ever; His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed.” “And let the whole earth be filled with His glory. Amen, and Amen.”

P.S. Since the preceding paragraphs were written, there has recently been discovered, at some distance from the other excavations, a *Roman Tomb*, in a very good state of preservation. The coffin, which is about five feet long, is made of broad red tiles, such as were used for covering houses. These tiles were placed together in the form of an equilateral triangle; the slanting tiles being covered at the top joint by flanged narrow tiles, similar to those on the ridges of houses, thus compacting the whole together and excluding the wet. This coffin was enclosed within a stone-built sepulchre of considerably larger dimensions. Inside were found the charred ashes of the dead, and bones not wholly calcined, and mingled also with these, globular pieces of glass, which seem to have been made or melted by the fire which consumed the body; and nails of a peculiar form, being square and hollow, as if originally wood, or other perishable material, had been encased in iron, and the use of which it is very difficult to imagine.

The most interesting facts respecting this discovery are—

1. That the coffin was found close by the side of the Old Roman Road, some distance from human habitations. It seems to have been the custom

of those wise Romans to lay their dead in such a place, not only for sanitary reasons, but with a moral and religious purpose: that the passers-by might see the monuments and inscriptions which were generally erected over the dead, and be reminded of their own mortality; and that they might be stimulated to virtue by the epitaphs of praise on the tombs of the good.

2. That the body was laid east and west. Whether this was by accident or design cannot be affirmed. If the latter, may it be regarded as a possible indication of Christianity being known to some soldiers in that foreign legion? This is very doubtful. It would be deeply interesting to us could any distinct traces of Christian worship and faith be discovered amid these ruins. May not Christianity have been introduced to this island by Cæsar's soldiers before the missionaries of the cross visited it from Rome and the East?

The Way to Rest.*

It is always interesting to learn what are the last and ripest views of a man of ability and culture, who has been thinking and writing all his days. It is still more interesting to discover the path by which he reached his conclusions. It is sure not to be a straight one. Truth has seemed to him to lie now in one direction and now in another. Sometimes he has gone on too quickly and has had to retrace his steps. Sometimes fear has made him too cautious and he has been pausing when he might have been advancing. Not unfrequently he has come to a halt, utterly puzzled and bewildered, and has wondered whether he should ever reach the goal or not. At last he has seen through the maze of sophistry and perplexity and has found a place of rest. When we opened the volume at the head of this notice, we expected to find both these things: the mature thoughts of our venerable friend, and the way by which he had reached them. We supposed that he would take us into his confidence and, lifting the veil, would make us acquainted with the history of his own mental progress, or, at any rate, with the history of his search after religious truth. In short we expected, from the title, a book like Newman's *Apologia*, and promised ourselves no little pleasure and instruction in studying the experiences of a mind, strong, sober, indomitably persevering and laborious, and truly Christian. For our friend has lived through remarkable times, in which great mental activity has been evoked, and great changes have passed on the Established Church and the Nonconforming churches. New schools of theological thought have arisen one after the other; new forms of misbelief and unbelief have been promulgated; and as he has been a careful observer of all these movements, and has taken no small part in the controversies which they have occasioned, he cannot fail to have felt their influence on his own mind, either confirming or modifying his beliefs,—or, it may be, affecting their forms whilst leaving their substance untouched. Now to have been permitted to see how his own mind advanced in the midst of this change and whirl of opinion would certainly

* "The Way to Rest: Results of a Life-search after Religious Truth." By ROBERT VAUGHAN, D.D. Longmans.

have been instructive. But this pleasure has not been afforded us. The work consists of a series of essays, in which the author gives us his ripest judgment on some of the gravest theological subjects, with the reasons which satisfy him that his conclusions are true. The titles of his chapters are—"Man in his Moral Relations," "Revelation, the Old Testament, the New Testament," "Inspiration," "The Mediation," "The Atonement," "Pardon and Justification," "Spiritual Influences," "Church Authority." These subjects he has discussed with his usual ability, and in a style which is peculiarly his own. Of course, in a small volume of under 300 pages, he could not treat any one of them exhaustively. In his chapters, for instance, on the Old and New Testaments, he has not noticed the evidence for, or the objections against each separate book in particular, but has contented himself with showing how much there is in the history and the contents of these books in general, which cannot possibly be explained or accounted for by any theory of fabrication—or indeed by anything short of their Divine inspiration. In a similar manner he has dealt with the other great subjects in this volume, proving that if there are difficulties connected with their acceptance, there are impossibilities connected with their denial.

We have been pleased with the large and comprehensive spirit in which he has discussed "The Atonement," refusing to place it on a legal ground alone, or a moral ground alone, but seeing in it, on the one hand, a sublime manifestation of the Divine rectitude and love, and, on the other hand, an instrument of surpassing moral power, a means at once of satisfying the demands of law, and of subduing and winning the human heart. To use his own words, "It will be evident that the view we have taken of the Atonement has not been the objective view alone—that is, its design to render satisfaction to the Divine law and honour, as infringed and contemned by sin. Nor has it been the subjective view alone—that is, its design to attract men to an imitation of a beautiful and sublime example of obedience and self-sacrifice to the Divine will, as being the essence of all rectitude and goodness. We accept the doctrine in both these views."

In the chapter on Pardon and Justification, he points out very clearly the distinction between the two. "Justification," he remarks, "is here used (Rom. v. 16—18) in the sense of *declaring* or *pronouncing* righteous, in distinction from pardon, which supposes *proved unrighteousness*, and in distinction from sanctification, which consists in *making* righteous." We demur, indeed, to some few sentences at the commencement of the chapter in which he animadverts on those "who would have us believe that the doctrine of the Atonement as now received is not older than the days of Anselm;" because all that such persons usually contend for is that the doctrines of Atonement and Justification had not till then been thrown into a scientific form, or presented in connection with the forensic idea. And certainly the passages which he adduces from the Fathers to show that they held substantially what we hold now, confirm the statements of such theologians rather than his own; for anything more unscientific than those passages can hardly be imagined, whilst some of the quotations prove that either little care was taken to make the distinction

clear between justification and sanctification, or that the distinction itself was not fully perceived.

The teachings of the Fathers must be gathered, not from a few isolated passages, but from the tenor of their writings in general, and that, we submit, does not support the view which is given in this volume.

In conclusion, we thank the learned author for his valuable essays, which we can with confidence recommend to thoughtful and inquiring minds, especially those who have been disturbed by the "free handling" which religious truth has received in some quarters. Subjects are treated by him skilfully and reverently. The style, in spite of mannerisms, is strong and clear, and often felicitous. The conclusions, we are persuaded, are such as future discussion, and the experience of the Church will, in the main, confirm.

Twelve Months with Frederica Bremer in Sweden.*

PERHAPS Miss Howitt has a little overdone the glorification of her heroine Frederica Bremer,—perhaps, too, her book would have been better had she made only one volume of it instead of two. Nevertheless, it appears to us, that there cannot be two opinions as to the interest and merit of the work as a whole. Under the guidance of the authoress in these pages, and through the help of that pictorial power which she possesses, we have visited the City of Stockholm, glided over the waters of its port, walked through its streets, inspected its public buildings, listened to accounts of its benevolent institutions, made acquaintance with its notabilities, seen the Royal Family, been present at grand ceremonies and festivities, entered its dwellings, both the magnificent and the humble, watched the domestic habits of the people, peeped into their parlours, their kitchens, and their sleeping rooms, and become familiar with the little incidents of their daily life. Then, we have gone into the country, and seen the curious and quaint old Upsal, and formed some idea of University life there: and as we have gone and returned, and visited other places in Sweden, we have enjoyed some broad and clear glances at the country: its meadows, and fields, and gardens, its towns, villages, and churches, and the manners and customs of the rustics and the clergy. Stockholm at Christmas, and the inland scenes of Sweden at Midsummer, afford agreeable comparison, and give a pleasant variety to this most attractive volume.

We may just say, that the bright side of most things appears in the pictures given by Miss Howitt. She has a sunny soul which spreads radiance wherever she goes, and in Sweden Frederica Bremer was her good genius. The reader observes little or nothing of the dark side of Stockholm, a side which, according to other accounts, is very dark indeed. But the endeavours on the part of the virtuous, godly, and benevolent to improve the condition of the people, to educate and elevate them, are very

* "Twelve Months with Frederica Bremer in Sweden." By MARGARET HOWITT. Jackson, Walford, and Hodder.

earnest, vigorous, and persevering, and of the schools and charities of this northern city, Miss Howitt gives particular and instructive descriptions.

Miss Bremer occupies a large place in this canvas, on which we have so much well-painted background, and so many artistically arranged groups. She must have been a most amiable and heart-winning, as well as a very clever woman. Her gifts were of a distinguished order, and were under the control of religious principle, which applied them to uses pure and noble. By the help of the admirable little photograph prefixed to the title-page of the first volume, we are admitted to her presence—to hear, as from her own lips, the conversations reported on the succeeding pages, which, as we read them, recall her pleasant countenance, her motherly aspect, her penetrating sagacious eyes, and her lips, on which good humour and playful wit seem to have found a constant home.

Our readers will infer that we like this volume. We do very much. We have read it with a high gratification, and found it a welcome relief amidst graver studies and numerous cares. And we mention this, because, to those who this summer will be seeking rest in the country, and will be needing something to amuse as well as instruct them after the toils and anxieties of another twelvemonth, no better book of the kind can be recommended than “*Twelve Months with Frederica Bremer in Sweden*,” by Margaret Howitt.

Brief Notices of Books.

The Koran and the Bible; or, Islam and Christianity. By J. M.

ARNOLD, B.D., Consular Chaplain at Batavia. (London: Longmans.)

This is a re-issue, “with some corrections and alterations,” of a book published under the title of “*Ishmael*,” a few years ago. In a first edition, errata of the press, and other mistakes, may be overlooked; but when they are perpetuated in a second, the case is different. In this instance unhappily we have noticed a number of errors still unrectified, and more is the pity, because the book is a good one, carefully put together, abundant in information, and condensed in style, with an ample collection of notes indicating authorities and sources of additional information. The author gives a well digested review of the life and character of Mohammed, the age in which he lived, the circumstances favourable to the progress of his religion, and the history and doctrine of the Koran. He considers that the founder of Islamism was sincere at the beginning of his career, and then fell under temptations to imposture, an opinion which we think is just, and in the picture he gives of Mohammedanism, the writer exhibits much discrimination, pointing out both its light and shadow. The contrast between Christianity and Islamism is well presented, and the former is intelligently defended against the objections of the latter. We have, at the end of the volume, a rapid sketch of missions to the Mohammedans, with their present state, prospects, and claims. Mr. Arnold is zealous in enforcing upon Christians the duty of attempting more for their Mussalman brethren, and we are glad of the opportunity to say how much we feel the force of such appeals. When it is remembered there are more than two hundred millions of souls who follow the false prophet, and that avenues are opening into the midst of Moslem dominions, the churches of England ought to consider very seriously what now it becomes them to do in reference to this important subject.

Swiss Pictures, drawn by Pen and Pencil. Religious Tract Society.

This is a fascinating book—fascinating for its beauty and truthfulness. Binding and letterpress are in admirable taste, and the engravings in wood which bestud almost every page, are distinguished by power, delicacy, and finish. Here and there only, a slight defect appears in the printing of them, and one or two are wanting in sharpness; but, on the whole, we can commend them as amongst the most successful specimens of this valuable art in its modern form. As one turns over page after page, pleasant memories of the past are recalled, and afresh the wish comes back to tread those green meadows—again to climb those rocky heights—and again to breathe the pure air of those regions where everlasting snows are tinted by the ever-varying hues of morning, noonday, and evening light. The letterpress is not overdone, but is chaste and judicious, with no unmeaning rhapsodies. A good selection of extracts from the best books of travel may be found interspersed among the Editor's own observations. Nobody, we think, can see this book without wishing to possess it.

The Life and the Light. A Sermon preached on behalf of the Wesleyan Missionary Society by the Rev. H. ALLON. London: Jackson, Walford, and Hodder.

This is an admirable sermon, both for its thoughtfulness and its devout spirit. The preacher expounds his text, and then inquires what light the life of Christ throws on the great spiritual problems of human life and destiny, applying the whole to the great duties of the missionary enterprise. The adaptation of the Gospel to the great needs of humanity is an all-sufficient argument for zeal and activity in propagating it throughout the world; and it is a remarkable fact, that those needs are never fully understood till they are illustrated by the provision which Christianity makes for them, and the great problems of humanity which it explains can be rightly stated only by those who have embraced its truths. The occasion of the discourse it gives us pleasure to notice, and we are always glad to see the minister of one communion preaching at the missionary anniversary of another. We cordially commend the sermon to our readers.

Tom Carter; or, the Ups and Downs of Life. A tale for boys going to service. London: Shaw and Co.

The assurance on the title page of this book that the narrative is "no fiction," will give additional force to the lessons it is designed to teach. It is admirably adapted for Sunday-school libraries, or to place in the hands of a youth on leaving home in search of a livelihood.

Beauties and Wonders of Vegetable Life. Religious Tract Society.

This little volume is pleasantly written and well illustrated. Entertaining anecdotes are blended with scientific information in a popular prepossessing form.

Diary of the Churches.

THE next half-yearly meeting of the Trustees will be held at the GUILDHALL COFFEE HOUSE, on Tuesday, July 10th, at one o'clock precisely.

May 16.—Bethel, near Caernarvon. Public meetings were held on this and the following day, for the purpose of ordaining the Rev. R. W. Griffith, as co-pastor with his brother, the Rev. D. Griffith, as well as for the public opening of the new chapel. The services were conducted by the Revs. W. Ambrose, G. Thomas, D. Roberts, R. Parry, and E. Stephens.

May 17.—Weybridge, Surrey. The ordination of the Rev. F. Baron

took place. The Revs. T. Davies, B.A., A. E. Lord, S. Martin, H. White, J. Hart, and J. G. Rogers, B.A., took part in the engagements of the day.

May 20.—Liverpool. Berkeley-street Chapel was re-opened this day, when special sermons were preached by the Revs. E. Mellor, M.A., H. S. Brown, and R. Thomas. On the following Tuesday a sermon was preached by the Rev. Dr. Parker.

May 22.—Southwold, Suffolk. Services in connection with the ordination of the Rev. E. W. Wilson, of New College, were held. The Revs. H. Coleman, J. Browne, B.A., J. Flower, J. Reeve, F. Goodall, G. Gladstone, E. Jones, and others, conducted the engagements of the day.

May 23.—Burdett-road, Stepney. The new Congregational Chapel in Burdett-road was opened. The Revs. J. W. Boulding, J. C. Harrison, J. Kennedy, M.A., J. S. Pearsall, W. Bevan, S. McAll, and J. Foster, took part in the services of the day.

— Barton-on-Humber. The ordination of the Rev. T. Ruston, of Rotherham College, to the pastorate of the Independent Church in this town took place. The Revs. J. T. Shawcross, H. Ollerenshaw, E. Jukes, C. C. Tyte, and F. J. Falding, D.D., took a leading part in the proceedings.

— Selby. The old Congregational Chapel here has recently been rebuilt, and was opened on the above date. Special sermons were preached by the Rev. J. Parsons; and on succeeding days by the Revs. E. Mellor, M.A., J. P. Chown, R. Balgarnie, D. Senior, A. Bowden, and W. Maltby.

— Mevagissey, Cornwall. The Rev. H. Bevis was ordained to the pastorate of the Independent Church in this place. The Revs. G. Orme, J. Moreland, C. Wilson, M.A., G. Hobbs, and H. J. Bevis, took part in the engagements.

May 24.—Christchurch. The memorial-stone of a new Congregational Church was laid by F. Moser, Esq. A public meeting was held in the evening, when E. Miall, Esq., presided, and addresses were delivered by the Revs. J. Woodwark, J. Fletcher, T. Dunlop, S. Knell, and others.

May 28.—Radcliffe-bridge. The corner-stone of a new Congregational School was laid by Mr. W. Armitage. The Revs. Professor Newth, J. Thomson, A. Anderson, W. McAll, S. St. N. Dobson, and others, took part in the ceremony.

May 29.—Luton. The new Congregational Church in this town was opened, when special sermons were preached by the Revs. S. Martin and H. Allon. The cost of the building is about £7,200. The Revs. J. H. Hitchens (the pastor), R. Robinson, J. C. Gallaway, M.A., and others, assisted in the proceedings of the day.

— Great Berkhamstead. The memorial-stone of a new Congregational Chapel was laid by W. Rouse, Esq. The Revs. J. S. Pearsall, W. M. Statham, and C. F. Vardy, M.A., took part in the engagements.

— Wardour-street, Soho, London. The Rev. H. B. Ingram was recognised as pastor of the Congregation Church in this place. The Revs. F. Soden, R. D. Wilson, J. D. Williams, and Drs. R. Halley and R. Ferguson conducted the engagements of the day.

— Leicester. Services were held in London-road Chapel, in connection with the settlement of the Rev. J. R. Allen as pastor. Mr. R. Walker presided, and the Revs. J. Barker, LL.B., J. A. Picton, and J. P. Mursell, delivered addresses.

— West Somerset Association. The meetings of this Association were held at Fulwood, Taunton, on this and the following day. Special sermons were preached by the Revs. Mr. Densham and T. W. Aveling. The business-meeting was conducted by the Revs. Mr. Taylor, C. R. Howell, E. Jones, Mr. Perry, &c.

— Church Stretton, Salop. A new Congregational Chapel in this place was opened. A sermon was preached in the morning by the Rev. R. W. Dale, M.A. In the evening a meeting was held, presided over by

G. Davies, Esq., when addresses were delivered by the Revs. G. Kettle, G. Soper, G. B. Scott, C. Croft, and others.

May 30.—Spilsby. The new Congregational Chapel in this town was opened. Special sermons were preached by the Revs. J. Parsons, D. Robertson, and J. C. Gallaway, M.A.

May 31.—Bromley, London. The memorial-stone of a new Mission Church was laid by S. Morley, Esq. The Revs. W. Tyler, J. H. Wilson, W. Bevan, and Mr. Chester, also took part in the engagements. A meeting was held in the evening, S. Morley, Esq., in the chair, when addresses were delivered by the Revs. G. Smith, D.D., J. Kennedy, M.A., and others.

June 5.—Cuckfield, Sussex. Services were held in connection with the settlement of the Rev. J. Stuchberry, B.A. The engagements were conducted by the Revs. J. Webb, J. Griffin, and J. B. Roome. A meeting was held in the evening, at which the Rev. J. Griffin presided, when addresses were delivered by the Revs. J. Adey, Dr. Ferguson, R. Hamilton, and J. R. Goulty.

— Charmouth. The re-opening services in connection with the Independent Church in this village were held. A sermon was preached by the Rev. E. H. Jones. In the evening a meeting was held, presided over by the Rev. J. Rogers, and addresses were delivered by the Revs. J. Hargreaves, T. Neave, E. H. Jones, S. Hebditch, and D. Jennings.

— North Bucks Association. This Association held its forty-eighth anniversary in the Congregational Church, Buckingham. The proceedings were conducted by the Revs. W. S. Rae, J. Macfarlane, D.D., J. Bull, M.A., J. Styles, J. T. Grey, S. Bellamy, and others.

June 6.—Cambridge-heath, London. The new Congregational Church in this place was opened for Divine worship. In the morning a sermon was preached by the Rev. T. Binney; the Revs. T. W. Aveling, W. Marshall, W. Pulsford, and T. James, conducting the devotional parts of the service. A meeting was held in the evening at which S. Morley, Esq., presided, when addresses were delivered by the Revs. D. Katterns, J. H. Wilson, J. D. Williams, &c.

— Matlock Bank, Derbyshire. The opening services in connection with this church were held. Two sermons were preached by the Rev. N. Hall, LL.B. The Revs. H. Starmer (the pastor), T. G. Potter, and W. Crosbie, LL.B., also took part in the engagements of the day.

June 7.—Theddingworth, Leicestershire. The Congregational Church in this village was re-opened after extensive alterations. A meeting was held in the afternoon, the Rev. M. Braithwaite in the chair, when addresses were delivered by the Revs. T. R. Evans, W. Clarkson, J. Hopwood, and others. In the evening a sermon was preached by Rev. C. Clemence, B.A.

June 10.—Derby. Services in connection with the opening of the Victoria Mission Hall were held, and conducted by the Revs. J. H. Wilson, W. Crosbie, LL.B., H. Thomas, B.A. and W. Griffith. On the following Tuesday a meeting was held, at which F. Longdon, Esq., Mayor of Derby, presided, when several addresses were delivered.

June 12.—Stratford. The memorial-stone of a new Congregational Church was laid by S. Morley, Esq. The Revs. E. T. Egg and T. W. Davids also took part in the ceremony. A meeting was held in the evening at which Mr. Morley presided, and speeches were made by the Revs. G. S. Ingram, J. Curwen, and others.

— West Brompton. Opening services in connection with Edithgrove Congregational Church were held. The Rev. S. Martin preached in the morning, and the Rev. J. Stoughton in the evening. The Revs. J. S. Pearsall, W. M. Statham, C. Winter, J. Bigwood, and J. E. Tunmer, conducted the devotional exercises.

— Surrey Congregational Union. The summer meetings of this Asso-

ciation were held, when a sermon was preached by the Revs. J. Pillans. On the following day business meetings were conducted, at which the Revs. A. Mackennal, B.A., E. Waite, M.A., A. Hannay, J. Waddington, D.D., L. H. Byrnes, B.A., and Messrs. J. Williams, C. S. Baker, and others, took a leading part.

June 12.—Pontefract. A meeting was held in connection with the new Congregational Schools, when the chair was occupied by W. M'Arthur, Esq. Addresses were delivered by the Rev. J. H. Morgan, T. Ellis, J. Oddy, and others. Before the close of the meeting it was announced that the debt was extinguished.

June 13.—Bristol. The foundation-stone of a new School-room in connection with Anvil-street Chapel, was laid by H. O. Wills, Esq. The Revs. J. Stratford, B. Nicholson, and J. A. Pratt assisted at the ceremony.

— Hull. The foundation-stone of the new Congregational Church was laid by J. Crossley, Esq. The Revs. J. Sibree, R. A. Redford, LL.B., R. Dale, M.A., E. Jukes, and H. Ollerenshaw, assisted in the engagements.

June 15.—Gainsborough. Tho Rev. H. Luckett, late of Rotherham College, was ordained pastor of the Independent Church. The Revs. J. Stokes, G. Luckett, H. Ollerenshaw, D. Loxton, F. J. Falding, D.D., and H. Tarrant, took part in the proceedings of the day.

June 19.—Ashbourne, Derbyshire. A meeting was held in St. John's Hall, in this town, to welcome the Rev. W. Southwick, late of Chorley, as pastor of the new Congregational Church. The Revs. W. Crosbie, LL.B., J. M. Hodgson, M.A., H. Hollis, and others, took part in the proceedings.

PASTORAL NOTICES.

CALLS ACCEPTED.

The Rev. W. Field, M.A., of Cheshunt College, has accepted an invitation to the pastorate of the church at Lymington, Hants.

The Rev. E. L. Adams, that of the church in the Old Meeting-house, Scarborough.

The Rev. R. W. Selbie, B.A., of Chesterfield, that of the church at Hope Chapel, Salford.

The Rev. J. Willcox, of Marsh Gibbon, Bucks, that of the church at Rinton Chapel, Gornal, Staffordshire.

The Rev. T. S. Jones, that of the churches at Trewen, Bethesda and Bryngwyn, Cardiganshire.

The Rev. T. G. Crippen, of Airedale College, that of the church at Boston Spa.

The Rev. G. Wallis, of Banbury, that of the church at Stonehouse, Gloucester.

The Rev. J. M. Thomas, of Newport, Monmouthshire, that of the church, Mold, Flint.

The Rev. W. J. Bain, that of Salem Chapel, Wellingborough.

The Rev. R. S. Lewis, of Mickleby, that of the Independent Church, Nantwich.

The Rev. L. Herschell, that of the church at Peckham Rye.

The Rev. H. O-kley, of Richmond, Yorkshire, that of the church, Chester-le-street, Durham.

The Rev. A. Mearns, of Great Marlow, that of the church, Markham-square, Chelsea.

RESIGNATIONS.

The Rev. G. R. Lowden, F.R.G.S., that of the church at Uxbridge.

The Rev. T. Lord, that of the church, Horncastle.

The Rev. W. W. Chafers, that of the church, Hill House, Huddersfield, in consequence of ill health.

The Rev. W. F. Buck, that of the church at Ross, through ill health.

THE
Missionary Magazine
AND
CHRONICLE.

MADAGASCAR.

THE amount of our latest intelligence from Madagascar is limited; but, in relation to the several branches of the Mission, it is altogether truly cheering. With regard to education, we are specially gratified with the report of the Rev. R. G. HARTLEY as to the progress of the schools in connection with his station at ANDOHALO. The following extract from his last letter, dated March 11th, will, we are sure, be received by all our readers with unusual pleasure:—

“I must not omit to mention the great accession of strength to the Church at Andohalo since Mr. and Mrs. Parrett joined us. Mr. P. has taken the superintendence of the Sunday School; he teaches a large class, examines the scholars at the close of the school, and has a preparation class for teachers on the Saturday afternoon. The school generally numbers about 180 scholars, but it is most noticeable from the class from which these are drawn. Comparatively few are such as attend the day school—a great number are slaves, old and young. And it is really a most edifying sight to see, as we do every Sunday, an officer of fourteen honours teaching a class of little slave lads their alphabet; another large class of thirty or forty grown up slaves is under the superintendence of another high officer, toiling through the alphabet and other simple lessons—those who know a little helping those who know less. And, again, you may see half a dozen to a dozen elderly men, many of them men of high honour, reading over and discussing the lesson of the day. It is impossible to set too much store on the service thus rendered to the Church.”

We have had further confirmation of the delightful intelligence last communicated, as to the great increase in the number of admissions to the Native

Churches. The Rev. ROBERT TOY gives us, under date April 2nd, the following brief statement:—"On Wednesday," he observes, "we admitted into Church fellowship at Ambohipotsy 143 persons, after making careful inquiries into their character. This gives us now nearly FIVE HUNDRED Church members."

In reference to the preceding fact, Mr. POOL writes, "I was greatly cheered on Wednesday, as I passed the church at Ambohipotsy, to see some hundred and forty candidates for Church fellowship outside the present sanctuary, awaiting their admission to the Church of God; and I have heard that some fifty more are deferred, for instruction only, until the next Church meeting."



CHINA.

THE progress of the Gospel in this vast empire, in connection with our several Missions, is not only equal, but greatly exceeds, our most sanguine expectations.

PEKING.

Our laborious and persevering brother, the Rev. JOSEPH EDKINS, has forwarded the following gratifying narrative of an effort newly made for the introduction of the Gospel to *Pan pi tien*, a town eighty miles distant from Peking to the south-west. He has forwarded the following letter, from which our readers will learn that the influence of medical missions is likely to be of great value, in introducing native agents to new stations far distant from the capital. Mr. Edkins writes as follows:—

"Peking, January 13th, 1866.

"MY DEAR BROTHER,— * * * A priest in charge of a temple at Pan pi tien offered, as a gift to our Mission, the temple with its lands, yielding a small rental of twelve pounds a year. He expressed himself as tired of his profession and of Buddhism, in which he did not believe, and wished us to take the temple and establish a hospital and preacher of Christianity in it. Instead of accepting his offer, which would have involved us in legal difficulties not to be surmounted, we sent down, with the priest's full consent, a dispenser of medicine and a catechist. Dr. Dudgeon gave the dispenser, who is a Pekinese Manchu, definite instructions for treating all the diseases likely to occur among applicants for relief, and supplied him with sufficient medicines for two months. The Rev. W. C. Burns accompanied the travellers, and we are greatly indebted to him for the assistance he gave them. They remained at the temple, preaching the Gospel of salvation and administering medical relief, for thirteen days. The number of patients averaged more than forty per day, and large numbers heard the truth from the lips of our friend and of the catechist. The Manchu, who

has been a daily witness of the practice of Drs. Lockhart and Dudgeon for four years, discharged his new duty extremely well. Christianity was widely proclaimed in a new region; and a colporteur employed by Mr. Wylie, in connection with our Peking Mission, is still further extending the work done at Pan pi tien, by carrying the Scriptures for sale to the surrounding villages.

“The fact that a native who has seen foreign hospital practice for some time, and acted as assistant to the missionary physician, can be trusted to act alone in a new field, is to us very cheering. Many of the patients were extremely grateful, and Dr. Dudgeon is well satisfied with the written account rendered of the cases treated. Why should not the system of medical missionary operations be beneficially extended in this way? It will be easy for the physician to train natives sufficiently to do a very useful work in the way of healing. As these men show themselves capable of the responsibility, he may employ them under his constant superintendence in new dispensaries, opened at places far and near, temporarily or permanently, as circumstances may render advisable.

“So much are we convinced of the practicability of this mode of working by the experiment just made, that Dr. Dudgeon has already commenced arrangements for despatching his assistant again to our country station at Tsai yu, to spend some weeks there, in conjunction with one of my catechists, in healing the sick. This is a great help to the preacher in bringing him more auditors, and especially in removing prejudice and preparing the people to receive the Gospel with a willing mind.

“Our operations at Tsai yu during the past year have not been without encouragement. Two converts have been baptized. One of them, a cloth salesman, made himself so conspicuous by urging on all he met to go and hear the catechist, that his employer took umbrage and forbade his visiting the chapel. After several months of steady perseverance in private religious duties, and much zeal in exhorting his acquaintances to seek the knowledge of Jesus, he was baptized in Peking on a second visit there. He is now living at a city a few miles distant, engaged in the same occupation, but on his own account. When not allowed to read and pray, he used to carry a tract to the fields on his walks to neighbouring villages to sell his cloth; and there, away from the eye of men, he would read a little, and then pray to that God who dwelleth not in temples made with hands.

“The second convert, we hope, is equally satisfactory. He is a farmer in a village, who, through his visits to Tsai yu market in the prosecution of his calling, became acquainted with the truth, and soon commenced a Christian life in his family. His mother and neighbours, seeing his earnestness, and recognising in him a marked change for the better, ceased the opposition with which they met his first inclination toward Christianity. He was baptized lately in Peking after more than three months of decision, and more than twice that time of acquaintance with the Word of Life.

“Ever faithfully yours,

“Rev. Dr. TIDMAN.”

“JOSEPH EDKINS.

VISIT OF THE REV. R. J. THOMAS TO COREA.

Our brother had no sooner arrived in the north, whither he proceeded by instruction of the Directors, than, in connection with the Rev. A. WILLIAMSON, he resolved to proceed, *pro tem.*, as a distributor of Scriptures, to the west coast of Corea, a country utterly unknown to any but Catholic missionaries. It was an enterprise undertaken not without considerable uncertainty and peril; but we are thankful that our devoted brethren, after travelling for four months amidst perils by water and perils by land, returned to their starting-point in safety.

“London Mission, Peking, January 12th, 1866.

“MY DEAR DR. TIDMAN,—We left Chefoo on the 4th of September, on board a small Chinese junk, and arrived off the mainland of Corea on the 13th. We spent two months and a half on the coast. I had acquired, through the assistance of a Corean Roman Catholic, sufficient knowledge of the colloquial to announce to these poor people some of the most precious truths of the Gospel. They are, as a whole, very hostile to foreigners; but, by a little chat in their own language, I could persuade them to accept a book or two. As these books are taken at the risk of decapitation, or, at least, fines and imprisonment, it is quite fair to conclude that the possessors wish to read them. The storms that blew along the west coast of Corea through last autumn, according to the testimony of Chinese pilots who have traded with Corea for twenty years, have been unparalleled. I should fatigue you were I to narrate our hair-breadth escapes. A gracious Providence preserved us. I had intended visiting the capital, ‘Wang-king,’ but the Corean junk in which I had taken a passage was dashed to pieces by one of these terrible gales. No life lost. Leaving Corea in the beginning of December, I landed on the coast of Manchuria, and found that I had only escaped the dangers of the sea to fall, perhaps, into those on land. You are aware that the entire country of Manchuria is in a state of agitation. Long since, small bands of mounted robbers were the terror of the lonely highways of the Far East. Latterly these bands have combined together, and assumed such alarming proportions as to characterize the movement a downright rebellion. I landed at a port called Pi-tz-wo; two days after leaving, it was occupied by the rebels. I had spent three very pleasant days in distributing the Scriptures and preaching the Gospel. The people were more than merely civil and attentive. A Mohammedan, named Likwo Fa, bought a copy of each kind of book I had, and insisted on sending me dinners daily free of expense.

“Passing through Kaichou, I arrived at Tingtsz (New Chwang), where I was very hospitably entertained by H.B.M.’s Consul, T. Taylor Meadows, Esq. Thence, travelling partly on horseback and partly in carts, rounding the northern part of the Gulf of Tiau Tung, and passing the great wall of Shan Hai Kwan, I entered the province of Chi’ Li, and breathed freely, for thither the robbers could not follow us. The Chinese Government had despatched some four thousand troops to tranquillize Manchuria.

“To sum up, I have been four months away from European society, and travelled by sea and land nearly two thousand miles. I am well acquainted with the coast of the two western provinces of Corea, and have made numerous vocabularies and dialogues in the colloquial of the capital, which will be useful in any future negotiations with that people.

“I can hardly express to you how glad I am to be here. By God’s help I will try to bear part of the burden which Mr. Edkins has borne so long and so well. I wish to convey to the Board my grateful thanks for their kindness. Will you, too, accept my best thanks for the kind encouraging words you have uttered from time to time, pending the ultimate decision of the Board?

“The first week of my residence in Peking has necessarily been taken up in making the usual calls on the foreign residents. Our week of prayer-meetings hitherto has been well attended.

“Next week I purpose commencing in earnest a course of study which will fit me for the Chinese pulpit.

“With kind regards to the Directors,

“Believe me, dear Dr. Tidman,

“Very sincerely yours,

“Rev. Dr. TIDMAN.”

“R. JERMAIN THOMAS.

SHANGHAE.

ARRIVAL OF REV. G. S. OWEN, APPOINTED TO SHANGHAE, AND REV. E. BRYANT, APPOINTED TO HANKOW.

THE former gives his first impressions of his new station, which are truly gratifying, accompanied by a general statement of the strange scenes which he witnessed, in a letter to the Rev. JOHN CORBIN, of Hornsey, with whose Church, during the last year of his studies at Highgate, he had the privilege of Christian communion.

“London Mission, Shanghae, China,

“April 7th, 1866.

“MY DEAR MR. CORBIN,—It is now just two months since our arrival in Shanghae. We stayed the first six weeks with Mr. Davison, from whom we received the greatest possible kindness. He treated us with brotherly affection. Since then we have been living in our own home, and have succeeded in making it very comfortable. I wish you and Mrs. Corbin could pay us a visit: we would endeavour to make it evident that we had not forgotten your great kindness to us. We often recall those happy days we spent with you, and the very thought of such Christian love cheers us in this far-off land. Many others of the Hornsey friends will have a lasting place in our affection. Our coming to Shanghae has added at least two to friendship’s list. Mr. and Mrs. Muirhead show us great kindness, and are ready to help us in every way.

Mr. Muirhead is a most able and devoted missionary. His life is a living sacrifice to the Lord. He is at least doing the work of two men. He preaches three sermons in English each week, seven in Chinese (sometimes many more), and superintends the ten out-stations belonging to the Mission. To this you must add the visiting and the innumerable things connected with the English and Chinese work. He has been in China now some nineteen years without having been home. I devoutly thank God for having called me to work with such a man. His earnest labours and noble example will stir me up to like devotedness in the Master's service, and will show me how much a man can do when his heart is in the work.

"Mrs. Muirhead, too, is a thorough missionary. She is constantly engaged in some deed of Christian charity or other. But of her labours Mrs. Owen will inform you.

"Our English chapel will seat about 400, and is very well attended. I have preached in it, on an average, once each Sunday since my arrival. Mr. Muirhead is deservedly popular as an English preacher. The number of Europeans here is great, but many of them have never attended a place of worship since coming to China. What a fearful influence their conduct must have over the Chinese! Oh that every merchant here were a Christian man! how soon then would the millions of this great land feel the life-giving power of the everlasting Gospel! It is sad, thrice sad, that from a Christian country and from Christian homes such men should come to a heathen country. But so it is, and the fact is a call to the Church of Christ to send the light of eternal truth with them, that all may not be darkness. I may just add, there is an Episcopal Church in this city, the clergyman of which is very much liked, both as a man and a preacher. May his labours be blessed.

"We have two chapels in the Chinese city, the larger of which is a very comfortable place, seating about 300, perhaps more. When Mr. Muirhead preaches, it is filled with people, many of whom listen with deep attention to the Word of Life. Oh, may the glorious day soon come when that Word shall be written on the heart of China's unnumbered millions! We know that day will come, and in faith we will labour on. Mr. M. often preaches in the open air; and whenever he does so, crowds press to hear him. He can get a congregation anywhere. Members and hearers are constantly leaving for other and distant parts. May each carry with him the glad news of salvation, and thus help to spread it through the length and breadth of the land.

"We have ten churches and preaching-stations, and ten native teachers, in and around Shanghai. We hope soon to increase this number. Two new stations are now being formed, and others will follow. The total number of Church members is 416, of whom 189 *were received last year*. The late rebellion has broken up and fearfully wasted this province. Thousands at the approach of the Taepings took refuge in Shanghai, and are now gradually returning to their desolate homes. But, apart from this fact, a membership of 416 in a place where only one missionary labours, must be considered a glorious success, and an encouraging earnest of better things. Already the day foretold by Isaiah is dawning, and, as the ransomed of the Lord march onward, we can say, 'And these from the land of Sinim.' But the little one

shall become a thousand, and the small one a great people. The mustard seed shall grow—the little leaven shall permeate the mass. The water, now so low, shall rise higher and higher till it has flooded the land. May God's people at home, and God's servants abroad, be faithful to their great and solemn trust! May the Saviour's last command be never forgotten by those who love Him—by hearts to whom He is dear.

“I have been thrice into the Taouist temple here; on two occasions it was crowded with worshippers. The entrance and court-yard were occupied by parties buying and selling. The temple itself, which is not large, is stored with a host of gods; but the only one worshipped was an odd-looking animal, which appeared to be a cross between a lamb and a unicorn. It was seated on a lofty urn, on and around which burned a multitude of tapers—the offerings of the devotees. Before the strange god lay a low bench, on which the worshippers prostrated themselves. On either side was a tube to receive the contributions of the people. Near by stood the incense censer, from which arose a perpetual cloud of smoke, and not far off was the priest with the sticks and papers containing the will of the gods. The worship seemed an empty, cold-hearted thing. In came the devotee, with his red tapers and paper money. The priest immediately lighted the former, and placed them before the idol; the latter he burned in the censer. The devotee then bowed, performed a few prostrations, and, going to a priest, received a box of sticks with numbers on them; approaching very near to the idol, he again bowed, and then, having well shaken the box, drew forth a stick. This stick was given to the priest, who returned the worshipper a small slip of paper; and away went the devotee, bearing in his hand the decree of the gods. It was a sad sight for a Christian to gaze on: the dark scene made one's heart well-nigh bleed. It makes one's blood turn cold to see men, women, and children bow down at an idol's feet and give to it their homage, ignorant of the one true and living God. Oh, when, when will the time come when the knowledge of the Lord shall cover the earth as the waters cover the mighty deep—when all shall know Him, from the least even unto the greatest? May Christians of every name pray and labour for its coming!

“I am working away at the language, and am by no means appalled at its difficulties. I find the Shanghae dialect very different to the Mandarin, and consequently my previous studies are not very much help to me. The Chinese is a singular language: it consists principally of *set phrases*, to break the rhythm of which will probably render you unintelligible; consequently, to know words is of little use. I long intensely to be able to speak to the thousands around me in their mother tongue, and in that tongue proclaim the glorious tidings of salvation. I hope the day is not far off when I shall be able to do so. I will, at any rate, work hard.

“My dear wife and myself are in the best possible health. The weather since our arrival has been just like it would have been in England during the same season; but I am told that ere long we shall feel a great difference. The summer is fearfully hot, the thermometer being for two months at 100°.

“Please remember us very kindly and affectionately to our many friends. I hope they do not forget us at the throne of grace.

"Hoping Mrs. Corbin and yourself are well, with love, in which Mrs. Owen heartily unites,

"I remain,

"My dear Mr. Corbin,

"Most affectionately yours,

(Signed) "GEORGE S. OWEN."

POLYNESIA.

GLAD TIDINGS FROM NIUÈ, OR SAVAGE ISLAND.

"Savage Island, May 10th, 1865.

"MY DEAR SIR,—We are daily expecting a chance to forward letters to England, and I embrace the opportunity to send you a report of our work here for the past year. I have but little to communicate: the past year has been a very smooth and even one, with no extraordinary events, either of a sad or a joyous character.

"God has been very gracious to us. While He has seen fit to remove so many of our brethren and sisters from the scene of their labours in Samoa, He has mercifully kept us in health and strength, so that we have been enabled to work on in joy and peace. As a Mission, too, we have been greatly blessed, scarcely anything having occurred to cause us sorrow or anxiety.

PROSPEROUS STATE OF THE CHURCH.

"The church on Niuè continues to increase in numbers. From the accompanying statistics you will see that 284 have been admitted to the Church during the year. We have now 1075 in Church fellowship. None of these have been admitted to the Church until they have been a long time on probation, and every inquiry made about them. Their conduct as Church members justifies the hope that a large number have been brought out of darkness into light, from death unto life. An unusually large number have been removed by death. The end of many we know was peace. They died resting on Christ as their Saviour. Of others we have had pleasing testimony from those who witnessed their departure. Notwithstanding, we have been grieved by the inconsistency of some, though their numbers have been few.

PROGRESS OF EDUCATION.

"My Teachers' Class (we don't aspire to an 'Institution' on Savage Island) has given me much pleasure and encouragement. There are twelve young men in it, who with their wives live near to us. Mrs. Lawes has several classes with these women. The young men have made great progress, considering how short a time they have been under instruction. Some of them write a good hand, and are helping me by copying the translation MSS. of the New Testament for the press. They have been engaged in the following subjects; viz., writing, arithmetic, geography, Old Testament history, and sermons, together with a Bible class weekly on Matthew and the Acts of the Apostles. I hope to appoint some of them this year to several of our out-

stations, where they will be a great help to the Samoan teachers at the large stations. Many are burning with desire to go as pioneers to heathen lands; but this is impossible until we get a new ship.

“Our schools continue to prosper, but we are sadly crippled for want of suitable books, &c. A small printing-press would be exceedingly useful to us. The portions of the New Testament printed by the Sydney Auxiliary Bible Society are nearly all sold and paid for. The natives, both children and adults, learn to read much quicker in the Sydney printed books than in former books printed in Samoa.

“One of the principal events of the past year has been the appointment of constables and judges as a terror to evildoers, and connected with this a monthly meeting of those in authority. A deputation of six from each of the six settlements meet here once a month to make laws, &c. This is an improvement on the old custom of each village making its own laws independent of others. Collisions were frequent, and differences not always easy to be settled amicably. I give them what help I can, without being in any way a judge or a ruler over them. We hope to see good fruit from these new institutions, but we are not very sanguine about it. Niuëns have the least possible idea of order and government. It has been the people’s own work, and not ours.

TRANSLATION OF THE SCRIPTURES.

“With regard to the translation of the Scriptures, I have been going on carefully as God has given me opportunity. Since last May I have completed the translation of the Epistles to Romans, Galatians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy and Philemon, with the 1 and 2 Peter and Jude. I have nearly completed the revision of them. Mr. Pratt has rendered us good service by revising the MSS.; he has made many important corrections and suggestions. We need another missionary here to do this work effectually. The only book of the New Testament still untranslated is that of Revelation: I hope to begin that soon, if it be the Lord’s will.

“The contributions of this year to the London Missionary Society are greatly in excess of any previous year, notwithstanding the very low rate at which we are obliged to estimate native produce. With the exception of a very little money and cotton, the whole of the contributions have been made in cocoa-nut fibre.

LIBERALITY OF NATIVE CHRISTIANS.

“The children’s contributions for the new ship are equal in value to £124 7s. 6d., the adult contributions to the general objects of the Society are equal to £200, making a total of £324 7s. 6d. The above is estimated at the price the cocoa-nut fibre, of which their contributions mainly consist, will fetch at Apia, in Samoa, which is just half the price it fetched in Sydney in 1863. Our contributions last year amounted to £237, but they were estimated at double the present price. So, you see, Savage Island has more than doubled her contributions: ‘She hath done what she could.’ The greatest enthusiasm has prevailed. The people have done their utmost. There is scarcely a cocoa-nut, such as is used for fibre, to be had on the whole island. Much has been done from a desire to outstrip

others; but still we feel sure much has been done from a sincere love to Christ and desire to promote His glory. The fibre is a good deal of trouble to prepare, and it is only the fibre of ripe, newly-gathered nuts that will sell. Several kinds of cocoa-nuts are almost useless for fibre: it is so short and small. We have just had our May meetings—two glorious, heart-stirring gatherings. Some of the old men who spoke referred to former times, when such assemblies were unknown, and when many then present never met except in bloody strife. Would that Christians at home could have seen what we saw and heard what we heard on those two days!

“In addition to the above amount, about £100 has been raised during the year in payment for books.

DISCOURAGEMENT.

“Our greatest trial and anxiety now is a mania amongst the young men for emigration to Samoa. The merchants there want natives from other islands to work for them on cotton plantations, &c. Young Savage Island has always been most anxious to see other lands. Hundreds of young men have gone away in various ships, most of them to return no more. Then the slavers' vile work despoiled two settlements of their finest young men. Now this emigration mania bids fair to take all the lads that remain. No less than thirty-three went to Samoa in one schooner in February last. The chiefs oppose it, and so do we; but I am afraid we shall lose many more. Many of them will, no doubt, return on the expiration of their two years of service; but our experience is that, when natives have once been to other lands, they never settle down peaceably on their own. They stay a few months, give trouble, and get into trouble, and then the first ship that comes they are off again. We grieve for the poor lads who are gone to Samoa, because they are exposed to all the evil influences of the land, and very few of the good. I suppose the offscouring and refuse of many islands are gathered together at Apia—the St. Giles's of Polynesia.

“At present our population is on the increase, in spite of the emigration. The births are far in excess of the deaths.

“We are now hoping and waiting for the new ship, praying that it may soon come, and come *filled* with new missionaries.

“We sadly miss the ‘John Williams.’ A ship is not often seen on Niue: the American war has deprived our people of the whalers, upon whom they used to be almost entirely dependent for clothing, &c. We are hoping that the ‘Dayspring’ may soon pay us a visit. The people will have about 1500 yams as a present for her if she comes.

“I must now conclude. Mrs. Lawes unites with me in kind regards to the Directors and yourself.

“I remain,

“Yours very truly,

“Rev. A. TIDMAN, D.D.

“W. G. LAWES.



DESTRUCTION OF THE LAST HEATHEN TEMPLE IN SAMOA.

“Safatulafai, Savaii, Samoa, 18th December, 1865.

“MY DEAR DR. TIDMAN,—The last heathen temple in Samoa has recently been destroyed in my district. It was a large tree situated in the village of Salelavalu, only a mile or two from the spot where John Williams first landed in Samoa. Under the shade of this tree the principal deity of the city was supposed to reside. Here the people were formerly accustomed to assemble to keep their feasts sacred to their village god. One of the highest chiefs of the village, called Sua, who has died since we have been here, remained a heathen to within about three months of his death, and by him the sacred character of this tree was preserved. Although his fellow-countrymen had years before forsaken their imaginary gods, so that, for more than a quarter of a century, Samoa has been called a Christian land, this man, with one or two companions, indignantly refused to embrace Christianity, declaring their unshaken faith in the gods in whom their forefathers had trusted. But the infirmities of age at length compelled this old heathen to acknowledge what pride had hitherto prevented his doing, viz., his belief in the God of the Bible, and he died earnestly seeking the favour of Him whom he had so long despised. The influence of this man upon the inhabitants of the village was very baneful. Through him a great deal of heathen superstition remained amongst the people, although, with one or two exceptions, they were all professedly Christians. While they worshipped Jehovah in His temple, it was evident that many of them had not ceased to reverence the temple of their old god.

“Soon after the death of Sua, I appointed a new teacher to the village, a young man from the Malua Institution, full of zeal and earnestness. Before leaving the Institution to go to his appointment, one of his fellow-students, a young man of Salelavalu, urged him to commence his labours in the village by an attempt to destroy the heathen temple. Several attempts had been made to do this in Sua's lifetime, in vain, as it was impossible to do it without the consent of the principal chief of the village. Now, however, all that was necessary was the consent of the remaining rulers, who were all professedly Christian. The teacher went to his appointment, resolved to carry out the suggestion of his fellow-student. After being in the village about a fortnight, he went to the chiefs and proposed to them that he should be allowed to destroy the temple of Taima, and so remove from their midst what had so long been a reproach to them. They consented, although some of them did not do so without manifesting considerable superstitious fear. Having obtained their consent, he set to work, assisted by the boys of his school and other young men, members of the Church, in collecting firewood, of which they made a huge pile around the trunk of the tree. This done, they waited till the evening, and then, as the villagers were lighting their evening fires, at the hour at which, in their heathen state, they would have been seen carefully closing up all their houses, lest the glare of their fires should reach the temple of their god—fire being particularly offensive to him—the teacher lit his torch, and with grateful joy went forth to kindle the fire which was to destroy the last heathen shrine in Samoa. As the flames arose, the whole village were attracted

out of their houses to witness the work of desecration. Amongst them was a decrepit old man, a heathen, who was heard vehemently imprecating curses from his gods upon the teacher for this act of profanation. In the wrath of this old heathen we see how reluctantly Satan retreats from his strongholds; but by the light of that burning temple we read afresh the promise that all the ends of the earth shall fear God, and in its ashes we see a fresh type of the final destruction of Satan's last stronghold; and, in prospect of that glorious climax to all our labours, we take courage.

"Since the date of my last letter, I have visited all my out-stations. I will forward you a report of my visit by the next opportunity. Considering the politically disturbed state of the district, I found the Churches in a more prosperous condition than I anticipated. The contributions, too, were much better than I expected. The entire amount from my district for this year has exceeded £150.

"Mrs. King unites with me in kindest regards to yourself and the Directors.

"Believe me, my dear Dr. Tidman,

"Very truly yours,

"Rev. A. TIDMAN, D.D."

"JOSEPH KING.

MANGAIA.

DEATH OF AGED NATIVE CHIEFS.

"Mangaia, South Pacific, January 5th, 1866.

"MY DEAR DOCTOR,—God has graciously spared us to begin another year in His service. We have great reason for thankfulness for the many mercies of the past year. Health, and a considerable measure of comfort and success in our work, are indeed sufficient reasons for gratitude. In all, 111 persons have been added to the three Churches of this island during the past twelve months. Spiritual prosperity has been generally diffused over the island. We have still a goodly number of candidates. Unite your prayers with ours, that these people may be preserved faithful until the coming of our Lord Jesus Christ.

"On the other hand, some clouds of disappointment have passed over the Churches. Eleven individuals have been expelled for inconsistencies. But we would not be discouraged, for out of our Lord's chosen twelve one was a traitor to his Divine Master.

VARIOUS CHARACTERISTICS OF THE DEPARTED.

"No epidemic has visited our little island home during the year 1865. What a mercy! Still death has not been idle even in our little community. Out of the 68 who have been taken away by death, 19 were Church Members. This is a smaller proportion than usual. But we have felt it deeply, inasmuch as some of the oldest and most influential men have been amongst the number. This island is ruled by one king and six governors. During our long residence here, no death has occurred amongst them until the

past year, when two of the oldest died, *Rakoia*, chief of Tamarua (where we once lived), and *Tamatangi*, chief of Ivirua. We hope well of their successors, who are Church members. But, after all, the old men who knew the bitter bondage of heathenism best appreciate the blessings of Christianity's mild reign. *Rakoia* was probably over eighty years of age. He was emphatically a good man. And, although for about two years past he had been quite childish, I could nearly always fix his attention for a few minutes by referring to the interests of his soul. The last words I heard from his lips a few days before his death were, 'I am dying. But I am in God's hands. Jesus alone is the Way, the Truth, and the Life.' *Rakoia* was one of the first to join the Church in Mangaia. During the many years I have known him, I have never heard a word to impeach his Christian consistency. He died in September last.

"*Tamatangi* died the first Sabbath in December last. I spent that Lord's day at Ivirua in order to admit members to the Church. After the morning service I went to see him (I had visited him twice during the previous week), and saw at once that the last enemy was near, although he was in full possession of his mental faculties. He might be seventy years old, and was reclining on a mat, supported by a near relative. Like Jacob, he died in the midst of his people; for perhaps 100 natives were in the chamber of death. I found his mind fixed upon Jesus. Twice prayer was offered on behalf of the dying man, and twice we sang (first a version of 'When I can read my title clear,' and then a version of 'Rock of Ages, cleft for me'). I held his hand, uttering such words of comfort as I could think of. He looked around upon his wife and relatives, and then fixed his dying gaze on me. His last words were to exhort those present to cleave to the Word of God. He then said 'Farewell,' and expired.

"*Mauapa* died in August 1865. He was the oldest man on this island, and had been a valuable deacon for many years. He passed away without a cloud. Often have I visited this worthy old Christian, and have come away refreshed and comforted in spirit, beholding what Christianity can do for one who grew up to mature age in heathen darkness. I should say that *Rakoia* and *Mauapa* died of sheer old age.

"*Arikikaka* (the last of the heathen of this island, who was baptized with his wife by me in May last) died, a few weeks after his baptism, of an old standing complaint. I am not without a gleam of hope in his death, although his knowledge must necessarily have been very imperfect. I know that he practised private prayer, and often most energetically declared to me his entire trust in Christ for salvation, and his abhorrence of idol-worship.

CORRECT ESTIMATE OF NATIVE CHARACTER.

"You must not conclude that these natives were without blemish, but, in the judgment of charity, they were nevertheless good men. These men were all warriors in heathenism, and had freely shed human blood without compunction in those days of darkness. They grew up in the practice of a debasing superstition, and yet cordially embraced the teachings and moral requirements of the Gospel. So far as I can see, they were sincere, and at last died in hope of eternal life through the dear Redeemer. To expect from

a native the same standard of Christian excellence as from an enlightened European would be simply absurd. Tamatangi was a man of very strong character, and as such had marked failings. Some years ago my predecessor had to put him under Church discipline. Rakoa gave me the idea of a guileless man. But Manapa was a saintly character: in his last sickness he was treasuring up texts and thoughts to address the Church in his turn as deacon, should he be again raised up. Of multitudes from all our Missions to the heathen who have passed away, it may be said, 'Blessed are the dead which die in the Lord.' In that grand 'assembly of the first-born,' where colour is unknown, the Negro, the Polynesian, and the European will sing the same song of praise to 'Him that loved us, and washed us from our sins in His own blood.'

"The last day of 1865 being a Sabbath, we held our annual united communion instead of New Year's Day. Oneroa was, as usual, the place of meeting. It was a pleasant and profitable day. We commenced at 5 o'clock (a.m.) with a prayer-meeting, at which Teariki, the teacher at Tamarua, gave the address. I preached a sermon in the morning, reviewing the year so nearly past. In the afternoon various addresses were delivered by the teachers, &c., &c. After partaking of the Lord's Supper, we dismissed our visitors in time for them to reach their distant homes before dark.

"On the three following days (notwithstanding a vessel lying off the village) we held our usual prayer-meetings. They were well attended in each of the three villages. We pray and hope that the Spirit of all grace may be abundantly poured out upon us all during the present year. How greatly do we need guidance and help!

"Clouds are looming in the distance. I refer to the determined efforts of worthless foreigners to settle here against the wishes of the people; too plainly, we fear, with a view of introducing foreign drink and other evils. But at present the chiefs are determined not to admit them. The Lord watch over these defenceless people! Amen and amen!

"Earnestly begging your fervent and unceasing prayers on behalf of this remote corner of the Master's vineyard,

"I remain, my dear Doctor,

"Yours very faithfully,

"Rev. A. TIDMAN, D.D.

"WILLIAM (WYATT) GILL.

"Total Members of the three Churches, 601. }
 "Schools—nearly the same as December, 1864. } 3 teachers assisting me."



SOUTH AFRICA.

Our more recent intelligence from this long cultivated field of Missions has been far from satisfactory. The continued drought of several years, the mutual strife and wars of the native tribes, the want of an enlightened and firm civil government in the country beyond the colony, and the very injurious influence of European traders and travellers, have combined to

retard the progress of the Gospel, and to keep our missionaries in painful suspense and constant anxiety. Nevertheless, there are not wanting many indications of the Divine blessing upon their labours; and, with faith and patience, they prosecute their arduous work, waiting for better times and more abundant fruit.

The following extracts of a letter from Mrs. McKenzie, wife of the Rev. JOHN MCKENZIE, of the BAMANGWATO Mission, addressed to Mrs. Thompson, of Cape Town, supplies particulars of this mingled character:—

“The Bamangwato is one of the largest tribes in Bechuana land. The chief, Sekhomi, is a man by no means prepossessing in appearance; he is some years past middle life, and is unprincipled, greedy, and revengeful. I believe, when missionaries first visited this part of the country, he did all in his power to prevent their penetrating towards the north and north-east, and refused guides to Mr. Moffat and Dr. Livingstone on their respective attempts to go to the Matabele and the Lake Ngami. In later years, however, he became more favourable to them, and also tolerated the presence of the German missionaries for some time. Under their instructions, his two eldest sons became professing Christians. They learnt to read, were baptized, and received into the Church. In the beginning of 1860, when we passed through this town, on our way to the Makololo, Mr. McKenzie conversed with them, and was surprised and delighted to find them so earnest and so deeply interested in Christianity and civilization. In 1862 Mr. and Mrs. Price and ourselves arrived here, and, though we were merely birds of passage, Sekhomi's treatment of us was kind and considerate.

“Subsequently, the German missionaries left, and there was the likelihood of our being settled here. This step also the chief favoured. I do not say from love to our work or our message, but merely as white people, to live in his town.

“During the first three years of our stay here, while he was very obliging, and afforded us and our property every protection, he never attended Divine service, did what he could to prevent his people doing so, and was jealous of his sons' growing attachment to Christianity.

“He did not object to his sons being able to read and write and cypher; indeed, he was interested in their progress in these things, and not unfrequently asked Mr. McKenzie how they were getting on; and only a few weeks since he seemed quite pleased on being told that several of his sons were able to write a letter in their own language.

“That which he hates in their new manner of life is the principle which forbids their adherence to many of their old customs. In March of this year the ceremony of circumcision was celebrated, and then began the tide of bitterness, opposition, and jealousy on the part of the chief, which has been ebbing and flowing during all these months until now, when the gloom seems to be thickening, and we know not but that on any day the storm may burst. What the result may be we cannot tell, but we fear blood will be spilt on one or both sides, and, of course, that is far from agreeable to us to anticipate. Khami, the eldest son and heir, possesses a character which we cannot but

admire. His forbearance is something extraordinary. Had he been a heathen, poor Sekhomi would have been killed long ago. But Khami refuses to effect this, though his followers, who are chiefly heathen, are eager to kill his father, and make him king. He and his brothers have all along been most dutiful to their father; and yet he talks openly of killing them, because they will not consent to follow in the old and heathenish customs of their forefathers. The great fault of Khami's, in the eyes of his father, is that he will not take to wife a woman whom his father desires he should have, but whom he steadily refuses. He has married a very nice woman; indeed, one of the quietest and tidiest native women I have seen. They have one daughter, a nice little girl named Bessie.

“Although the chief failed to gain the elder sons over to him during the circumcision, he succeeded with two of the younger sons who had attended school, and were far advanced in reading, &c., to the elder of whom he promises the kingdom when he has managed to get rid of Khami. However, I trust he will find that to be no easy matter. Every effort that he makes to put down Khami only shows him his own weakness; for then he finds how many of his people are against him. Poor old man, he must be very unhappy! He seems to try to make himself as disagreeable as he can, not only to his sons, but to us. At present he is trying to accomplish a piece of real injustice towards us, which is causing us much grief and anxiety; and, in order to its accomplishment, he has taken from us and the Prices every servant over whom he had the least control. I am thankful to say that we have some which belong to tribes over which he has no power, so that we are not altogether destitute. At present, however, our position is very trying. We pray that before it is too late Sekhomi may be led to see his folly; and that he may allow his sons that peace and freedom to follow their convictions of duty which have hitherto been denied them. He has said that he does not want the missionaries to remain here any longer; that he just wants to live as his fathers did. However, he has not said so to us.”



MURDER OF THE REV. J. FREDOUX, MISSIONARY OF THE PARIS PROTESTANT MISSIONARY SOCIETY AT MOTITO, SOUTH AFRICA.

Our countrymen in general have already, to a great extent, become acquainted with this atrocious and horrifying event; but the members of our Society will feel the deepest and most agonizing sympathy in the tragedy, as it refers to the son-in-law of our aged and devoted friends, Mr. and Mrs. MORFAT, of the Kuruman, and their widowed daughter with her fatherless family. We have received from our missionaries several brief statements of the event, from which we give the following particulars:—

“On Monday, the 19th of March, Mr. Fredoux left Motito on a pastoral visit to Morokwain. On Tuesday night a trader, named Nelson, arrived

at Motito, and there falling in with a couple of men of the same stamp from the Transvaal country, he obtained brandy from them, and, becoming more or less intoxicated, conducted himself in the most shameful manner on the station; so much so that he was instantly ordered off by the natives. With the utmost barefacedness and audacity he proceeded to Morokwain, whither Mr. F. had gone. He had already heard, by a despatch, of Nelson's conduct, and felt it his duty to demand he should at once return with him to Motito or Kuruman to be judged. Finding Nelson unwilling, he sought the assistance of the chief man of the place to compel him to do so. Mr. F., with a number of people, went to Nelson's waggon, for the purpose of insisting on his going; and he, finding that resistance was useless, waited till Mr. F. came near the waggon, when he ignited about 175 pounds of gunpowder. Nelson himself was blown to atoms, whilst Mr. F. and several of the natives (the number is uncertain) lay like a heap of cinders on the ground behind where the waggon had stood, his boots being all by which Mr. F. could be distinguished from the natives beside him.

“Thus perished a servant of God, beloved and valued alike by his brethren in the Mission field, and by the natives whose privilege it was to be watched over by him, and to be taught the way to that home to which he himself has been so suddenly and unexpectedly taken.”

We regret to say that the wretched man who thus ended his career of vice was not a solitary instance of the degradation exhibited in the character of European travellers in South Africa. In one of his latest reports Mr. Moffat gives in few words a dark picture of this class of men, who, by their example, teach the natives the most appalling forms of vice and misery, and then return home, and, by their malicious misrepresentations, strive to vilify the good name of their countrymen, who are toiling with self-denying perseverance for the social and religious elevation of the aborigines. Mr. Moffat writes as follows:—

“The influx of so many white traders in pursuit of ostrich feathers has exerted a baneful influence on the morals of the natives with whom they have come into contact. The conduct of most of these is a crying disgrace to the name they bear, as well as to the colour of their skin. Some of these have been heard to say that, as they are in a country without law, they can do as they like, and they do do things which make the natives themselves blush. Had we here Burtonians of the Anthropological school, we should like to point them to this and then to that, and ask them *when* savages are to be civilized under the system they so shamelessly advocate. It goes counter to all that is pure, honest, honourable, lovely, and of good report, ruining both soul and body by swindling, falsehood, and filthiness. we will not define, enough to bring down the vengeance of Heaven. There are, however, honourable exceptions to the above, but, alas! they are few.”

DEATH OF THE REV. JOHN M^CLEOD.

THE Cape Colony has, for the most part, been singularly exempt from those ravages of sickness and death, among the younger members of the missionary band, which, during the last few years, have been of too frequent occurrence in other parts of the heathen world. But it is now our mournful duty to record the removal of two excellent persons, both in the spring-time of life, who, less than two years since, joined the Society's Missions in South Africa, although in different sections of the field.

Mr. McLeod had been originally appointed to India, but, in consequence of the exhibition of a tendency to pulmonary disease, that appointment was superseded, and he was ultimately, under medical advice, sent to South Africa, for which country he embarked, with Mrs. McLeod, in October 1864. Upon his arrival he settled at Kruis Fontein, which had, for several years previously, been an out-station of the Hankey Mission, under the pastoral charge of the Rev. T. D. Philip. In this interesting spot, which possessed many attractions for our lamented brother, Mr. McLeod laboured with indefatigable zeal and diligence during the short period allotted to him on earth. The circumstances attending the departure of this gifted and very promising young missionary, which occurred on the 26th April ult., are given in the subjoined letter from a friend residing at Kruis Fontein, and addressed to the Rev. Wm. Thompson, of Cape Town :—

“ Kruis Fontein, April 27th, 1866.

“ MY DEAR MR. THOMPSON,—By telegram to-day (Friday) you will become aware that our dear friend Mr. McLeod is no more. Mrs. McLeod feels unequal to writing, but desires me to say that your letter to her dear husband was about the last thing to which he could give attention. Death's struggle had already commenced, but on hearing the purport of your letter he thanked you for the kind wishes expressed, and the encouraging promises you called up before his mind. From that time, Wednesday morning, he suffered excruciating pain, and a feeling of suffocation, from which death released him on Thursday. Thus another dear brother and faithful servant of Christ has left us and gone to his reward. The circumstance of his coming amongst us in a feeble state led to my being frequently with him at Kruis Fontein; I therefore had many opportunities of conversing with him, also of seeing his devotion to the cause of our dear Lord. Many on this station will bless God that they were permitted to hear his faithful warnings and entreaties respecting their souls' salvation.

“ He was pre-eminently suited for the duties of this station, combining firmness with kindness, and thus attaching the hearts of his people to him, as their best earthly friend, who, while guarding and directing their temporal interests, aimed higher, and sought to lead them to set their affections on things which are above, where Christ is.

“ Had his health and strength been granted, this station would have soon risen in importance, for our deceased brother had planned the reviving of

several abandoned out-stations, and a more systematic visitation of those still existing, though in a languishing state, from want of regular visiting. However, God had otherwise ordained; and he now rests from his labour. May God, in mercy to the flock, soon raise up another shepherd who will go and out before them as the deceased did. . . .

“ I remain,

“ Very truly yours,

“ Rev. W. THOMPSON, Cape Town.”

(Signed) “ JOHN MACKAY.

DEATH OF MRS. MURRAY.

MRS. MURRAY, with her husband the Rev. Wm. Murray, who had been appointed to reinforce the South African Missions, left for their destination in August 1864. The particular sphere of labour assigned to our young friends was Oskraal—a branch of the Kat River settlement—which had for some time previously been without a resident missionary. Although evincing, from the time of her arrival, symptoms of a delicate state of health, Mrs. Murray gave early proofs of her ardent attachment to Christ, and of her earnest desire to spend and be spent in ministering to the spiritual wants of the degraded daughters of Africa. It was the privilege of this estimable young person to have known and loved the Saviour from her early youth; and though her death, which happened on the 11th January ult., cannot but prove an irreparable loss to her sorrowing husband and a check to the progress of the Oskraal Mission, it will be consolatory to her surviving family and friends to know that her last hours were cheered and animated by the glorious prospect opening before her in the eternal world. The appended extract of a letter from Mr. Murray, dated January 20th, furnishes some interesting particulars of the closing scene:—

“ You have doubtless received the telegram I sent Mr. Thompson by last mail, announcing the death of my dear wife. She died resting on the Rock of Ages, and having a strong simple faith in Christ Jesus. In losing her I have lost a helpmeet indeed. Often when I have been discouraged has she cheered me by directing me to some precious promise, and in every way she has been a treasure to me above all price. But her Master has come and called for her, and now she is with the Lord. She has for many years been a child of God, having been awakened through the preaching of the late Rev. T. H. Cawston, of Highgate, and directed more fully through the reading of that admirable book Venn’s ‘Complete Duty of Man.’ Latterly, she has profited much under the ministrations of the Rev. Josiah Viney, till our union and departure for the Mission field. Since then, though she was never able to go about much amongst the people, her heart was in the work, and her prayers were ever rising to God for the salvation of the careless at home and the heathen abroad. She conducted a class of young women and a mothers’ prayer-meeting on the station, and her death has been felt by all.

"Her faith shone very brightly in her closing days, not resting at all on self, but on Jesus Christ alone. At times she had momentary doubts, but she said that 'a look at Jesus drove them all away.' Once I asked her if she were at all afraid to die, when she answered, 'How could I? Jesus has taken away the sting of death.' She had suffered much from palpitation of the heart till about a week before her death, when it ceased altogether, which led her to think she was getting better. She seemed disappointed at the prospect of recovery, but said, as she felt her times were in God's hands, that it would be for the best whichever way He was pleased to determine. Yet, though willing that God should raise her up again, she would rather be absent from the body and present with the Lord. And now it is so. She calmly fell asleep in Jesus on the 11th, at one o'clock in the morning. She could not speak immediately before her death, but she raised her brightening eyes to heaven, closed them, gave three deep sighs, and her happy soul was with the Lord. Now I can more fully understand the prayer of Balaam: 'Let me die the death of the righteous, and let my last end be like his.' 'And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' So, rests my dear wife, leaving me alone in the world. May the Lord sanctify these afflictions! for He it is that hath made me childless and alone. They will not return to me, but, by Jesus' grace, I shall go to them."

ORDINATION.

ON Tuesday, the 5th June, Mr. WILLIAM WHYTE, A.M., appointed to Madras, was ordained in Augustine Church, Edinburgh, the Rev. G. D. Cullen presiding.

After introductory services, conducted by the Rev. Dr. George Johnston, of the United Presbyterian Church, and hearing from Mr. Whyte very satisfactory answers to the usual questions, the ordination prayer was offered by his pastor, the Rev. Dr. Lindsay Alexander.

The Rev. Dr. Gowan, Dalkeith, gave the charge, the Rev. Alexander Brunton, Glasgow, addressed the people on Missions, the Rev. Charles Whyte, Oban, prayed, and the Rev. Ninian Wight pronounced the benediction.

There were also present the Rev. W. Lowe, Portobello; Rev. W. Lothian, Musselburgh; Rev. John Cooper; Rev. A. Blake, Madras; Rev. W. Anderson, Calabar, and others.

ARRIVAL OF MISSIONARIES IN ENGLAND DURING THE LAST TWO MONTHS.

Rev. Dr. Mullens, from Calcutta, 22nd April.

Rev. William Hillyer, from Jamaica, 30th April.

Rev. E. Storrow, Mrs. S., and family, from Calcutta, per "Anglesey," 5th May.

Rev. R. Ricards and Mrs. R., from Berbice, 14th May.

Rev. James Roome and Mrs. R., from Berbice, 11th June.

Rev. T. D. Philip, Mrs. Philip, and family, from Hankey, South Africa, and Mrs. McLeod, 16th June.

COLLECTIONS AT THE ANNIVERSARY IN MAY.

ANNIVERSARY COLLECTIONS.

May, 1866.

Weigh House Chapel . . .	9	8	7
Fetter Lane Welsh Chapel . . .	2	10	0
Surrey Chapel	90	7	6
Tabernacle	24	5	7
Exeter Hall	126	5	5
Poultry Chapel	12	19	4

MISSIONARY COMMUNION.

Craven Hill Chapel	7	7	2
Stepney Meeting	10	6	0
Craven Chapel	4	14	8
Falcon Square Chapel	5	0	0
Union Chapel, Islington	13	4	6
Kingsland Congregational Ch.	5	2	4
Hanover Chapel, Peckham	12	2	4
Trevor Chapel, Brompton	6	2	3
Lewisham High Road Chapel	10	1	4
Park Chapel, Camden Town	6	10	8
New Tabernacle	2	0	0

COLLECTIONS, 13TH MAY.

Abney Chapel	14	13	3
Adelphi Chapel, Hackney Road	14	0	0
Albany Road Chapel	4	17	4
Anerley	5	8	2
Bayswater, Craven Hill Chapel	39	14	6
Bayswater, Lancaster Road	11	10	2
Bedford Chapel	33	0	0
Belvedere	8	12	6
Bethnal Green	10	0	0
Bethnal Green, Park Chapel	3	3	0
Bishopsgate Chapel	28	0	0
Blackheath	41	15	7
Brentford, Albany Chapel			
Brighton, Union Chapel	28	16	8
Bromley	12	10	0
Buckingham Chapel	5	13	0
Camberwell New Road	8	3	0
Cambridge Heath			
Chelmsford			
City Road Chapel	24	18	7
Clapham	114	18	1
Clapton	62	7	6
Clapton, Lower Chapel	30	2	8
Claremont Chapel	26	4	3
Claylands Chapel			
Craven Chapel	57	2	0

Croydon, George Street Chapel	12	8	3
Croydon, Trinity Chapel	14	14	6
Croydon, South End	4	4	0
Croydon, London Road	5	12	6
Deptford	9	14	7
Dulwich, West Park Road Ch.	9	0	0
Ebenezer Chapel, Shadwell	5	0	0
Eccleston Chapel	23	13	6
Egham	10	2	6
Eltham			
Enfield	12	0	0
Enfield, Old Independt. Chapel	3	13	0
Erith			
Falcon Square Chapel	17	0	0
Fetter Lane Chapel			
Finchley			
Finchley Common	11	0	0
Finsbury Chapel	17	6	0
Forest Gate	6	0	0
Greenwich, Maize Hill Chapel	4	10	6
Greenwich Road Chapel			
Hackney, St. Thomas's Square	10	2	0
Hackney, Old Gravel Pits	50	6	7
Hammersmith, Broadway	6	7	0
Hampstead Road, Tolmer's Square Chapel	9	6	0
Hare Court Chapel, Canonbury	90	4	5
Harley Street Chapel	14	0	8
Haverstock Chapel	27	11	0
Hendon	10	6	6
Henley-on-Thames			
Highgate	18	8	6
Holloway	21	17	8
Horbury Chapel	16	2	2
Hornsey, Park Chapel	25	5	3
Hounslow	6	3	2
Hoxton Academy Chapel	16	0	7
Islington Chapel (Barbican)	17	5	3
Islington, Union Chapel	86	10	1
Islington, Offord Road Chapel	20	11	5
Islington, Barnsbury Chapel	11	5	3
Islington, Arundel Square Ch.	21	4	7
Islington, River Street	10	0	0
Jamaica Row Chapel	9	0	0
Kennington, Carlisle Chapel	25	10	0
Kensington	46	2	6
Kentish Town	38	18	2
Kingsland	25	10	0
Kingston	11	14	0

Lewisham, Union Chapel . . . 12 12 9	Southgate Road Chapel . . . 14 7 3
Lewisham High Road . . . 30 2 9	Southwark Congregational Ch.
Loughborough Park Chapel,	St. Mary Cray . . . 13 3 1
Brixton . . . 12 3 0	St. John's Wood Chapel . . . 10 7 6
Maberley Chapel . . . 16 0 0	St. John's Wood, Greville Place
Marlborough Chapel . . . 15 15 10	Chapel . . . 10 11 6
Mile End, Latimer Chapel . . . 2 12 0	Stepney . . . 31 0 10
Mile End New Town . . . 9 13 0	Stockwell . . . 13 6 5
Mile End Road Chapel . . . 11 12 9	Stoke Newington, Milton Road
Mill Hill	Chapel . . . 4 19 5
Middleton Road Chapel . . . 17 0 9	Surbiton . . . 12 10 6
Mitcham	Sutherland Chapel . . . 16 9 3
New College Chapel . . . 51 1 2	Sutton . . . 10 5 0
New Court Chapel . . . 2 15 3	Sydenham . . . 12 3 3
New Cross, Union Chapel . . . 7 13 0	Tabernacle
New Tabernacle	Tonbridge Chapel . . . 5 10 2
Norwood . . . 11 7 9	Tooting . . . 4 7 2
Norwood, Upper . . . 20 5 8	Tottenham Court Road . . . 32 2 0
Orange Street Chapel	Totteridge . . . 22 5 0
Oxendon Street Chapel . . . 9 5 0	Union Chapel, Brixton Hill . . . 12 2 0
Paddington Chapel . . . 30 14 5	Union Chapel, Horsleydown
Park Chapel, Camden Town . . . 48 15 7	Walthamstow . . . 17 12 11
Peckham, Clifton Chapel	Walworth, York Street . . . 21 0 9
Peckham, Hanover Chapel . . . 28 8 5	Wandsworth . . . 12 5 0
Peckham Rye Chapel . . . 6 5 9	Wardour Chapel . . . 9 1 2
Pentonville Road Chapel . . . 6 10 6	Weigh House Chapel . . . 28 0 0
Plaistow . . . 6 9 6	West Brompton
Poplar, Trinity Chapel . . . 31 7 9	Westminster Chapel . . . 57 10 7
Poultry Chapel . . . 60 3 6	Woodford . . . 20 0 0
Richmond . . . 16 0 0	Woolwich, Rectory Place Chap. . . 12 5 10
Robert Street Chapel . . . 7 0 0	Wycliffe Chapel . . . 17 2 4
Romford	York Road Chapel . . . 17 6 4

MISSIONARY CONTRIBUTIONS.

From April, 1866.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

Legacy under the Will of the late Rev. Dr. Burder, less duty . . . 20 0 0	Mrs. F. Smith . . . 5 5 0	First A . . . 0 2 6	A. Miller, Esq. 1 1 0
Legacy of the late Miss Mary Ann Collins, less duty . . . 20 0 0	Dono, for Chinese Boy . . . 5 5 0	Anonymous . . . 0 1 5	W. Mather 2 20 0
Mrs. Nicholson, Lisburn, per Rev. Dr. Tidman . . . 20 0 0	In Memory of H. B. A Thank-offering . . . 5 0 0	1, mate of a Work-house . . . 0 1 0	Miss Sewell 1 10 0
A Friend . . . 20 10 0	Mr. T. Wilson, for Hope Town Chapel, Barbice . . . 1 1 0	Collected by Miss Mather, for Mirzapore School	Rev. W. C. Yonge . . . 0 10 0
A Friend, Norwich, per Rev. Dr. Tidman . . . 25 0 0	Collected by Master Carpenter . . . 1 1 0	Mrs. Baker (2 yrs.) . . . 1 0 0	J. P. 0 2 0
Legacy of the late Mr. W. Wade . . . 10 10 0	Rev. T. Greenfield . . . 1 1 0	J. Beaton 0 1 0	Mrs. McMorland . . . 2 5 0
Charles Head, Esq., for Matamoras Church . . . 10 10 0	Dono, Family Box . . . 0 7 0	Mrs. Carpenter . . . 0 5 0	Ex. 4s. 6d.; 2s. 17s. 6d.
R. Harvey, Esq. 0 4 0	Proverbs 11. 9 . . . 0 10 0	P. Edgar, Esq. 1 1 0	Adolph Chapel, Hackney Road.
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FRANCIS J. BROWN, JR.

1890-1891

THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE

AUGUST, 1866.

Memoir of the late Rev. John Jukes, Bedford.

BY THE REV. ROBERT VAUGHAN, D.D.

PROTESTANT Nonconformity in Bedford, derives its great interest from its connexion with the name of John Bunyan. But there are other names included in the history of the church and pastorate connected with the Old Meeting in that town which are entitled to high esteem and grateful remembrance.

John Gifford, whose influence as a preacher and pastor preceded that of Bunyan, was a man with a character hardly less marked than that of the Elstow "brazier" himself; a man in whose history the power of religion was hardly less conspicuous, and the man whose piety and wisdom were to give a complexion to the thinking and feeling of his charge, which left little that was new to be attempted by the ever memorable "dreamer" on becoming his successor.

During the civil war Gifford had been a passionate Royalist, had served under the king's standard, and had indulged freely in all the cavalier vices of the time, drunkenness, gaming, profanity, and the things which generally go in their train, were but too familiar to him. So obnoxious had he made himself, that on becoming a prisoner of war, he was sentenced to be hanged. But on the night before the day that was to have been his last, he succeeded in making his escape, and having been concealed for a while by some of his Royalist friends in Bedford, he began the practice of medicine in that town. His habits were still dissolute. But one night, after a heavy loss in gaming, and while in a condition of excited thought which seemed to tend towards atheism rather than towards religion, it happened that he turned over the leaves of one of Boston's works. New ideas came. New feeling was awakened. "Grace abounding" was to have illustration in this man. The good people of the neighbourhood observed the change that came over him,

wondered at it, and for a time dared not trust to it. But by degrees the converted physician gained their confidence. The ministers of the district gave him their friendship. He began to preach. So matters stood with Gifford during some five or six years after his conversion. In 1650 he became concerned that the pious people about him who were wont to meet privately for prayer and for conferences about religion, should form themselves into a church. Eleven persons consented to do so. These eleven chose Gifford as their minister. So originated the church of which Bunyan afterwards became a member, then a deacon, and ultimately the pastor.

Gifford was a Baptist. So were Fenn and Whitehead, the joint pastors who succeeded him ; and so, I scarcely need say, was Bunyan, who came next in succession. It is not often that a man of ardent passions is so changed even by religion as to become a model at once of devotedness and discretion. But it was manifestly so with Gifford. He was a Baptist, but his parting counsel to the Bedford church, deliberately given, and in consonance with what had been his uniform teaching, was,—“Do not allow Baptism, or anything merely external, to prevent pious hearts from being one at the Lord’s Table, and one in church fellowship.” All his advice was in accordance with this largeness of conception and of charity. The influence of that mellowed wisdom which Gifford bequeathed to his church has been perceptible through its history to this day. Baptists and Pædobaptists still dwell together in unity, at the Old Meeting in Bedford. Long may they continue so to do. The fierceness of Paul as a persecutor, was to give place to a special wisdom and tenderness in him, both as a teacher and a ruler. So was it to be in a measure with John Gifford. He was to the church at Bedford very much what Robinson was to the Pilgrim Fathers.

From the Restoration to the Revolution of 1688, the church at Bedford was perpetuated, but perpetuated by concealments, and through all sorts of persecutions. Non-attendants at church were spoiled of their goods. The frequenters of secret assemblies for religious purposes were arrested and imprisoned. But the sufferers, though persecuted, were not forsaken ; if cast down, they were not destroyed. The bleeding remnant, full of the memories of better days, lived on. In 1671 Bunyan became their pastor, and lived to 1688. When the juncture had come in which he might have done most, for wise reasons he was taken away, and was to do no more.

Bunyan was succeeded by the Rev. Ebenezer Chandler, who was a Pædobaptist, and great care was taken in connexion with his settlement to ensure that there should be equal fairness, and equal charity, between those who did not see alike in relation to that ordinance. Chandler continued as pastor to 1744. He was followed by the Rev. Samuel Sanderson ; Sanderson was succeeded by the Rev. Joshua Symonds ;

Symonds by the Rev. Samuel Hillyard ; and Hillyard by the Rev. John Jukes. All these successors of Bunyan were Pædobaptists, with the exception of Symonds, who was a Pædodaptist at his ordination, but became a Baptist during his pastorate.

The Rev. Samuel Hillyard was not in any sense a brilliant man, but he possessed a combination of qualities which fitted him to become a man of great usefulness and influence. He was a man of unaffected piety, of good sense, of great prudence, well-informed, of ready utterance, an effective preacher, and equally at home in the quiet duties of his pastorate, and in the public action of the religious organizations of his time. Entering upon his pastorate in 1792, he may be said to have lived through nearly half a century of revival—for through all that time there was a great religious movement, which went onward, and still onward, and the good pastor at the Old Meeting kept manfully abreast with it all. I remember enough of him to be able to say thus much from my own knowledge.

It was not a light matter for my friend the Rev. John Jukes to become the successor of such a man. But my friend, too, was possessed of qualities which could not fail to win esteem and confidence from those who knew him. I distinctly remember my first interview with him. It was in Frome, his native town, and must be as far back as the year 1817. He could not then have been more than eighteen years of age. He was tall, slenderly built, with features not strongly marked, but well proportioned, and over which there seemed to me to be an unusual cast of settled thoughtfulness and goodness. The young man before me was likely soon to become a companion with me in my studies for the Christian ministry at Bristol. As may be supposed, we conversed somewhat about the work of the ministry. Mr. Jukes expressed himself decidedly as to the sincerity of his wish to be employed in that work, and to be useful in it, but he spoke distrustfully as to his ability effectually to meet the demands that it would make upon him. His final words on this topic, I well remember were, "I hope it is the Lord's will that my thoughts should go that way, and if it be He will help me." Mr. Jukes soon came to Bristol, and during somewhat more than three years we were in almost daily intercourse. His temperament and his ways I soon found to be such as we rarely meet with in young men. He could indulge now and then in a little quiet humour ; but his manner in general, without being at all gloomy, was singularly grave. He never betrayed anything of the levity of youth. He never became boisterous. He was always calm and self-possessed, whatever might seem to be in the distance. I trace this in part to his physical temperament, but in part also to his deep conscious integrity. He seemed to me to be one of those rare men who are kept from doing anything that might warrant fear, and who accordingly do not fear. He professed to be a

man of grave thoughts and devout purposes, and everything about him was in harmony with that profession. To the studies bearing immediately on the work of the ministry he gave the most assiduous attention. It would, I think, have been better for him, had his reading been of a somewhat wider range. But here, as in all things, he was guided by a simple conscientiousness. He had separated himself to the function of a preacher, and the language of his conduct from day to day was,—“This one thing I do.”

Mr. Jukes's first pastorate was in Yeovil, which he retained through eighteen years. During those years he preached generally three times on the Sabbath, gave a considerable portion of his time during the week to tuition, and took his full share in aiding the various schemes of usefulness in connexion with his own church, and in action through the district. As a student, he had rarely wasted an hour of the day; and nothing short of such an unfaltering husbandry of time could have enabled him to acquit himself as he did with so much labour on his hands. His private life, the economy of his household, the good sense and kindness which characterised his intercourse with his people, and with all men, gave him many friends; and I can hardly imagine how he could have had an enemy. More than a quarter of a century has passed since his duties in Yeovil came to a close. Since that time a new generation has grown up that knew not Joseph; and possibly the traces of the influence of my good brother in that town are now few and faint. But so it is with us all. We serve our generation, and the stream of time seems to bear the results only too quickly into oblivion. But the forgotten on earth is remembered in heaven. In that world there is no more death, either for man or for his deeds. His works follow him, and belong to his immortality.

Towards the close of 1839 Mr. Jukes accepted an unanimous invitation to become the pastor of the church assembling in the Old Meeting, Bedford. His adaptation to his new sphere of usefulness soon became manifest. The church was large and influential. The place of worship would seat more than a thousand persons, and it was well filled. Some six or eight village stations were under the care of the church, and of its pastor. During more than nine years Mr. Jukes preached three times every Sabbath, once on a week-day in the chapel, and generally once in some village station. He was further engaged, with the Rev. W. Alliott, in superintending the studies of young men who were preparing for missionary work, or for the ministry at home. In 1841 he was thrown from a vehicle, and was laid aside with a severely fractured leg. The shock given to his nervous system by that accident was never wholly removed. In 1846 he had to mourn the loss of a daughter, who was taken from him after a short illness, in the fourteenth year of her age.

In 1849 the Old Meeting House became unsafe. It was decided to rear a new edifice, and the present spacious sanctuary was opened for Divine worship in the following March. The cost was more than £4,000. Here Mr. Jukes continued his labours as sole pastor during the next nine years. This brings us to 1854, when my friend had reached the fifty-fifth year of his age. In 1851 his beloved wife had been suddenly taken from him. Sorrow coming thus with years and labour, the pastor submitted to his flock that the time had arrived in which it would be well that he should have assistance. The church responded generously to this proposal. The result was, that the Rev. J. J. Insull, then a student of Cheshunt College, was invited, and during nine years the two ministers prosecuted their work with the greatest cordiality. But in 1863 Mr. Insull was called to his reward; in that year too, Mr. Jukes was seized with paralysis, sufficiently serious to cause anxiety to his friends. In 1864, the place of Mr. Insull was supplied by the Rev. John Brown, B.A., of Manchester. But this co-pastorate was not to be of long continuance. Since last summer, the impaired health of the senior pastor did not allow of his preaching more than once on the Lord's day, and then he could only officiate in a sitting posture. During the last few months, indeed, his health seemed to improve. But his sermon on Sunday, May 13th, was to be his last; and the part he took in laying the foundation stone of the Bunyan New Schools, on the following Wednesday, was to be his last public service. On the evening of the following day he complained of slight pain, and his medical attendant was sent for; but no serious apprehension was felt until the next evening, when he had two fainting fits, and those were followed the next day by convulsions. His son, the Rev. John Jukes, of West Bromwich, was sent for, and on his entering the sick room, the sufferer said to him, "I am glad you are come, for I shall never be well again. How delightful it is to have no fear." He continued calm, speaking only occasionally, until Tuesday evening. It was then evident his summons had come. His son prayed with him, and afterwards said, "Father, you are perfectly happy, are you not?" He replied, "Happy! yes I am, far happier than I ever expected to be." His last words were to his medical attendant, who asked him if he could see, to which he replied with distinct emphasis, "Yes, sir, I can see, and I can hear, and I can understand." Scarcely had these words escaped his lips, when he became unconscious, and at twenty minutes after 10 o'clock he breathed his last.

As the news of this event passed through the town, the feeling of sorrow evinced was universal. The expressions of respect for the memory of the deceased came from all classes. The funeral took place on the following Tuesday. During the hours of the service in the chapel, and at the cemetery, many of the shops in the town were closed,

and business seemed to be suspended. The loss sustained appeared to be felt as a public loss, and more than three thousand persons are said to have been present to witness the mournful ceremony, as the coffin was dropped into its narrow bed. "Behold the upright, the end of that man is peace."

Mr. Jukes had just completed the 67th year of his age. He was twice married—first to Miss Griffith, daughter of a respectable medical practitioner in London; and subsequently to Sarah, eldest daughter of the late Thomas Kilpin, Esq., of Bedford, who survives him.

Unsuccessful Prayers. No. II.

BY THE REV. J. G. ROGERS, B.A.

"ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." "Then shalt thou have delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer to him, and He shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee." Here are distinct, emphatic, and repeated proclamations of a great spiritual law. The favourite objections urged by a certain class of objectors against the efficacy of prayer rest mainly upon the alleged supremacy and uniformity of physical law. You may (they say) plead with all earnestness, but the great economy of nature remains unaffected by any of your supplications; suns shine, winds blow, and rains fall in obedience to certain fixed laws, whose operation only fanaticism can expect to arrest; the seeds of disease are scattered and ripen, and ultimately bring forth death in accordance with established principles over whose action no prayers can exercise any control. All that man can do is to discover these laws and conditions and then seek to obey them, assured that apart from that wise obedience the most devoted piety would be unavailing and with it would be superfluous. "Farm your land badly," says one, "Providence will not give you, on account of your piety, good crops. Farm it with the most perfect skill and industry, and although you break every commandment in the Decalogue, Providence will fill your barns with plenty." It would not be difficult, we think, to produce facts that would show that this strong dogmatic assertion of a principle which, though set forth in a Christian pulpit is undoubtedly sceptical in its tendencies, needs at least to be largely modified. Nothing, indeed, can

be less satisfactory, in fact, less really sensible, than this flippant spirit which sets up common sense as its idol, which plumes itself on being free from everything like superstition or sentiment, and which idly fancies that all the grandest things in God's universe are to be weighed in the poor scales of its narrow philosophy. Granting, however, all that is claimed for natural law, we would remind any objector who professes to retain a faith in Divine Revelation that there are other laws, laws which have to do with the action of great spiritual forces; which are, to say the least, as certain and as unchanging as those to which he is continually appealing. The great law of gravitation itself is not more definite and not more infallible than that which asserts the power of prayer and establishes an eternal connection between man's asking and God's giving. The one we infer only from the careful examination of facts, and the result of numerous experiments; the other is before us in the distinct and unmistakeable proclamation of the great Lawgiver Himself. There is, indeed, a sufficient array of facts to be collected from all ages of the church, which prove that He has not spoken in vain, for experience has taught the servants of God, under every variety of circumstance, the efficacy of prayer. But we have a stronger assurance than any such induction, however extensive the collection of particulars on which it was based, could give us, in the words of the Lord himself. It is He who has laid down as the great law for our guidance, "Ask, and ye shall receive." Without prayer you have nothing, with prayer ye have everything. To prayer the grandest spiritual victories are possible, without prayer even the humblest attainments in the Divine life are unattainable.

Here, however, we are met by a class very different from these scientific objectors, a class whose difficulties are of the practical rather than the speculative kind, a class who assent to our principles but are sorely staggered by the conclusions to which they point. "Granting," they would say, "that this is the law, and that the law must be maintained, how is it that so many petitions seem to be entirely unproductive? We hear a great multitude of prayers offered up in churches and chapels sabbath after sabbath for all kinds of blessings, and especially for the revival of godliness and the coming of Christ's kingdom, but where are the results? If prayer have the power which, on your principles and on ours, too, belongs to it, the progress of Christ's kingdom ought to be very much more rapid. The machinery of the church appears to be complete and suitable enough—we have agencies adapted to all kinds of work, and all varieties of intellectual, moral, and social circumstances—all that we need is the living power which shall make it efficient to secure the end sought. That power is specially promised in answer to prayer, and prayer is continually offered up for its bestowment, yet how little of it appears to be enjoyed. How often, and to how large an

extent, do all the agencies of the church, from the pulpit downwards, appear to be resultless, each, indeed, discharging its own functions and all moving on in a regular routine of duty, but with few, if any, signs of actual progress. So with ourselves in our private experience, we ask for blessings which we do not receive. Our difficulty would be not to give examples of unfulfilled as to point to those of successful prayer. If this be the law, how is it that there are exceptions so numerous as almost to destroy our confidence in it entirely?"

These, undoubtedly, are very solemn and serious statements. It is impossible to deny that they contain a great amount of truth, and it would be as unwise as it would be uncandid to ignore them. Before admitting that they disprove the law or even materially shake our faith in its constant operation, there are many points which it is necessary carefully to consider, but they need, at least, to be very thoughtfully looked to by all whose hearts are set on the triumph of the Gospel of Christ. If our faith in the omnipotence of prayer be idle fanaticism, if communion between God and man is impossible, or if not impossible would be unprofitable, from the fact that the Divine purposes move on to their final issue, regardless either of the works or words of men ; if therefore, the restraining of prayer involves no loss of spiritual power, the sooner we are disabused of our error, and led to abandon what, on such a view, would be an unmeaning form, all the more unpleasing and repulsive because of the solemnity with which it is invested, the better. Our Christian work and conflict would be all the more difficult and our hope of success might well be converted into despondency if this expectation of Divine aid were removed, but at least it is well that we do not deceive our hearts with hopes not destined to be fulfilled, or occupy ourselves in pouring forth supplications which are as profitless as idle moanings to wild winds and waves. But if the contrary be true, if the law be certain, and it is only because we have not rightly understood or fully obeyed it that we have not the blessing ; if it be that there are elements in our prayers which vitiate their character and interfere with their results, then it is of the first importance that we understand where our deficiencies lie, so that we may not lose the enjoyment of the mightiest power by which the church can be quickened and the world blessed in consequence of our own error or unbelief. On one point, at least, there can be no doubt, God must be true, though every man be proved a liar. We may have mistaken the exact bearing and significance of His declarations, or we may have failed to note some other utterances by which their application is limited ; and it may be, therefore, that some notions, crude, imperfect, and too hastily adopted, will have to be abandoned. But the law of His mouth must be eternally true, and while it proclaims, in language as plain and decisive as it was possible to employ, the value of prayer, we may be assured that, if our prayers are inefficacious, we are

straitened in ourselves, not in God. His love, unwearied by human ingratitude or sin, is still full of tenderness and rich in blessings; His word is like Himself—"the same yesterday, to-day, and for ever;" His almighty power never fails to accomplish His own unchanging promise, and if prayer be unsuccessful it is not because His purpose has faltered or His law has been repealed. The secret of the whole is found in the simple words of Scripture: "Ye have not, because ye ask not; ye ask and receive not, because ye ask amiss."

But though the responsibility be thus thrown back upon ourselves, the question is not at all the less serious. The intellectual difficulties of the sceptic, indeed, are removed if we can show that the law, instead of being imperative, is, in fact, only too certain and infallible; and this is done if we find that the blessing has not been realized simply because the condition has not been met, inasmuch as the true prayer has not been offered. Still he naturally inquires as to the grounds of the distinction we make between the true and false, the prevailing and the powerless, the answered and the unanswered prayer. To the mere outside observer they bear a close resemblance, and those which appear to be rejected are as reverent in tone, as devout in sentiment, as beautiful in expression, as those which are accepted. Wherein then does the distinction consist? Nor is the question one of a merely speculative character. To the believer, cherishing implicit confidence in the promise and desirous to realize the blessing, it has a practical importance, for if there be prayers which fail because, in some way or other, they do not rise to the true ideal, his great anxiety must be to understand the reasons of their feebleness.

It is to be observed, too, that it is from the Scripture alone that we can receive the knowledge that shall banish the intellectual difficulties of the one and serve as a practical guide to the other in his desire to attain success in prayer. The law of prayer is found in the Statute Book itself, and if there are any limitations, or exceptions, or qualifications they must be there also. There will be no difficulty to any wise student of the Bible, in the fact, that the law stands alone, stated in the most broad and unqualified terms, and that if there be exceptions at all, they are to be sought in other parts of the Divine revelation, for this is only in harmony with the whole style of New Testament teaching. It gives no elaborate scheme of doctrine in which every principle is laid down with logical precision and carefully exhibited in all its relations and consequences. It contains no formal code of laws after the manner of our human statutes. Truth is given in fragments—it is for us to collect, to compare, to adjust them, to regard them in their relation to each other, and from a comparison of the whole to arrive at an understanding of the Divine will. To separate any one portion from all the rest, to press it to its extreme conclusions, to disregard the

light that may be thrown upon its interpretation by kindred statements is the sure way of betraying ourselves into errors. In truth, it is the absence of this due respect to the "proportion of faith" that has been one of the most fruitful sources of mistakes and heresies in the church. This doctrine of prayer is like all others. It does not stand alone, but is only one link in the great chain of truth, and the proper idea of it is not to be gathered from a single text, but from the comparison of the various declarations of God's word in relation to it. In asserting and adhering to this principle we free ourselves from the imputation that we are simply contriving expedients to evade a difficulty, an imputation to which we should be justly liable if we set up any arbitrary limitations of our own.

It is for this, among other reasons, that we should object to the idea of restricting the application of the promise to prayer for spiritual as distinguished from temporal blessings. We find not a single text in the New Testament that warrants us in setting up such a limitation. On the contrary, we find the apostle distinctly enjoining the Philippians that they should "*in everything*, by prayer and supplication with thanksgiving, let their requests be known unto God." There could be no stronger word—in *everything*—in the small as in the great things of their lives, in that which relates to the present as well as that which has to do with the future, in that which is seen and temporal as well as that which is unseen and eternal, they are to pray. Indeed it would not be easy clearly to define and consistently to maintain such a distinction. The two classes of blessings are so intimately related to each other, the temper of the soul itself affects so materially our view of all the circumstances of our outward lot, and they, in their turn, re-act so strongly upon the soul, ministering to its strength or weakness, its calm or disquietude, its elevation or depression, that it would be all but impossible to preserve the separation. But, whether possible or not, Scripture certainly has not made it, and we cannot attempt to introduce it without exposing ourselves to the charge that we make it to say anything or nothing just as is most convenient for the purposes of the theory we desire to establish. No doubt there is a purely material and selfish mode of thinking and speaking about prayer, which would convert it into an instrument for increasing our possessions, or ministering to our love of ease and indulgence, which would employ it to screen us from the necessary consequences of our own idleness or disobedience to physical laws, which would use it as a means of securing the aid of Omnipotence as a "*Deus ex machinâ*" to interpose when our errors have involved us in difficulties from which our own wisdom can devise no means of escape. In such a view prayer becomes little better than a mere magical incantation, and is sure to fail; not because it has respect to temporal blessings, for it would be equally ineffectual in respect to

spiritual things, but because on other grounds which will afterwards come under review, it fails to come up to the true conception of what prayer is. It would be sad, indeed, if Scripture gave any countenance to the idea that only in relation to the soul and the future world are we warranted to have faith in God; that for the present, in relation to all the economy of the life that now is, we are left to drift across the sea of time rudderless and pilotless; that we have no right in times of perplexity to seek Divine guidance, in our daily toils to ask God's blessing, in our hours of peril to seek deliverance at His hand. The very opposite of all this is what Scripture teaches, and it is our joy to feel that we have a Father to whom we can always call, in the shadow of whose wings there is safety, and from whose gracious hand we shall, in answer to prayer, receive all needful blessings. No exigencies of theological controversy shall tempt us to renounce this faith, or to lose the happiness which it gives.

In our next article we shall inquire what are the conditions which Scripture itself lays down as essential to success in prayer?

On Miracles. No. II.

BY THE REV. E. R. CONDER, M.A.

WHAT is a miracle? What do we mean when we appeal to miracles as forming part of the evidence in favour of Christianity? and what does the sceptic mean when he denies that there *can* be any such evidence, and asserts that miracles are impossible, and therefore incredible?

In strictness, the word "miracle" simply means "a wonder," "marvel," or "prodigy;"—something remarkably out of the ordinary course of things. But though in this sense we sometimes speak of "miracles of art," and the like; in ordinary use, and especially in reference to the miracles of Scripture, we always associate with the word the idea of Divine, or at all events superhuman, power. However amazing and extraordinary an event might be, we should not consider it *miraculous*, unless we were convinced that the cause of it could not be included among what we regard as natural causes. The general ground on which modern sceptics deny—not merely the actual occurrence, but the probability of miracles—is, that nothing can fall within the compass of human experience but what results from natural causes.

Suppose, for example, that a man flings a cricket ball into the air, or lifts a 50 lb. cannon shot from the ground, no one sees anything wonderful in this,—excepting those who think deeply enough to see how inscrutably wonderful is the working of the mind, through the body, upon the material world around us, in even the simplest and most

familiar cases. If the man were to fling the cricket ball twice or thrice as high as any one else could, or fling, a foot or two into the air, a cannon ball which the strongest of his competitors could only just lift, we should call this degree of strength marvellous and prodigious. But we should scarcely consider it superhuman or miraculous. But if a child of four years old were to lift as heavy a weight, or fling a ball as high, as the strongest man ; or if a full-grown man were to fling a cannon ball five miles, or carry a ton weight in each hand, we should at once pronounce this *miraculous*, *i.e.*, it would be a result utterly beyond all possible limits of human power. We should be forced to infer the presence of some supernatural or superhuman power, whether acting through the muscles of the person throwing or carrying the weight, or directly exerted on the weight itself. It would be open to question, however, whether this power was Divine, or that of some angel or spirit divinely commissioned, or that of Satan or some evil spirit. In the latter case, some persons would be disposed to term it only an "*apparent* miracle," confining the idea of a *true* miracle to a direct exercise of Divine power.

Or to take another case, into which the apparent agency of man or other created beings does not enter. If a field of wheat were to come into ear and ripen a month earlier than any other wheat sown at the same time, it would be an astonishing prodigy, but most people would hesitate to consider it a miracle, and would ascribe it to some unknown and very unusual natural cause. But supposing the wheat were to spring up and come to maturity in a day, this hypothesis would find no room. If it were only a single plant, we should probably take refuge in the belief that some sleight-of-hand delusion had been practised. But if, in the presence of a concourse of spectators, a large field were sown in the morning, and the crop was ripe for the sickle before sunset, every one would acknowledge the occurrence of a stupendous miracle.

From such instances it appears that it is not possible to draw a strict line of demarcation between natural and miraculous events. The one may pass into the other by such gradations that it is impossible to say where the boundary is crossed ; though we find no difficulty in saying of particular cases—"This is natural ; that is miraculous." In many of the miracles recorded in Scripture, the events are such as would be considered natural, but for their extraordinary magnitude or exceptional circumstances ; but the boundary line of miracle is clearly marked when these take place at the word of command or in fulfilment of prediction. Such, for instance, were several of the plagues of Egypt (the cattle plague, the frogs, the lice or mosquitoes, the flies, the boils, the locusts) ; the fountain from the rock ; the thunderstorm at the prayer of Samuel ; the stilling of the tempest at the word of Christ. These may be called

miracles of degree or circumstance. Others, again, including the largest number of Scripture miracles, have no such visible affinity with natural events. Their miraculous character depends not on degree or circumstance. They stand out in bold contrast to the entire established order of nature, and contradict all ordinary experience. Such, for instance, are the dividing of the Red Sea and of the river Jordan ; the manna ; the standing still of the sun and moon ; the turning of the Nile into blood, and of the water at the wedding feast into wine ; the walking on the water ; the raising of the dead..

It is the consideration of this class of miracles, doubtless, which has occasioned the very common but very injudicious phrase, by which a miracle is spoken of as a "violation," or at least "a suspension," of the laws of nature. This description of a miracle at once suggests the very reasonable objection—Does God violate or suspend His own laws ? For the laws of nature are the laws of God—the rules by which He has planned the material universe, and by which he maintains it in being and in order. Has He planned these rules so short-sightedly that He needs to suspend or violate them ? Or is He so capricious that He will without necessity change them ? All our experience (it is argued) bears witness to the constancy of the laws of nature. Experience shows, at the same time, that it is a very common thing for human testimony to be false or erroneous. Consequently, no amount of human testimony—shown by experience to be liable to error—can establish a violation of the laws of nature—shown by experience to be not liable to change.

This is the argument against the credibility of miracles, first rendered famous by the ingenious essay of David Hume ; and to which the spirit of modern science, whose boast is the discovery and illustration of natural laws, has lent augmented force. Though it has been repeatedly answered, it is frequently referred to as if unanswerable ; and to many thoughtful minds, desirous of believing in the miracles of Scripture, it presents grave difficulties.

The truth is, that the idea on which the objection is founded, namely, that a miracle involves a violation or contradiction to the laws of nature, is a baseless and gratuitous assumption, highly improbable, utterly unnecessary, and entirely incapable of proof. What a miracle does interfere with, is the *ordinary course of nature*—the uncontrolled working of physical cause and effect. It is a new, unexpected, and amazing result ; from which we infer the presence of a powerful and unusual cause. Previous to its occurrence, it might be pronounced contrary to our experience ; but as soon as it has actually occurred, it becomes part of our experience, demanding to be rationally accounted for, just as much as the more usual facts which we call the course of nature ; and from observing and generalizing which we infer the laws of nature. The

miracle is rationally accounted for when we ascribe it to the personal agency of some being superior to man. That an unusual cause should produce effects otherwise impossible, and that spirits superior to man in knowledge and power—as angels, good or evil,—and above all the Creator Himself, can produce effects in nature utterly beyond human power or skill, are suppositions than which nothing can be more rational. Man himself possesses, though within strict limits, an amazing power of controlling and modifying the course of nature. He cannot violate or suspend any natural law ; nor does he require to do so. On the contrary, it is the very regularity and constancy of these laws, on which he safely calculates, that enable him, by their combined or counter-balanced action, to effect vast and surprising results, and change the face of nature. If, for example, the natural action of the tides and currents be choking up the mouth of a tidal river, the engineer comes and drives in his rows of piles, so as to give the outflowing current a straight run, and in a few years, instead of an impassable bar, there is a deep wide channel for the largest ships. Man's will has totally reversed the course of nature, but he has done it in obedience to the laws of nature, not in violation of them. It is reasonable to think that a being gifted with vastly greater control over the hidden forces of nature than man's comparatively feeble faculties have enabled him to attain, could produce the same effect in a very much shorter time, and by means invisible to us. It is equally reasonable to think that the All-wise and Almighty Creator, who has invented and brought into being all the materials and forces of nature, could do the like in a moment of time ; whether by a subtle though instantaneous chain of secret means, or with no means at all intervening between His will and the result. In either of these cases we should call the result a great miracle. But there would be no more reason to suppose any law of nature violated or suspended, than there is to suppose the laws of gravitation interfered with when (to recur to our first illustration) a man flings a ball up into the air, or gives to a piece of iron such a shape that it will swim instead of sinking in the water.

The analogy between the effects produced by the mind and will of man, acting through his nerves and muscles on the material world ; and those effects of supernatural power which we call miracles, is indeed so true and deep, that some acute and profound thinkers restrict the term “natural” to the material universe with the forces therein acting according to constant laws (as gravitation, heat, electricity, &c.) ; and to include man, as a free intelligent agent, among “supernatural” beings ; contending that the utterance of a significant sentence, or the writing of it, is as truly a *supernatural* act as the working of the greatest miracle. In both cases—that of ordinary human actions, and that of Divine miracles—the effect is one that no working of nature ever could bring

to pass, apart from conscious thought and direct volition ; and in both cases the cause is proportioned to the effect.*

The modern habit of thought, in accordance with which the miracles of Scripture have come to be regarded as hindrances instead of helps to faith, is closely connected with that amazing development of science which is the chief glory of our time. Hence persons hastily conclude that the scepticism to which science appears to have given birth must be as well-grounded and incapable of refutation as the science from which it springs. Whereas the real fact is, that owing to the narrowness and feebleness of the human mind, any great enlargement of our faculties in one direction is apt to be attended with a dwarfing and distortion in other directions. A mind conversant keenly and continually with one kind of evidence is in danger of growing unable to appreciate other kinds. The scepticism of enlightened minds may be a consequence of their enlightenment, but only in the same way as the eye, by gazing on a bright light, becomes incapable of discerning common objects. The King of Siam disbelieved in the existence of ice, because it was contrary to his experience that water should become solid.

The man of science disbelieves that a body of flesh and blood could pass through closed doors, because it is contrary to *his* experience that wood and iron should yield like water or air ; or that any one ever walked on the water, because his experience declares that water never becomes solid except through cold, and that no force exists capable of keeping the human body, if resting on the surface of water, from sinking into it. The prejudice of the scientific observer is likely to be much more stubborn than that of the illiterate barbarian. But it is not really more philosophical or respectable. It leads him to set preconceived notions against fact ; forgetting that the foundation of all science is the humble and faithful observation of facts ; and for the most part facts which, when first discovered, contradicted all preconceived notions—all which experience was *supposed* to teach ; and many of which were not less surprising and seemingly impossible than miracles themselves.

Still, the objection may come in a *moral* form, *i.e.*, as bearing on the wisdom, consistency, and unchangeableness of the Divine character. Nature is (as Scripture itself teaches) a revelation of God. One of the plainest and most prominent lessons of nature is that God works by means—by a wide, durable, intricate system of means, ruled by laws which, as far as we can see, are unchangeable. Do not miracles present a view of God's character inconsistent with the view which He has thus revealed in nature ?

No ; not if the lesson of nature be rightly read. That lesson is, that

* This view is drawn out and maintained with great force and originality in Dr. Bushnell's volume on "Nature and the Supernatural, as together constituting the one system of God."

God works by means, His perfect wisdom revealing itself by the perfect fitness of the means to the end ; and selecting, not the end for the sake of the means, but the means for the sake of the end. The highest ends are not material but moral and spiritual. The earth is made for man, not man for the earth. The material universe is for the sake of the moral and spiritual universe. If, therefore, there are moral and spiritual ends for whose attainment miracles are the safest means, nature itself teaches us to expect that miracles will be wrought. It is on many grounds necessary, whether we regard the outward material world as a field for man's activity, a store-house for his wants, a school for his intelligence, or a discipline for his character, that he should be able to reckon on the uniformity of its working, and should be impressed with the prevalence, throughout nature, of unchangeable laws. Accordingly, not only are these laws maintained, even when their consequences are most tremendous, and a little slackening of them would, as it seems to us, save an immense amount of suffering ; but man's intellect is so made as to anticipate this uniformity, and even to suppose it greater than it really is. If, therefore, miracles were so frequent, or wrought on such slight and partial occasion, as in the least to shake this confidence of man in the uniformity of nature, incalculable damage would be done. But, on the other hand, it is no less important that man should understand that these laws of nature do not control God, but are controlled by Him, and should be impressed with God's nearness, His free agency, His fatherly love, and the direct relation between Him and each human spirit. And as nothing can tend more to freeze, wither, and petrify the religious emotions than to think of God as merely the Infinite Engineer and Pilot of a stupendous machine, benevolent in its general purpose but pitiless in its uniformity ; and nothing can be more irrational than to assume that the Creator has reserved to Himself none of that liberty of modifying the working of natural causes which He has so largely bestowed on us ; so nothing can tend more powerfully to show us God in and above and underneath and behind nature, to deliver us from frigid mechanical ideas of Him, and to make us feel towards Him as our Father, the Hearer of our prayers, and the Guide of our life, than that (even as the owner of some vast system of machinery, constructed to work incessantly, might in a moment, when he would show its mechanism to one of his friends or sons, put the whole or any part of it out of gear) the Creator should now and then, here and there, visibly lay His hand on some of the wheels and levers and springs of nature, quickening this, arresting that, and in a moment make them yield such new and astounding results, that faith shall joyfully exclaim, and even unbelief reluctantly confess—" *This is the finger of God !*"

“Work.”

A WORD TO YOUNG MEN OF BUSINESS ON THE COMMERCIAL CRISIS.

BY THE REV. J. BALDWIN BROWN.

It is an old subject, the oldest, on which, in the midst of this commercial crisis, I desire to say some plain and earnest words to you—“Work.” It filled a large space in the first sermon, the sermon which God preached to our first parents in Eden; and how much of life’s experience is but its application. Nothing lives in the higher sense which is not the fruit of work; nothing gives true joy which is not the fruit of work; nothing elevates and educates the being which is not the fruit of work. It is a priceless medicine of heaven for human sickness and suffering. We call it a sentence, it is in truth a benignant regimen of souls. It is because I believe that this present crisis, and, indeed, all crises, arise from the contempt of work, the grasping at gains which represent no industry of head or hand, no play of faculty of the nobler sort, no endurance, no patience, no strength, that I address to the young men of business, whom these pages may reach, a few earnest words on work. The moral history of all crises is, I believe, a very uniform and simple history; and by the moral history I understand the true history, for it is out of the moral nature of man that all human things radically grow. There their root has to be sought; and we never know the truth of them till we have tracked them thither, and have discovered the moral conditions out of which they spring.

There is always found, hanging on to the skirts of a great army, a fringe of idle, careless, unscrupulous reprobates, who live by plunder—friends or foes, it matters not; they are birds of prey, and all is their carrion into which they can stick their claws. They hang round all armies, the army of industry among the rest. There is always a large, and I fear a growing class, who live, and many of them appear to make a splendid living, by preying on the industry of those whose talent and energy make our trade. The products of other men’s industry are just the counters with which they make their game, and they are always on the watch with a vulture’s vigilance, for the first sign of weakness or taint of decay, that they may begin their destructive work. I know that there is much to be said for the existence of such classes as these, who avowedly make their living out of the weaknesses, struggles, and sufferings of their fellows. There is much, too, to be said for the vultures, the beetles, and the scavenger tribes in the creation. They have their wholesome though unlovely use. And man has so lowered his life to nature, that the same classes repeat themselves in his sphere. His life has so much that is weak, so much that is base, so much that is rotten in it, that it calls forth these classes to scourge and to cleanse it; but, whatever their ministry, their existence is a stain on us; their ways and their ends are alike hateful to the intelligence and the industry of mankind. Whenever the conditions of commercial life afford to them any unusual advantage, they work with redoubled energy, and spread confusion, panic, and ruin all around.

These circumstances of advantage to this Arab class, seem to occur with something like periodic regularity. Once in every ten years about, they seem to get the upper hand, and fill the commercial world with terror and

dismay. The truth seems to be that a very few years of commercial prosperity, creates an amount of surplus capital which craves some new occupation. The gains of some five years of profitable trade are shared very widely. An immense multitude is made richer by them, and a spirit of impatience with the old plodding ways which won the gains, gets abroad. In truth, as of old, in a very few years of prosperity, Jeshurun waxes fat and wanton; and the hour of chastisement is at hand. In the general excitement and eagerness of all classes, as their riches increase, some new mode of employing capital at a high profit is sure to be suggested; and a few lucky hits, like a rich nugget in a gold field, create a rush to the new mine of wealth, of whose treasures wonderful tales are industriously spread abroad. Men, like sheep, easily lose their heads, and they are subject to strange frenzies of hope or fear. The new investment becomes the rage, especially among those who have but little to risk, and are caught by the promise of enormous gains. It may be a railroad mania, or joint stock banks, or hotel and land companies, or limited liability companies of any sort; all kinds of people crowd into them, but chiefly the weak, financially and morally; and then the game of the Arabs begins. I am told that the lists of shareholders, and of applicants for shares, in these times of frenzy, show a very singular preponderance of those who have nothing beyond the little pittance which they risk in the great lottery; and thus the whole community gets into its head the idea that enormous profits may be reaped in the field of commerce without a stroke of work. This is the demoralization of commerce. When its sphere of operation is invaded by a crowd who know nothing about it, who have nothing honestly to do with it, and who hope by a *coup de main* to carry off its spoils, there is no possibility of escaping a catastrophe. If no crisis were to occur, no crash, it would simply imply that the demoralization of commerce was complete, through the permanent dishonour of that which is its strength, its dignity, its very life. If great companies can pay 30 or 40 per cent. permanently, and as a reliable return, to those whose only work in connection with them has been signing the share roll, why then commerce becomes impossible; no one will rest satisfied with the honest fruits of industry, business life becomes a lottery, and all the grand discipline of Providence, of which work is the instrument, and patience the menstruum, is destroyed, and its fruit is scattered in the dust.

I feel sure that there are few business men, who may read these lines, who have not known, quite recently, within the circle of their own observation, men morally of no great power or honour, who, by some sudden stroke or a series of lucky hits have become enormously—some of us would say disgracefully—rich. I hear everywhere, in various circles, of men who have sprung up like mushrooms, as they say, from nothing, to become possessors of huge, bloated fortunes, and use them as basely and vulgarly as the means were vulgar and base by which they were won. I have heard of splendid banquets costing four or five hundred pounds each, a servant in livery behind every chair, peaches at a guinea a-piece, and all the coarse, foul luxury in which men of this sort, who grew rich by a stroke, love to indulge. I have seen those, whom I can remember as babies, passing, apparently by a single stride, to the front ranks of the commercial world,

living in a style of supreme magnificence, with all the air and appearance of magnates, when in a healthy state of things, they should be steadily working their way upwards, and living simply and modestly until after years of patient service the front rank was fairly won. And I have said to myself when I have heard and seen these things, "How is all this to end? Can this splendid prosperity be a tree with a deep root to it, or is it a fungus which some sharp storm will swiftly batter to fragments, and melt into a mass of festering decay?" I found it impossible to believe in the permanence of that which seemed to represent so little that had any heart of strength in it; that had in it nothing of honour, dignity, and truth. Slight men, vulgar men, in the true sense, disreputable men, passing up easily to the highest places, and dispensing wealth to all who could but touch the hem of their garments, or make familiar mention of their names. And I thought, either this must come to a sudden and shameful end, or commerce must come more slowly, but full surely, to a shameful end. Either this is an excrescence, and will be summarily got rid of by the healthy energy of the living tree, or it is part of the tree, and in that case it means that the tree is rotten to the root. The rapid development of this crisis is the sign that the tree is at heart a sound one. The commerce of the country refuses to yield permanent settlement to this foul brood, of which craft and greed are the parents. It says plainly that it cannot get on with them, and this panic is the process by which, with sharp pain, and sickness as of death, it casts them out.

For let me beg you to consider—

I. That our splendid commerce, the most wonderful thing, the most fruitful thing surely that the world has ever seen, is purely the child of work, and of such work, I firmly believe, as has never been known elsewhere in this world.

I do not know whether I deceive myself, but I have always believed that the sore travail of British industry, beginning now nearly a century ago, through which our world-wide commerce, and our matchless wealth and influence were born, was the grandest thing, the noblest thing, the most permanently fruitful thing, which belongs to the history of the modern world. You young men of to-day, with your easy hours, your Saturday half-holidays, and your pleasure trips where you please, know nothing, if you have not specially studied it, of the tremendous toil and struggle which gave birth to the prosperity of which you are the heirs. Verily there were giants on earth in those days, the days of the birth of steam and the cotton manufacture; the days of the great band of engineers, inventors, and manufacturers, who laid broad and deep by their patient, courageous toil, the foundations on which such a splendid superstructure has been upreared. There is something which modern men of business would almost shudder at in the dangers which these men had to face, the courage they had to manifest, the toil they had to endure, the strenuous industry they had to exercise, and the lifelong devotion to their mission as the founders of a great trade which they had to exhibit, that England might lead the van of the commercial enterprise of the world. I doubt if, out of the book of the martyrs of the Christian Church, the world's history contains, on the whole, the tale of a nobler and stronger heroism than that which distin-

guished the founders of that British commerce, whose progress you are able to forward in much more easy, pleasant, and profitable ways. Work meant something to those men; work in constant peril and under constant pressure; but yet work, which some divine force within them made them feel must be done. Business is just child's play to you, compared with what it was to the great captains of industry in those days. But because those men were what they were, and had to do with workmen in the main as hard, tough, and industrious as themselves, England occupies the vantage ground of commerce, and is girdling the earth with benignant ministries. At least, if work is benign, for *we* are stirring the whole world to work for us, while the Continental kings are soaking the soil of Europe with their workmen's blood.

And the tradition of strenuous industry which these men handed down, has been nobly maintained by successive generations, and has remained the grand characteristic of our commerce until this day. Men of business, who were trained thirty years ago, just laugh at the work which is reckoned severe in these times. You, who belong to the elder generation, remember what hours of business were, and what had to be done in those hours, when you were young. How many half-holidays did you get in the month, how many pleasure trips, how many quiet evenings to yourselves? There is I confess that which fills me with amazement, and something like reverence, when I hear of the work which men were not afraid of a generation ago. The world, on the whole, I believe, has seen nothing like it—this strain of British industry; I doubt if any other race could bear it; certainly nothing like the fruit of it has ever been created anywhere else in the world. And that which was the spring of its energy remains still the very principle of its life. Any systematic relaxation of the strain of British industry would be the real failure of our coalfields; that is where the fires burn, and there is the fuel that keeps them aglow. When that is burnt out, no matter whether our coal holds out or not, our work in the world is done. I am not advocating the wearing toil of the generations of which I speak. Our trade could be created only by such toil, it is matter of thankfulness that it can be sustained on somewhat easier terms. Men of business have now some time for the higher cultivation which was once quite out of their reach. They can, if they will, become something more than mere men of business. We don't want a slave's tasks from them, but we do want, up to its full ancient measure, the old reverence for work, the old belief in its dignity, the old contempt for prizes that represent nothing but a lucky guess; the old conviction that in business, as in everything, the fruits that are a crown of honour to a man and a fountain of joy, must spring from the tillage of his nobler faculties, his courage, his strength, his endurance, his patience, his resolution, and his hope. When our trade can dispense with these, the world can dispense with it, very well, and very soon.

II. Let me intreat you then, listening to the lessons which this panic is thundering upon us, to renew your belief in honest industry, modest living, and moderate gains.

1. Honest industry. I mean believe in it for its own sake, for the good that it will do to you, as well as for the gain that it will bring. Gain must

enter into your calculations, gain must come out of your work. But give me the man who can't help working hard; and who, if you would demonstrate to him that he would not gain a farthing by it, would still work as hard as ever, because he could not bear to stand in the market all the day idle, because idleness is the torment and work the delight. I wish you would learn an utter scorn for gain that comes lightly. It is like light love, a snare and a curse to the soul it enmeshes in its toils. Believe in a hard day's work as the only way of getting an honest day's wage. The man who has worked hard for his money has a double wage, one half of which, the noblest half, he little thinks of. It is the portion which remains with him, remains in him; which makes him richer while he lives, and, if he is wise, richer through eternity. The best part of the workman's wage is laid up within himself; eye, hand, muscle, have gained fresh power and fresh experience, which the frame husbands and puts out to new interest. It is the sum of the hard days of toil which makes a man a veteran, a master, a prince, in his trade. You know what a veteran clerk, a veteran writer, a veteran thinker, a veteran legislator, a veteran merchant, means, and you know too what a veteran speculator means. You know the honour that crowns the one, you know the contempt that withers the other. The one comes to honour by industry only, the other dreads industry as a tramp dreads pure water, and all manly men hold his method in utter and righteous scorn. It is not for a morsel of bread only that you are put into your office; whatever it be, so you handle it faithfully, it is quite as sacred as the priest's. Think not so meanly of it as to make gain the only inspiration of your toils. You have a field there that will yield you nobler fruit than golden apples if you till it bravely. Daily you have a mind to exercise, muscles to develop, courage, patience, resolution, self-control, to keep in free and strenuous play. Your day's work has a face towards eternity as well as towards time, and it is by brave, honest, God-fearing industry, industry which honours God's ordinance for man, that the better part of your day's wage is to be won. A man has taken the first decisive step in the downward road when he begins to groan over the necessity of hard work for his wages; and looks with envious eye on those who seem but to have to lift their hands and the golden fruit hangs ready to their touch. Alas for those who have all that they want, except work, and the will that makes work a delight.

2. Modest living. Very closely connected with this dishonour of industry, this hasting to be rich, by base or ignoble means—and by "ignoble" I mean those which bring none of the nobler faculties of the man into play—is the love of luxury and vulgar splendour in which the men who make rapid and questionable fortunes delight to indulge. Hold that at its true worth; common, vulgar, base, to the heart's core. If God blesses your industry and early thrift don't break out into splendour; don't enter into rivalries with your comrades, the only principle of which is the sum that can be grossly squandered on the fat things of this life, or the gaudy things; wines, fruit, equipages, and all that makes living gross and pampering; or gaudy bedizened houses, which are about as cheerful to live in as pretty gilt cages are to the birds, who pine for the nets of the interlacing forest boughs, and a perch on a dew-bespangled spray. Man was made to live

simply. The only true pleasure in living, that is in the mode of living, springs out of simplicity. Nothing would so soon nauseate a man as living on the rarest confectionery. Something like this is the kind of gross splendour in which the suddenly rich delight to disport themselves, and of which they make a boast to their friends. It is frightfully wearisome, and 'beggaring, not to purse only but to sense and to soul. Live simply, cleanly; let luxuries be rare as holidays. If riches increase spend them on things that endure, that enrich and educate the being; make each moment of life of double worth, preparing for a golden autumn and the eternal spring. How much more think you is life worth to a man like Mr. Peabody, since he made such generous use of his gains? I believe that the time is coming, and coming soon, when men of business will wake up to the true secret of "making to themselves friends of the mammon of unrighteousness." They did it in the middle ages on a splendid scale, though I am afraid that an ignoble fear was at the root of very much of it; is it too much to hope that they will do it again one day, with no ignoble fear at its heart, but an ennobling love of man and of God. Set over against the joy of an old age round which the blessings of a thousand poor men and women are singing a perpetual hymn, and the joy of the finest wines, the most costly fruits, the most glittering saloons, the most splendid equipages, in your set. Measure the two joys fairly. "*How is it that ye do not understand?*" This habit of coarse luxury is generated by speculation, and, completing the vicious circle, it makes speculation in turn a necessity of life. A word on the third point.

3. Moderate gains. A young man would do wisely, hard as it may seem, to shun as he would a pestilence a business which proffers immoderate gains. It is not simply that high percentage means bad security, it is rather that the lust after rapid and excessive gain generates a state of mind and heart, compared with which the loss of every farthing at a stroke would be a blessing unspeakable. Speculation and luxury pursue each other in a vicious circle. The one feeds the other, but one knows not which is the parent and should bear the brand of the deepest disgrace. They are together the crying curse of the commerce of our times; and the temptation to speculate reaches classes easily whose poverty lends fascination to its promise, and whose ignorance, credulity, and cowardice, render it in the long run a certain road to ruin, in which body, mind, and spirit, too constantly share. I was calling on a member of a leading commercial firm some time ago, and he told me that he had had some hard and sad work to do, for one of their most trusted clerks had committed suicide, and he found sad disorder in his accounts. Had he been speculating? was my question, "Alas, yes," was the answer. The root of all the mischief was there. He thought that his frauds had been discovered, but it was a mistake. Not a shadow of suspicion rested upon him. It was the spectre of his own sin which hunted him to death. And, doubtless, he began his speculation with the most honest intentions, and resolved, I have no doubt, to stop when his gains had reached a certain and moderate sum. Think of that poor victim, spectre-hunted, no man pursuing, to a suicide's grave. Think of the black storm which had overwhelmed his soul, as he sat there with the edge of the cold steel to his throat, and the fire of hell burning in

his heart, when next you are tempted by the devil, no matter how fair the temptation may be, to exchange the fruits of honest industry for a speculator's base and unwholesome gains. They are deadly as poison, and as poison fly them. I wish I could convey to you young men, who may read these lines, the intensity of my conviction, that you have taken the first step to dire ruin when you first suffer the unhallowed lust to get possession of your heart. I wonder whether these few words will lodge in any young hearts, and stand up in the memory as a witness when these temptations, which beset men like the very air, press on them their ensnaring and bewildering suggestions. Still more, if any may be led to pray earnestly to God, with whom alone the strength for this great battle of life is to be found, that He would help them through life, to hold fast their faith, among other and higher things, in honest industry, modest living, and moderate gains.

Seaside Thoughts.

CARLYLE says, "The modern majesty consists in work." It may be added,—the modern life increasingly demands it. But there is a time for every purpose under heaven.

" Must I for ever
Climb up the hill-tops of endeavour?
To day I need a truce myself
From books and men, from care and pelf;
And I will have it."

With such thoughts I took my seat in the railway carriage, and was speedily conveyed to this delightful maritime town. It is months since I rusticated—months since I saw the "gathering together of the waters" which the Creator called "the seas." And now, remembering that the God-man brought His human faculties into communion with the visibilities of nature, and submitted His finite sensibilities to the influence of objects which, as God, He originated, let me, like Him, go forth and sit by the sea-side. Let me listen to the mysterious voice of the

" Impassioned orator with lips sublime,
Whose waves are arguments which prove a God."

I met, the other day, an old man, living in an inland town, who had never seen the sea. Now, in his seventieth year, he has no desire to look upon it. He had a son, an only boy, the object of his fondest hope, who chose a seafaring life. In the second voyage the vessel foundered, and the son returned no more. That father often speaks of the dear lad he lost, and wonders why God made the great deep. The very word "sea" awakens within him painful memories, and, to him, heaven appears doubly attractive because of the apocalyptic words, "There shall be no more sea." Doubtless there are many whose feelings resemble those of my veteran friend. Their beloved ones have sunk into the secret haunts of the unknown deep. With none near to extend the hand of help, whisper a word

of consolation in the time of terror, or shed a tear over their departure, they were buried in the most capacious of all cemeteries, where no mound or monument marks the place of their repose. Such mourners may be interested in the late assertion of science, that decay is checked in the dark, mysterious depths of the ocean, and that the most perishable things are there preserved. "With this fact," says one, "we roam through the realms of conjecture, go a step further, and fancy that the sea embalms its dead; that all the corpses which, with weights attached to their feet, have been committed to the deep, are now standing on the bottom, their lineaments and features as perfect as they were the day their comrades were called to bury the dead!"

But though the ocean has often destroyed life, and thereby sent waves of sorrow into many a happy homestead, it should not be forgotten that it is incessantly giving and supporting life. Essentials to the existence of health, beauty and happiness are supplied by the mighty sea. The aqueous vapours which it so freely yields cover our hills with grass, dress our trees with green, gild our valleys with corn, grace our gardens with flowers, and load our shrubs with fruit. Our atmosphere owes its purity to the sea. "The winds, whose wings are heavy, and whose breath is sick with the malaria of the lands over which they have blown, are sent to range over those mighty pastures of the deep, to plunge and play with its rolling billows, and dip their pinions over and over in its healing waters. There they rest when they are weary, cradled into sleep on that vast swinging couch of the ocean. There they rouse themselves when they are refreshed, and, lifting its waves upon their shoulders, they dash it into spray with their hands, and hurl it backwards and forwards through a thousand leagues of sky, until their whole substance being drenched, and bathed, and washed, and winnowed and sifted through and through by this glorious baptism, they fill their mighty wings once more with the sweet breath of ocean, and, striking them for the shore, go breathing health and vigour along all the fainting hosts that wait for them in mountain, and forest, and valley, and plain, till the whole drooping continent lifts up its rejoicing face, and mingles its laughter with the sea that has waked it from its fevered sleep, and poured such tides of returning life through all its shrivelled arteries."

We are informed that the living beings inhabiting the waters number above 25,000 distinct species, that there are more than 8,000 species of fish, in addition to which there are the animalculæ, some of which are so amazingly small that it is computed that 40,000 would only measure an inch in length, and that a large drop of water would contain 500 millions. Nor do we forget that in the deeps of old ocean, far away from mortal ken, there are beautiful forms such as are never seen on *terra firma*. We often say, "O Lord, the earth is full of thy riches;" we may as correctly add,— "so is the great and wide sea." Schleiden beautifully says, "We dive into the liquid crystal, and it opens to us the most wondrous enchantments of the fairy tales of our childhood's dreams. The strangely-branching thickets bear living flowers. Dense masses of *meandrinæ* and *astreæ* contrast with the leafy, cup-shaped expansions of the *explanarias*; the variously-ramified *madrefores*, which are now spread out like fingers, now rise in trunk-like branches, and now display the most elegant array of interlacing boughs. The

colouring surpasses everything; vivid green alternates with brown or yellow; rich tints of purple, from pale red brown to the deepest blue. The clear sand of the bottom is covered with the thousand strange forms and tints of the sea-urchins and star-fishes. Like gigantic cactus blossoms, sparkling in the most ardent colours, the sea-anemones expand their crowns of tentacles upon the broken rocks, or more modestly embellish the flat bottom, looking like beds of variegated ranunculuses. Around the blossoms of the coral shrubs play the humming-birds of ocean, little fish sparkling with red or blue metallic glitter, gleaming in golden green or in the brightest silvery lustre. Softly, like spirits of the deep, the delicate milk-white or bluish bells of the jelly-fishes float through this charmed world. Here the gleaming violet and golden green Isabelle, and the flaming yellow, black, and vermilion coquette, chase their prey; there the band-fish shoots snake-like through the thicket, like a long silver ribbon, glittering with rosy and azure hues."

What an idea of the wisdom, power, and infinity of God do we thus obtain! The sea, covering three-fourths of the surface of our globe, and so abounding with life and beauty, is His. He made it. He tenderly watches over "the fish of the sea, and whatsoever passeth through the paths of the sea." And this mighty Being, whose ability is inexhaustible, whose presence is everywhere, whose temple is the beauteous universe, is *my Father*. His strong arm encircles me. His sleepless eye guards me. His colossal heart loves me. Then, 'as He, the Great Disposer, stoops to the finny occupants of ocean's spacious realms, let me not be unduly anxious. I shall not escape the all-embracing vision of the Infinite One. I will go to Him, weak as I am, and cast my burdens on Him, and expect all needful supplies from Him.

Still, I am conscious of mingled feelings. The sea affords strange attractions. I care comparatively little for woods, and fields, and hills, and vales, when there is the absence from the scenery of the watery plain. I like to be *on*, or *in*, or by the *side* of the restless sea. Yet there is something that repels. The sea is so boundless, so fathomless, so unconquerable so lonely, and its voice so melancholy—so awe-inspiring, that I am sometimes sensible of a shrinking from close contact with it. Just thus we feel in relation to the Divine Lord. More heartily than any weary student ever sighed for the bracing, health-restoring, briny breezes, does man's spirit sigh for God; and yet as timorous as any inexperienced voyager is the heart of man when coming to God. Longing for the Father of spirits, and yet lingering in approach to Him. Crying, "O that I knew where I might find Him!" and yet saying, "Will God in very deed dwell with man upon the earth?" More or less it will be ever thus in *this* world. But in the next—ah, *the next*, my heart, where we shall be no more like waifs upon the ocean, or inexperienced mariners on the mighty main, or timid visitors for a season to the seaside, but children comparatively accustomed to the sights and sounds of the Infinite—how sweet will be communion with Him, of whom the sea is a glorious mirror!

Here, with the rippling waves at my feet, and their incessant, lonely, mellow voice stealing into my ear, I cannot but think of the thousands now in the spirit-world who have looked on the same sights, and listened

to the same sounds. I think how young and helpless at the best is man,—how short his days, how feeble his doings! The words of Mrs. Hemans rise to my mind:—

“Thou art sounding on, thou mighty sea,
For ever and the same!
The ancient rocks yet ring to thee,
Whose thunders nought can tame.

Oh! many a glorious voice is gone
From the rich bowers of earth,
And hush'd is many a lovely tone
Of mournfulness or mirth.

The Dorian flute that sigh'd of yore
Along thy wave is still;
The harp of Judah peals no more
On Zion's awful hill.

And Memnon's, too, hath lost the chord
That breathed the mystic tone;
And the songs at Rome's high triumphs pour'd,
Are with her eagles flown:

And mute the Moorish horn, that rang
O'er stream and mountain free,
And the hymn the learn'd Crusaders sang
Hath died in Galilee.

But thou art swelling on, thou Deep,
Through many an olden clime,
The billowy anthem, ne'er to sleep
Until the close of time.”

But let me indulge one other thought before I remove from the sound of the untiring waves, and return to the work, worry, and warfare of life. The incessant motion on which my eye now rests,—the wavelets which sparkle like “jewels with a hundred facets,”—the billows that rise and fall with majestic grandeur,—the breakers that dash and foam with fury, affect but the surface. A thousand feet beneath the exterior-level, beneath the dimpled or frowning face of the ocean, there is no movement. All is quiet, calm repose. Let me here learn the lesson, to cultivate spiritual peace—heaven-born rest—amid the perplexing vicissitudes of earth. “Why art thou cast down, O my soul? and why art thou disquieted within me?” Why art thou ruffled by the breath of calumny, disturbed by the wild winds of loss and disappointment, or lashed into such angry murmurs by the tempest of tribulation? “Hope thou in God.” Repose upon the unchanging all-sufficiency of the Saviour, and thou shalt know an inner calm. Have faith in the ever-present and willing Friend of sinners, and thou shalt enjoy a sweet serenity, making thy spirit like the placid bosom of some transparent lake.

“ And though the billows wildly rise,
Capp'd with their crests of snow,
The stars still gem the distant skies,
Although unseen below.

The treacherous joys of earlier years
May leave the human breast ;
But far beyond this vale of tears
Are mansions of the blest.

No tempests can the lives invade
Of each glad soul forgiven ;
Their pleasures pure will never fade,
There is no change in heaven !”

Religious Aspects of London.—No. 2.

HAVING in my previous article noticed the formidable though defeated attempt of the Rationalists and Unitarians at St. Martin's Hall, I may now glance at another and far more legitimate Religious Aspect of London, in connection with the services of the Established Church. First and most attractive are the recently terminated Sunday Evening Services under the dome of St. Paul's. These are probably the most imposing religious rites ever held in London by Protestants, although there are no processions, no Tractarian ceremonies, but only simple Church of England forms. But the imposing aspect is due less to people than to place ; less to priests than to choristers ; and most of the effect is derived from the grand though simple Church service heard under the vast reverberating dome of the Metropolitan Cathedral.

Presuming that the reader will accompany us in imagination on our four visits, we remark as we pass the great gates on a certain Sunday evening crowds of persons, of “all sorts and conditions of men,” hastening up the steps and along the aisles of the cathedral towards the barriers that environ the circle under the dome. Some time before the hour of commencing worship the whole area is full, and so soon as we gain by diligent search a couple of vacant seats, of the narrowest accommodation, we have leisure to look round and to look up. A circle of gas jets runs round the base of the great dome, and when the lights are fully turned on just before the service, the effect is very striking. The large dome that seems so cold and colourless in a chilly morning, now almost appears to be wreathed with a garland of light ; a simple, single garland, but yet golden and glorious. I have seen St. Paul's at all its great festivals. I have been at the great musical display of the Sons of the Clergy, and at the great gathering of the Charity Children. The latter is a peculiarly interesting sight, and the last choral pæan of the Hundredth Psalm from all those hundreds upon hundreds of school children, amounting to two or three thousand, is very affecting ; but I think the night service under the lighted dome is more in accord with the sombre character of the cathedral, while I will speak presently of the singing.

The paintings in the interior of the dome are fitly though only partly illumined by the gas jets. The solitary spandrel painting of Isaiah, glistens and looks far better at night than by day. So cramped for room is the unhappy prophet in this elevated corner, that he reminds us of our condition in the little chairs below. A glance along the dim and obscure aisles offers quite a contrast to the dome. Shortly a light appears in the high organ-loft, the organist takes his seat, and soon in come the numerous white surpliced choristers, who seem mature men, several of middle age. These take their several seats on raised forms, and, as a whole, present a striking frontage to the audience.

The gas is turned on full, the organ preludes and is again silent, when suddenly a low intoning is heard, which we perceive proceeds from the priest, who is beginning the usual service. Out come prayer-books from the pockets of a large part of the audience, and all the responses are audibly uttered. When the musical portions begin, the first singing of the choir strikes a stranger as remarkable, but it is when the anthem and the two or three hymns are played and sung that the musical effect culminates. Some of the anthems this last season were pleasing, but we do not consider these pieces of music so well performed at St. Paul's as at Westminster Abbey on an ordinary Sabbath afternoon.

When, however, we arrive at the hymn before sermon, the majority of the audience hold in readiness the printed slip containing the hymns, and no sooner is the first line sung—generally to a familiar and simple tune—than a great body of sound fills the interior of the dome, and such congregational singing and organ-playing is then heard, as for church music is perhaps never heard elsewhere, unless it be at a similar service in Westminster Abbey. This season we had two or three favourite hymns, such as "Jerusalem the Golden," "Come, Holy Ghost, our hearts inspire (Veni Creator)," which were sung by the whole body of people, so that in reality the vast volume of sound rolling up and round the all-receiving dome, and harmoniously attuned by its vastness—the small discords being drowned and defeated—produced an indescribable result, reminding us of Milton's description of the singing of the angelic choirs. The last verse is the climax of each hymn, and the last verse of the last hymn the grand climax of all. Then the hallelujah, or similar final strain has been such as not *words* but only *sounds* can adequately represent.

The preacher on these occasions is put to a very severe test. Unless his voice be clear and his enunciation distinct, he becomes a mere visible but not audible teacher. Evidently a careful selection of preachers is made with a view to their physical ability as well as mental accomplishments, but they sometimes make natural mistakes. The sermon wanted in St. Paul's under the dome, is a plain, practical, keenly pointed, and forcibly applied exposition and appeal of half an hour's length at most. One preacher, we heard, a plain clergyman, neither bishop nor dean, nor even doctor, we believe, hit the mark nearly precisely—not quite, for he was a little nervous and slightly forgetful for a few minutes. On the whole, however, he was the most suitable of all the preachers we heard this year under the dome of St. Paul's. He spoke without notes; he preached pointedly and plainly, and the attention did not flag when he finished, in

about thirty minutes. Many, perhaps, of our congregational brethren preach as suitably nearly every Sunday, but I doubt if many of them could have done the same on this occasion. To face those two or three thousand people, in such exceptional circumstances, with the large dome suspended like an enormous extinguisher above you, must be no slight test of all kinds of ability, or rather of adaptation. In such places we, who are auditors, at once feel what is needed, and sometimes wonder that dignitaries in the pulpit do not feel and understand the same—*earnestness, simplicity, directness*, and pervading *dignity*. These are the qualities demanded on such occasions and in such places; but in St. Paul's no ranting, no mere declamation, no mere mouthing, no violent gesticulations, could be tolerated. The dome would make mimic echoings of all vocal gymnastics, and render them ridiculous.

When the services at St. Paul's closed for the season, similar services succeeded them at Westminster Abbey. Dean Stanley took the pulpit at the first, and at once made himself heard and understood. The Abbey was crowded and the organ was excellently played, but the choir was far inferior, and far less numerous than that at St. Paul's. In truth, the musical part of the service, coming after that at St. Paul's, was to our ear considerably less efficient. No one can attend these services at the two metropolitan cathedrals, and witness the crowded attendances, without being thankful for this movement towards general usefulness; whatever defects we may note in the sermons we must consider the trying position of the preachers. All whom we have heard have said some good and useful things, and some have preached soundly as well as strikingly. We believe these services will, for years to come, be numerously attended. The musical portions will always render them attractive to the mass of people, and from what we have seen of the people, we apprehend they are all decent and attentive; many of them are clearly church-frequenters; large numbers are, we should suppose, of the shop-keeping and lower-middle-class orders, while there are many young men and women. I have on all occasions been to some extent gratified at anticipating the good that might be done, and silently prayed for a blessing upon the efforts made.

Another series of Sunday services of a more public character than usual has been held at the Chapel Royal, Whitehall. These were very much less imposing and attractive than those of the Abbey and St. Paul's. At one of them we heard the esteemed Bishop of London. His sermon was plain, practical, but rather desponding as to the prospects of orthodoxy,—and not, in some parts, very hopeful as to his own church.

So far we have spoken of extraordinary church services. To remark upon the ordinary ones would take us beyond the limits of this present paper.

It will be a happy day, not we think very remote, when churchmen and dissenters will unite in extraordinary services; unite, not by one, or two, or three, but generally. All the cathedrals ought to hold, and perhaps will hold, such services in their at present unfrequented vacancies. There are the empty buildings; all around are the waiting people; and numerous enough are the able clergy. Let us all pray that, the means and the men being all at hand, the good work may begin and prosper abundantly.

Before I close this communication I should desire to remark that the

present Bishop of London appears to be fair and candid in acknowledging the religious exertions of the great Nonconformist bodies. In this particular he sets an example to several of his Episcopal brethren—and I may state that he is well aware of the modes of operation adopted by the best Nonconformists, and does not disdain to adopt them himself upon occasion. Having recently conversed with one who well knows the Bishop and the church in London, I learned that my informant, himself a clergyman, was quite aware of the defects in the education of the clergy for preaching. "We have," said he, "no university instruction whatever in preaching. I believe our clergy to be quite as able to preach as your ministers, and even to surpass many of them, if only they had as much instruction and practice, and especially if they were as free from parochial duties. These take a London incumbent probably about four hours (according to the amount of assistance he can get) every day. Imagine then how little time he can set apart for the preparation of sermons, two or three sermons a week. Most incumbents preach twice on Sundays, and therefore their curates secure but few opportunities of preaching to large congregations—morning or evening. If they preach in the afternoon the duty is discouraging, the audience being small, and perhaps sleepy. But," added my informant, "you are not probably aware of the test to which many of the aspirants for curacies are subjected. I myself was subjected to it, and it is this:—I was sent by the Diocesan Society to a populous neighbourhood, I think Bethnal Green, one Sabbath, and requested to stand up and address a casual street audience. Two members of the committee stood near at hand and listened and watched. I was soon interrupted by a rough mechanic or poor man, who asked me what 'the Gospel' was, and wished to discuss the subject with me. I so far succeeded in silencing my questioner, as to proceed in preaching, and the committee reported in such manner of me that I was accepted.

"Others subjected to this severe test for an educated man—fresh, perhaps, from one of the universities, have failed and been declined. It is a mistake to suppose that our curates are all untried. In the way named the Bishop of London sees that their qualifications are put to early and effective proof."

I was very much gratified to find that my clerical acquaintance was aware of the labours and the high character and talents of several of the Nonconformist ministers.

The Light and Life of Men.*

Dr. Young writes as a scholar, a theologian, and a gentleman. There is no want of learning, acuteness, and courtesy, in this able volume. We have read it with great interest and agree with him in several respects, especially in this; that in the interpretation of Scripture by evangelical writers, there is often an importation of theological meanings,—growing out of metaphysical and scholastic study,—into words and passages of the

* "The Light and Life of Men." By JOHN YOUNG, LL.D. (London: Strahan.)

Old and New Testaments, such as were not intended or included in the sacred records themselves. We know nothing more important for the theological student than that he should earnestly, by a long and patient effort, strive to distinguish between what is directly taught in the inspired writings, and what has been inferred from them by logical reasoning. Not only may the latter be erroneous while the former must be true; but even where the latter is true, the former must carry with it a higher authority. What God distinctly says, and what man deduces from what He says, ought ever to be distinguished. Much, very much, has been taught relative to the Atonement of Christ and the Justification of man, which while supposed to be the distinct teaching of the Bible is really but a collection of thoughts deduced from it. Some teaching of this kind has, in our judgment, been rightly deduced; but we always wish to remember that it is but a deduction. Some of it, however, has been wrongly deduced, and much injury is done to the cause of Divine truth, by attributing to the latter the mistakes of human speculation.

But though admiring the ability and adopting some of the views of the author, we are at issue with him upon the main points of the volume. His object is to resolve Redemption entirely into moral influence on human minds. Justification is simply setting a man right. It does not include, if we understand Dr. Young, a change of legal relationship; certainly in his view this is neither the exclusive nor prominent idea. The atonement is simply a reconciliation. It does not possess any expiatory virtue. Vicariousness is fully admitted, but expiation is denied. That we are saved by the love of God, manifested in His Divine Son, the author admits, but not that any satisfaction was made to Divine justice by the death of Christ. Dr. Young arrives at conclusions similar to those of Dr. Bushnell, though in point of style, spirit, and treatment, the two works are very different, and what we lately said of "the Vicarious Sacrifice," in that respect, happily does not at all apply to "the Life and Light of Men." But our remarks on the theory of the American will equally apply to the theory of the Scotchman:—as far as they go these theorists present truth, when they have reached their conclusions they are found to have made great omissions. That redemption is a deliverance from sin itself, that it tears out from the soul the roots of evil, we believe as fully as does Dr. Young. That men are set right, made righteous, holy, good, through the life and death of Christ, we earnestly maintain. But we find, also, that Scripture requires us to believe something further. Much of what Dr. Young advances against the doctrine of expiation, applies only to that doctrine in its pagan acceptation—an acceptation, which we are sorry to allow, has been too largely adopted by some Calvinistic divines. Dr. Young is thinking of them all the way through. We do not hold expiation in their sense; and his objections, whether applicable or not to them, are not applicable to those whose views are differently modified. Dr. Young must see, that much of what he urges against the doctrine of expiation, does not apply to the doctrine as explained by many in the present day. When the atonement is simply held to be what St. Paul says it is, a propitiation through Christ's blood—a propitiation declaring God's righteousness in the remission of sin—when we maintain that there is something more in it than moral influence on man, that it bears a relation

to the Divine government itself, that it reveals God's justice as well as God's love—when believing *that*, we repudiate all pagan ideas of pacifying and appeasing the Divine anger,—many of the objections urged by Dr. Young, and others, fall to the ground. The Greek words *λαστήριον* and *λασμός* certainly mean more than *a moral influence on man's character*. Looking at the origin and history of these words, they irresistibly suggest the idea of an effect produced on man's condition in connection with the government and rule of the righteous God and Father of all. Why do writers of a certain school, professing to be unprejudiced students of Scripture, crush or ignore this element in New Testament teaching? That the sacrifice of Christ is presented again and again by the sacred writers on the side of its moral influence on human character, we most thoroughly believe; and this fact has been too little regarded by some evangelical divines; but we contend that the sacrifice of Christ has another side as well, especially indicated by St. Paul and St. John, in their use of the words just quoted. Over and above the idea of curing men of moral evil, there is in the Bible the idea of pardoning sin. When we read that, we have redemption through the blood of Christ, even the forgiveness of sins, how can we understand it to signify just the same thing as what Christ means by the new birth? A patient induction of Scripture leads us to the conclusion that human salvation has two sides—not that it is two things—but one thing under two aspects—including both a change in ourselves, and a change in our relation to Divine law. Why does Dr. Young, after giving a number of passages from the Old Testament,—where he says, justification means “vindication, clearing, righting,”—drop the idea of “vindication” and “clearing” when he comes to explain the word in the New Testament, and dwell only on the idea of “righting?” Paul's language, when he says, “Through this man is preached unto you the *forgiveness of sins*, and by Him all who believe are justified *from all things*, from which they could not be justified by the law of Moses,” seems to us to include necessarily the idea of “vindication” and “clearing.” Through Christ, not only are men made good, but men have their former sins forgiven, *i.e.* they are *vindicated* and *cleared* from their guilt as they could not be by the law of Moses. To answer such of the arguments of Dr. Young as bear upon the doctrine of expiation, would lead us far beyond the limits of our review. We would, however, just remark that he is in the habit of reasoning in a way which, if it proves anything, proves a great deal more than he intends it should. He dwells much on the silence of our Lord respecting expiation, in his conversation with the woman of Samaria, in the parable of the prodigal son, and in other instances. But our Lord in these passages is altogether silent on the subject of Redemption by his own life and death, not silent on the subject of expiation alone. If there be any force in Dr. Young's remarks, they lead to Unitarianism, not to the establishment of his own views. Although, at the same time, we are quite sure that he does not mean to countenance Socinianism. As we notice what our Lord did not say on these occasions we would ask—but does He not, in His conversation with Nicodemus, and at the Last Supper, point to His own death as the means of salvation? Is not His teaching then to be connected with His teaching at other times? and were not Paul, John, and the other Apostles endowed with the

Holy Spirit to explain after Christ's death still more fully what that death was intended to signify?

The author objects to the importation of scholastic theology into the Bible. So do we, and we also object to the application of philosophical theories to the interpretation of Scripture. To decide, beforehand, that the idea of expiation in any form is unreasonable—that it is not true—that it cannot be found in the Bible, is to adopt the Aristotelian rather than the Baconian method of studying the Scriptures. For our parts, we feel that we know so little about these high mysteries, that we are utterly incompetent to say, *a priori*, what can be, or what cannot be. Our first question is, What says the Scriptures? And on studying the Sacred volume we find in it terms pointing to legal relationships and expiatory sacrifice. Are we warranted to strike out the ideas expressed by these terms, saying they cannot be true because they are unreasonable? We think the right course is to ponder them; and we think, moreover, that in the end, we shall come to see something in them quite reasonable. But all that they mean, or rather the whole truth, or even the chief part of it, connected with these terms, we do not believe we shall ever know in this life. Christianity, like the universe, is a system of things imperfectly understood, and one should always study the doctrinal portions of Revelation in the spirit of Butler's Analogy. Dr. Young, and other Authors of the same school, appear to us sometimes to forget this.

Brief Notices of Books.

The Home Life in the Light of its Divine Idea. By J. B. BROWN.
(London: Smith, Elder, and Co.)

The author in his preface pleasantly explains the origin of his book. "I spent some days last Autumn at a large old mansion in the north of England, where a troop of bright young girls are being trained to a wise and noble womanhood. It was while watching their happy and beautiful home life, and thinking what might grow out of their culture in the homes in which they may one day rule, that I formed the plan of instruction for my own congregation during the winter months, the result of which, this book contains." The beautiful lectures which follow, upon "They Two shall be One;" "These Little Ones;" "Education;" "The Nurture of the Lord;" "Recreation;" and "Getting Out into Life," are all written in so tender and wise a spirit, in such deep sympathy with the young, and with so much refinement and delicacy, as just to harmonize with the circumstances which Mr. Brown so gracefully describes as having been suggestive of this series of instructions. We have read them with intense pleasure, and we affectionately commend them to Christian families, to parents and instructors, to young women and young men, as adapted, far beyond the common run of such productions, to minister to the spiritual health and welfare of these classes of readers. The lectures on "The Just Master," "The Faithful Servant," and "The Family Ministry," whilst pitched in the same kind-hearted and lovely key-note, are also distinguished by a vigorous treatment of a still higher intellectual order. Mr. Brown, beyond most ministers, has mastered the subject of political economy in its religious aspects and bearings; and having baptized his thoughts with the genius of the Gospel of Jesus Christ, he is eminently fitted to deal with the pressing questions of the day, touching labour and capital and the relations of masters and men. We can confidently say that we know of no other book in which these topics are discussed with the same amount of ability,

and the same Christian spirit. The lectures on the "Just Master" and the "Faithful Servant" we should like to see published by themselves, and distributed by thousands amongst the working classes. They would be at once *Tracts for the Times* and *Tracts for the People*.

Sure Standards of the Faith. By the Rev. W. M. STATHAM.
(London: Cassell and Co.)

This is a small volume of 183 pages, not upon theological Confessions, as the title would seem to indicate, but upon the evidences of Christianity. There is a large amount of intelligence and vigorous thoughtfulness to be found in this brief popular synopsis of proofs, which are arranged and labelled in the following quaint forms:—Christianity in Christ, or the marvellous life. Christianity in the church, or the marvellous history. Christianity in the book, or the marvellous record. Christianity in the soul, or the marvellous adaptation. Christianity in the past, or the marvellous preparation. Christianity in the present, or the marvellous fact, and Christianity in the future, or the marvellous prophecy. These titles are as ingenious as they are quaint, and many points in the course of the lectures are put in the same peculiar and striking fashion. Of course, within so limited a compass, we cannot expect to find much consecutive reasoning, or any long patient and discriminative handling of the delicate or more difficult portions of the subject. The theme is treated throughout in an easy popular way, such as will suffice to meet the wants of many readers, and some of the illustrations, and the forms of the sentences, occasionally partake of the character of hasty extempore speech rather than of carefully-written composition. The book is more rhetorical than argumentative, and the author manifests impassioned zeal in the advocacy of truth. He does not, as he says in his preface, attempt to meet modern objections, though for positive purposes, he makes much use of what has been written by Renan and others. The volume would be improved and made more complete if Mr. Statham would indicate, as he easily could, how the positive evidence of the Gospel is quite sufficient to overpower all objections against it.

The Handbook of Specimens of English Literature. By JOSEPH ANGUS, D.D. (London: The Religious Tract Society.)

The "Handbook of English Literature" we noticed not long ago; and the more we have examined that work the more we have been impressed with a conviction of its value. This "Handbook of Specimens" is a sequel to it, and the two together form a most useful manual for students. Of course, in a collection of extracts, one misses some that are looked for, and finds others not expected; but we have discovered on reflection, that Dr. Angus has exercised a sound judgment both as to what he introduces and what he omits. There are brief notices of authors prefixed to the selections, which render the book complete in itself, but there are likewise references to the larger biographical notices in the other volume, an arrangement which enhances the worth of the two books when placed and used together.

Science and Christian Thought. By JOHN DUNS, D.D., F.R.S.E.,
(London: Religious Tract Society.)

This book is full of information, derived from the most recent and most approved scientific authorities. It is written in a calm, philosophical spirit, yet throughout the author is loyal to Revelation. He does not eagerly catch at theories of reconciliation, but shows that Christians can afford to wait when difficulties present themselves. The book deserves attention from persons puzzled by scientific objections to the Bible. It is of an order decidedly superior to that of many popular attempts to harmonize the Scriptures and Science.

From Pole to Pole. A Handbook of Christian Missions. By JOSEPH HASSELL. (London: Nisbet.)

This handbook, which is compiled with care from a large number of reliable authorities, is intended to assist ministers and teachers in interesting the young on the subject of Christian missions; and well adapted is it to the purpose proposed. The author writes as an intelligent, unsectarian, and earnest Christian worker should write.

The Word; or, Walks from Eden. By the Author of the "Wide Wide World." (London: Nisbet.)

The title is not at all clear. The book consists of a number of conversations held between Uncle Sam and certain young sprightly folks, whom he interests by what he tells them about Bible stories from the time of Adam. The book seems pleasantly put together, and to be well suited to its purpose.

Christianity and Recent Speculations. Six Lectures by Ministers of the Free Church. With Preface by Dr. Candlish. (Edinburgh: Maclaren.)

The subjects are, "The Bible not inconsistent with Truth," by the Rev. T. Smith; "The Place and Ends of Miracles," by Rev. Dr. Rainy; "Spiritual Christianity in relation to Secular Progress," by Rev. Dr. Blakie; "The Purpose and Form of Holy Scripture," by the Rev. A. Crichton; "Prayer and Natural Law," by the Rev. Dr. Duns; and "The Sabbath," by Dr. Candlish. They are all able lectures, adapted to the times. That on Prayer we have read with particular interest.

Obituary.

THE LATE REV. ABRAHAM C. SIMPSON, LL.D.

To some a wide circle of popularity is granted, to others it is given to produce a deeper impression on a favoured few. The subject of this sketch was of the latter class. As a student in Scotland he attracted the attention of Lockhart, the biographer of Sir Walter Scott, and gained the notice of other men of mark. They felt that he was gifted of God,—a star that ought to shine. And throughout the whole of the active period of his life, Dr. Simpson, though singularly free from ostentation, impressed all who met with him, and especially the intelligent and cultivated, with the strength of his mental and moral capacities. Those capacities were highly developed and carefully dedicated to the best of services, but owing partly to circumstances and partly to personal peculiarities, the ultimate results fell short of what the early promise had led the sanguine to expect.

Students of "Highbury," amid their learned musings in the capacious library, often found themselves directing a look of interest to the life-like oil painting that held the place of honour over the mantelpiece. It was the portrait of Dr. Robert Simpson, father of Abraham, the subject of this sketch, who was born in 1792, two years after his father had become Theological Tutor of that institution, which was at that time Hoxton Academy, a position he held till the time of his death, in 1817. Abraham was the third son of his father, who gave him the name "Abraham Calovius," after a Professor of Theology in Wittenberg, whose works he held in admiration, and who was distinguished for his vindication of the doctrine of the divinity of Christ. And time proved that the name was almost prophetic, as Dr. Simpson, the younger, possessed a decidedly polemical element in his con-

stitution, and was at all times ready to vindicate the great doctrines of the Gospel, and to expose the weak fallacies of its foes and impugnors. His father's pious training was not in vain. Early in life he joined the church at Old Gravel-lane, Ratcliff, then under the pastorate of his brother-in-law, the Rev. J. Hooper. And when only eighteen years of age, he took his place amongst those gifted brethren who have enjoyed the advantage of Dr. Williams' Scholarships in the University of Glasgow. While pursuing his studies in that University, he was a favourite pupil of the celebrated Professor Young, who held the Chair of Greek Literature, and there are those in our high places now who remember the brilliance and promise of his university course. He graduated M.A. in 1814, but his degree of LL.D. was not conferred on him till 1828, when it was given to him without any expectation on his own part, and on the suggestion, it is believed, of the Ethical Professor, Dr. Mylne.

In 1816 Dr. Simpson was united in marriage to one who now, with six children, lives to lament his loss. Four other children died during their father's life. In 1817 he became the minister of a small Independent Church at Fulbourne, near Cambridge. From thence, in 1820, he removed to Haverhill, Suffolk, where he was ordained, and where he remained till 1831. Thence he removed to Hereford, and afterwards to Oundle, Northamptonshire, where he remained six years. Subsequently he was for a time at Cardiff, and in August, 1844, he entered upon his last charge at Long Sutton, Lincolnshire, where he remained eleven years, and was greatly honoured and beloved. Positions of influence were offered to him, but with an almost morbid self-distrust, he invariably declined them, and remained the pastor of a church in a small country town. And it is much to be regretted that all through life a timid shrinking from publicity, and an extreme fastidiousness as to his own productions, prevented him from taking the place he might have filled. The late Dr. Andrew Reed, and others like-minded, who wished to see great powers turned to the best practical account, urged on him to undertake some important literary work. And it was manifest to all that his theological learning, his dialectic acumen, and his familiarity with the great questions of the day, eminently fitted him for such a work; but he at once shrank from the undertaking. Many, however, still have an impression that some of the leading reviews were enriched by his pen, but his extreme secrecy rendered it impossible to ascertain the fact. And when he left Long Sutton he committed all his manuscripts to the flames, to the great regret of his family and friends.

Dr. Simpson resided from 1855 till the time of his death with his family at Islington, the state of his health having rendered it necessary for him to retire from the active duties of the ministry. He had suffered from paralysis prior to the time of his leaving Long Sutton, but at Islington this sad affliction assumed a much severer form. And at length, in 1864, he could no longer walk out, and for a year and a half he was unable to attend public worship, a privation he painfully felt. He had been, during his life, very active in his habits and very animated in his conversation, but as the disease increased upon him he was reduced to a passive and almost helpless state. How great a trial the gradual withdrawal of his rare powers must have been to such a nature, he alone could tell; but all was borne with Christian patience and fortitude. And his family were consoled by his assurance that his silent hours were often spent in prayer, by the manifest interest he took in their words of Christian consolation, and especially by sayings such as the following, which was one of the last connected sentences he uttered, when turning abruptly to his daughter, he said, "Remember, I die in the faith and hope of the Gospel." For some weeks before his death the power of connected utterance was taken away, and on March 17, 1866, he fell asleep in Jesus, in his 74th year. He was buried at Abney-park Cemetery, his pastor, Dr. Raleigh, officiating on the occasion.

Diary of the Churches.

TRUSTEES' MEETING.—The half-yearly meeting of the Trustees of the **EVANGELICAL MAGAZINE** was held at the Guildhall Coffee House, on Tuesday, July 10th. The Rev. S. B. Bergne, the Treasurer, occupied the chair. The Rev. Drs. A. Tidman, J. Young, J. Spence, G. Smith, Revs. J. Stoughton, J. C. Harrison, E. Mannering, S. Thodey, J. Viney, W. M. Statham, W. P. Lyon, and I. V. Mummery were present. Sixty-five grants were voted to widows, amounting to £490.

The Treasurer announced the receipt of sacramental collections from many churches, while others were promised, in consequence of which the Trustees were enabled to add several names to the list of grantees. As many needy cases still waited to be adopted, the hope was expressed that our churches generally would do all in their power to maintain the circulation of the Magazine, and to give the whole, or part of a sacramental collection during the summer months.

June 17.—Market Deeping. The Rev. W. Lance was recognised as pastor of the church at Market Deeping, Lincolnshire. The Revs. G. H. Hancock, J. B. Paton, M.A., and Messrs. J. Smith and Kemp conducted the engagements.

June 18.—Whitchurch. The foundation-stone of a new Congregational chapel was laid by Mr. C. Godwin. The Revs. J. A. Pratt and U. Thomas assisted in the proceedings. In the evening a meeting was held, when Mr. C. Godwin presided, and several addresses were delivered.

June 19.—Warley, near Halifax. The ordination of the Rev. F. James took place. The Revs. R. Moffatt, D. Jones, B. Dale, M.A., J. Pridie, J. Gregory, W. Hewgill, M.A., and W. Tarbotton conducted the services.

— Chesterfield. A meeting was held for the purpose of presenting a testimonial to the Rev. R. W. Selbie, B.A. The chair was taken by S. Manlove, Esq., and addresses delivered by Messrs. W. B. Robinson and J. Walton. The testimonial consisted of a silver teapot and a purse of fifty-seven sovereigns.

June 20.—Uckfield, Sussex. The new Congregational church was opened. The Revs. F. S. Attenborough, A. B. Attenborough, Hon. B. W. Noel, M.A., C. Dukes, M.A., and R. V. Pryce, LL.B., conducted the morning and afternoon services. In the evening a meeting was held, at which S. Morley, Esq., presided, and addresses were delivered by Revs. J. R. Thomson, M.A., J. Webb, J. B. Pike, H. Cope and others.

— Waterloo, Liverpool. The new Independent chapel was opened, when two sermons were preached by the Revs. J. Kelly, and E. Mellor, M.A. On the following Sunday the services were continued, when sermons were preached by the Revs. Professor C. Scott, LL.B., and H. S. Brown.

— Airedale College. The annual meeting of the constituents of this College took place. Mr. Alderman Brown, the treasurer, occupied the chair. A paper on "Prayer" was read by Mr. W. Young, the senior student. The annual address to the students was delivered by the Rev. E. R. Conder, M.A. The Revs. J. Parsons, J. Pridie, J. R. Campbell, D.D., and B. Dale, M.A., also delivered brief addresses.

June 21.—Lancashire Independent College. The annual meeting of this institution was held in the Library of the College. The Rev. J. Kelly presided. An address to the students was delivered by the Rev. A. Thompson, M.A., and speeches were afterwards made by Professors Rogers and Scott, and the Revs. J. G. Rogers, B.A., and H. W. Parkinson.

June 22.—Norwich. A meeting was held in Princes-street Chapel, for the purpose of presenting an annuity of £200, and a valuable épergne to the Rev. J. Alexander, who retired from the stated ministry, after a pastorate of fifty years. Mr. Bream, the senior deacon, occupied the chair,

and the Rev. G. Gould presented the testimonial. Addresses were delivered on the occasion by the Mayor of the city, the Revs. J. Stoughton, J. Hallett, P. Colborne, R. H. Harvey, Esq., M.P., and others.

June 22.—New College, St. John's Wood. The annual meeting of the subscribers and friends was held in the College Library, and was presided over by the Rev. H. Allon. The Report was read by the Secretary, the Rev. W. Farrer, LL.B. Mr. Alfred Holborn, M.A., read an essay on "John Huss," for which had been awarded to him the "Selwyn Prize." Addresses were delivered by the Revs. T. Binney, Dr. Halley, J. C. Harrison, T. Jones, Dr. Angus, J. S. Pearsall, &c. &c.

June 23.—Park, Lancashire. The corner-stone of a new Independent chapel was laid by J. Porritt, sen., Esq. The Revs. J. Anyon and W. Roseman also took part in the engagements.

— Stand, Lancashire. The corner-stone of the new Independent chapel and school-rooms was laid by T. Barnes, Esq., M.P. An address was delivered by the Rev. G. W. Conder. In the evening a meeting was held, at which Mr. H. Lee presided, and several neighbouring ministers took part in the proceedings.

June 24.—Sutherland Chapel, Walworth. The new school-room in connection with this church was publicly opened. The cost of the building is about £850.

June 26.—Hackney College. The annual meeting of the subscribers to this institution was held at Harley-street chapel, Bow, under the presidency of J. G. Stapleton, Esq., Treasurer. An essay was read by Mr. Halsey, one of the students, on "The Atonement," for which he had been awarded the first Homes's Jubilee Prize. The Report was read by the Rev. J. E. Richards, the Secretary, and addresses were delivered by the Revs. W. Bevan, J. Bowrey, J. S. Wardlaw, M.A., I. V. Mummery, F.R.A.S., and S. McAll.

— Crediton, Devon. The annual meetings of the East Devon Evangelical Association were held on this and the following day. The Revs. W. R. Noble, R. W. Dale, M.A., D. Hewitt, H. Pope, R. W. Lovell, and Messrs. T. Easterling and Nichols, conducted the usual business.

June 27.—Rotherham College. The annual meeting of the friends and subscribers of this College was held. An address to the students was delivered by the Rev. E. R. Conder, M.A. The meeting for business was presided over by J. Yates, Esq., and addresses were delivered by the Revs. Dr. Falding, J. Parsons, W. Thomas, D. Loxton, and W. Crosbie.

— Surbiton. The new Congregational church in this place was opened, when two sermons were preached by the Revs. S. Martin and H. Allon. The cost of the building was about £6,577. The Rev. A. Mackennal, the pastor, presided at the afternoon meeting, when addresses were delivered by the Revs. J. Pillans, C. Dukes, M.A., J. D. Williams, Messrs. C. Williams, J. Bidgood, W. Leavers, &c.

— Western College, Plymouth. The annual meeting of the subscribers and friends of this College took place in Union Chapel. Mr. D. Derry occupied the chair, and the Revs. Mr. Castor, Dr. Rule, Mr. Miller, C. B. Symes, T. Horton, Mr. H. O. Wells, and others delivered addresses. In the evening a sermon was preached by the Rev. J. Kennedy, M.A.

— Hirwann. The Rev. D. Jones, of Brecon College, was set apart as minister of the recently established church at Hirwann Iron Works, Glamorgan. The services were conducted by the Revs. Professor Morris, Dr. Rees, J. Davies, D. Jones, B.A., and others.

— Lincoln. Recognition services in connection with the settlement of the Rev. F. Clarkson, B.A., late of Colchester, were held in Newland Chapel. In the afternoon a sermon was preached by the Rev. R. D. Wilson, and in the evening a public meeting was held, presided over by the Rev. C. Scott, LL.B.

June 28.—Cheshunt College. The anniversary of this College was held. A sermon was preached by the Rev. D. Thomas, B.A. The Rev. T. Binney presided at the dinner, after which addresses were delivered by Professors Reynolds and Todhunter, the Revs. Dr. Mullens, W. Dorling, D. Philip, H. Allon, T. Dodd, Professors Newth and Lorimer, &c. &c.

June 29.—Highgate Missionary Institute. The third anniversary of this institution was held, under the presidency of the Rev. A. W. Macmillan. The Revs. T. S. Wardlaw, M.A., Dr. Tidman, E. Baines, Esq., M.P., and others delivered addresses.

— Debenham, Suffolk. The Congregational chapel in this town was re-opened, after undergoing alterations and repairs, when special sermons were preached by the Revs. T. M. Morris, C. Talbot, and J. Reeve.

July 2.—Beeston Hill, Leeds. The Rev. T. Ellis, late of Pontefract, was recognised as pastor of the above place of worship. The Revs. W. Thomas, J. H. Morgan, R. Harris, W. Hudswell, and E. R. Conder, M.A., took part in the services.

— Bicester. The Rev. J. Smith, of the Mission College, Highgate, was ordained in the Congregational chapel, for the mission work at Belgaum, India. The Revs. W. H. Dickenson, J. Sewell, J. Bull, M.A., and J. S. Wardlaw, M.A., conducted the engagements.

July 3.—Congregational School, Lewisham. The annual meeting of the friends and supporters of this school was held, when Dr. Lockhart occupied the chair. A number of recitations were given by the pupils, and afterwards addresses were delivered by the Revs. T. Aveling, I. V. Mummery, J. Viney, and others.

— Epping. The re-opening of the Independent chapel and school-room took place, after undergoing extensive repairs. A sermon was preached by the Rev. F. Edwards, B.A.

— Kent Congregational Association. The seventy-fourth annual meeting of this Association was held at Greenwich, when a sermon was preached by the Rev. Dr. Vaughan. On the following day the business session of the Association was held at Blackheath. The chair was taken by B. Cooke, Esq., and addresses delivered by the Revs. Messrs. Attenborough, Watt, Herman, &c.

— Liskeard, Cornwall. The new chapel in Deane-street was opened, when two sermons were preached by the Rev. D. Thomas, B.A. The building will cost about £1,800.

July 4.—Crook, Windermere. The new Independent chapel in this village was opened. The Revs. A. Wood, G. Howells, W. Brewis, R. Stainton, W. Reid, T. Hartley, J. T. Shawcross, and others took part in the engagements of the day.

— Pudsey. The opening services of a new Congregational church were held. Sermons were preached morning and evening by the Rev. H. Allon. The cost of the building is about £2,650.

— Bristol. A service was held at Brunswick Chapel, when the Rev. S. Organ, of the Western College, Plymouth, was ordained as a missionary to India, in connection with the London Missionary Society. The Revs. J. Morris, H. J. Proper, and E. J. Hartland, took part in the engagements.

July 5.—Swindon. The opening services in connection with the new Congregational church in this town were held, when special sermons were preached by the Rev. N. Hall, LL.B. The Revs. T. Gilbert, H. M. Gunn, R. Breeze, G. Pillgrem, and A. Rowland, LL.B., took part in the proceedings.

— Oldham. Hope Congregational Chapel was opened. The Revs. E. Mellor, M.A., and J. G. Rogers, B.A., conducted the services of the day. The building is to cost about £4,200, and will seat 1,100 persons.

— Crouchend, Hornsey. A service was held for the purpose of setting apart the Rev. J. Sadler as a missionary to Amoy. The Revs. J. Corbin, Dr. Mullens, C. M. Davis, C. Gilbert, J. S. Wardlaw, M.A., took part.

July 9.—Wednesbury. The foundation-stone of a church in Russell-street was laid. The building is to seat about 600 persons, and will cost about £1,000.

July 11.—Driffield, Yorkshire. The foundation-stone of the new Congregational church, on the site of the old Providence Chapel, was laid by H. Brown, Esq. The Revs. E. Jukes, W. Mitchell, T. Rain, and I. Dickinson also took part in the engagements. In the evening a public meeting was held. H. Brown, Esq. presided. The Revs. E. Sibree, R. Baggall, A. Bowden; H. Angas and G. Dobson, Esqrs. delivered addresses.

July 16.—Wolverhampton. A service was held in the Independent Chapel, Queen-street, at which the Rev. J. W. Wilkins was ordained, previous to his departure for Calcutta. The Revs. W. H. Charlesworth, Dr. Mullens, S. McAll, T. G. Horton, J. P. Carey, and R. Halley, M.A., conducted the engagements.

July 17.—Bermondsey. A service was held in Ebenezer Chapel, Neckinger-road, Bermondsey, in connection with the recognition of the Rev. W. D. Corken, late of Brentford. D. Pratt, Esq., presided, and the Revs. T. Muscutt, Dr. Burns, C. Brake, W. A. Blake, J. D. Williams, and Dr. Waddington, took part in the engagements.

PASTORAL NOTICES.

CALLS ACCEPTED.

The Rev. A. Mearns, of Great Marlow, has accepted an invitation to the pastorate of the church at Markham-square, Chelsea.

The Rev. J. Willcox, of Marsh Gibbon, Bucks, that of Rinton Chapel, Gornal, Staffordshire.

The Rev. T. G. Wilson, of New College, that of the church assembling for the present in the town-hall, Halstead, Essex.

The Rev. R. S. Lewes, of Mickleby, that of the church at Nantwich.

The Rev. W. Spensley, of Richmond College, Surrey, that of Abney Chapel, Stoke Newington, to be assistant minister with the Rev. J. Jefferson.

The Rev. W. Daniell, of Great Ouseburn, near York, that of the church at Zion Chapel, Gawthorpe, near Dewsbury.

The Rev. S. C. Gordon, M.A., of King's College, Aberdeen, that of Broad-street Chapel, Reading, to be co-pastor with the Rev. W. Legg, B.A.

The Rev. G. O. Frost, of Woodbridge, Suffolk, that of the Deverell-street Congregational Chapel, Dover-road, London.

The Rev. T. Hind, of Westbury, Wilts, that of Gideon Church, Bristol.

The Rev. W. Phillips, of Wrington, that of the churches at Brent and Buckfastleigh, Devon.

The Rev. S. T. Allen, of the Lozells, Birmingham, that of the church at Small-heath, Birmingham.

The Rev. J. Williamson, M.A., of Lancashire Independent College, that of the church at Athol-street, Douglas, Isle of Man.

RESIGNATIONS.

The Rev. G. Snashall, B.A., has resigned his pastoral charge at Rochdale.

The Rev. C. Crofts that of Abbey Foregate New Church, Shrewsbury.

The Rev. G. J. Pillgrem, that of the church at Swindon, Wilts, after a pastorate of twenty-six years.

The Rev. R. S. Lewis, that of the church at Mickleby, Yorkshire.

The Rev. T. Collett, that of the church at Dawlish, after a pastorate of forty-three years.

The Rev. B. Waugh, that of the church in Northbrook-street, Newbury, from ill health.

THE
Missionary Magazine
AND
CHRONICLE.

SOUTH SEAS.

ARRIVAL OF THE "JOHN WILLIAMS" IN AUSTRALIA.

THE numerous friends of this missionary ship will be thankful to learn that, after a voyage of ninety-four days from Portland, she safely reached the Australian colony of Adelaide on the 3rd of May. She experienced a considerable amount of bad weather, both in the Bay of Biscay and in rounding the Cape; but the promises of that God who heareth prayer were abundantly fulfilled in the safety, rapidity, and comfort of her voyage, and in the hearty welcome given to the missionary band by the Christian Church of Adelaide. The intelligence is conveyed in two letters from Captain Williams, and from Mr. Sunderland, the agent for the Society in the Australian colonies; and, while it gives great satisfaction to the Directors of the Society, will also be read with deepest interest by the friends of the missionaries and the members of the Society, especially the young.

"Barque 'John Williams,'

"Adelaide, May 14th, 1866.

"REV. AND DEAR SIR,—It is with gratitude to God that I now write to inform you of our safe arrival at Adelaide, on the 3rd of May, ninety-four days from Portland; and it is with pleasure that I can now speak with confidence of our good ship the 'John Williams.' She is a splendid sailer, and behaves well in a seaway. We had a succession of gales after leaving Portland, but received no further damage. We did not reach Madeira till the 19th of February, and crossed the equator the 4th of March. Passed the meridian of the Cape the 1st of April.

"We had very fine weather after crossing the Bay of Biscay, with the

exception of three gales, the first on the 12th of April, in latitude $43^{\circ} 34'$ S. longitude 61° E., which lasted about twelve hours. A sea rolled over the quarter, broke one of the hen-coops and four panes of glass in the skylight, and a volume of water poured into the cabin, which alarmed the passengers, but did no further damage. In the second gale, on the 16th, in lat. $43^{\circ} 24'$ S., long $81^{\circ} 30'$ E., we were obliged to heave-to for twelve hours. And in the third gale, on the 30th of April, we had to heave-to for twenty-four hours; but she rode them all out well. We came up to several vessels, and passed them all. On the morning of the 2nd of March we came up to an iron barque, from Liverpool. She was in sight all night. At 9 a.m. we spoke with her, and the captain said that the 'John Williams' was the first vessel that had ever come up with him; but by night he was on our lee quarter, and the next morning he was as far as we could see from the mast-head astern of us. The 'John Williams' stands up well under her canvas, and she is all we could desire. We have made the quickest passage to Adelaide, with the exception of one vessel; and she was the same length of time as ourselves from Madeira; but she left England a week before us. The rest of the ships that have arrived here have been from 130 to 140 days.

"Mr. Sunderland was here to meet us. He just arrived a few days before us.

"All the passengers are well, and have been very happy, with the exception of Mrs. Michie, of whom you will hear from others.

"Will you, dear sir, kindly give my respects to the gentlemen of the Ship Committee, and tender to them my best thanks for the beautiful ship of which I am proud to be commander. I intend to send some newspapers to Mr. Welch, containing the particulars of our reception here. I intend to sail for Melbourne to-morrow morning, wind and weather permitting.

"With very kind regards, in which Mrs. Williams joins,

"I am, Rev. and dear Sir, yours most sincerely,

"Rev. A. TIDMAN, D.D."

"W. H. WILLIAMS.

"On Board the 'John Williams,'

"Between Adelaide and Melbourne,

"May 16th, 1863.

"TO THE JUVENILE FRIENDS OF THE LONDON MISSIONARY SOCIETY.

"MY DEAR YOUNG FRIENDS,—Thousands of children in Britain and Australia are deeply interested in all the movements of the new missionary ship the 'John Williams,' from which I now write. You learned from your magazine that the vessel would call on her voyage out to the South Sea Islands at *Adelaide, Melbourne, Geelong, Hobart Town, and Sydney*, and some account of her reception at the first place of call will no doubt be interesting.

"The children of the various Sunday schools in South Australia collected upwards of three hundred pounds towards the purchase of the new ship. The Directors were requested to allow the 'messenger of peace' to touch at Port Adelaide. They kindly consented; and on the 4th of May the news rapidly circulated that the vessel had arrived. As agent for the London Missionary Society in Australia, I was waiting for her, and soon went on board and gave the captain

and the missionaries a hearty welcome. Arrangements had been made with the kind Christian friends in Adelaide to receive the missionaries into their houses. They were glad to see land again. Two conveyances came, and the missionaries, with their wives, were taken from the port to Adelaide, about seven miles distant.

“Adelaide is a very beautiful city. There are many fine streets and large shops, and a noble town-hall, and many very pretty churches. The hills forming the background of the city are very lovely. There are vineyards and beautiful gardens on the sides of these hills, and beyond the hills are copper-mines, where the miners raise an immense quantity of copper ore, most of which is sent to England.

“There are many warm Christian hearts in South Australia. People say it is a land of churches and school-houses. Many years ago good people came to Adelaide, and their influence is felt throughout the whole of South Australia.

“The missionaries preached in the various churches on two Sabbath days. There was a large public meeting in one of the largest churches. It was crowded. All took a deep interest in the visit of the ship and the missionaries. On the 9th, 10th, and 11th of May the ship was open for inspection. The railway authorities agreed to convey the children of the schools to and from the ship at sixpence each. It was an interesting sight to behold the various schools, with banners unfurled, walking in procession from the railway to the ship. Hymns were sung, and short addresses were given to the children when they were on board the vessel. They were greatly pleased with her, and felt glad that they had helped to purchase so good a vessel to carry the glad tidings of mercy to the heathen. Nearly 3000 persons visited the ‘John Williams.’ Some children came thirty and forty miles distant with their teachers to see the ship. The officers of the ship, and all who had to make arrangements connected with the children’s trip, testify to the excellent way in which they all conducted themselves.

“Long will the South Australian children remember the new missionary barque, the ‘John Williams.’

“The day came when the missionaries had to say to the kind friends, farewell. A public service was held in Freeman Street Congregational Church, at three o’clock in the afternoon. Although the missionaries had been so short a time on shore, yet they had found so many kind friends who loved them for their work’s sake, that it was painful to say farewell. The Rev. C. Manthorpe gave out the hymns, and called upon a good Presbyterian minister, Rev. J. Gardner, to speak to the missionaries. His words were very kind, and many tears were shed. Then the young missionaries spoke. Their names were Reva. Michie, Chalmers, Saville, Watson, and Davies. Then the Rev. J. Jefferis spoke a few tender words, and prayer was offered by Rev. C. J. Evans, and the solemn service ended.

“Many friends accompanied the missionary party to the railway station, and there were so many kind expressions of Christian love, and so much sympathy, that it was manifest the people were delighted with the visit of the ship, and will long remember the missionaries who are going to preach the Gospel of Christ afar off.

"All the missionaries went on board the good ship on Monday night, May 14th, and by daylight on Tuesday morning the pilot got the ship out of the dock, and the steam-tug took her out to sea, and then she spread her wings, which were filled by the favouring breezes, and away she flew along, and is now making her way to Melbourne.

"Dear young friends, you must not cease to pray for your missionary ship. She is a noble barque; long may she be protected from the dangers of the deep. The work she has to do is God's work. Many hearts will be gladdened by the sight of her in the South Sea Islands.

"Captain and Mrs. Williams are very kind to all on board, and the officers of the ship, together with many of the crew, are good men, doing the Lord's work. Oh, pray for them!

"You shall learn in the next letter how the children of Melbourne in Victoria received the missionaries and the new ship. Until then I must say farewell.

"Your loving Friend,

"J. P. SUNDERLAND."

CHINA.

HONG-KONG.

WHILE missionaries are sometimes cheered by seeing the work of the Lord prosper in their hands, in the conversion of souls and the building up of faithful Churches, at other times they are grieved by the declension of their members and by their lapse into forms of sin unusual in the Churches at home. As with the Churches of the New Testament, the new converts in heathen countries exhibit a strange mixture of good and evil in their personal habits and in their social life. It takes long to raise them to a high level of moral and religious principle. As a consequence, exclusions and suspensions from Christian fellowship are far more common in Mission Churches than in those at home. An affecting illustration of this fact is given in the following extract from Dr. Legge's last report of the native Church in Hong-kong. It is interesting to observe the presence in this incident of A-gang, now an old man, who was the last convert baptized by Dr. Morrison. May the faithful administration of discipline be greatly blessed to this weak young brother with whom he prayed! May the infant Churches be strengthened by Divine grace until they reach the full stature of men in Christ Jesus!

EXTRACT OF A LETTER FROM REV. DR. LEGGE, DATED HONG-KONG,
JANUARY 31ST, 1866.

"During the year I administered the ordinance of baptism to sixteen adults—fifteen men and one woman. The number on the Church roll, however, notwithstanding these additions, continues to be the same as it was at the end of last year, or ninety names. There has been one case of exclusion, and one of suspension from fellowship. Some have died, and others have

removed from the colony. Here, as at Shanghai, the number of members does not increase in proportion to the number of conversions and baptisms. People come to Hong-kong as a centre of trade, but they do not settle permanently in it. Not a few receive the word, which they find an opportunity of hearing gladly, and are baptized; but they are called back in a little time to their homes in the country, or they go elsewhere in the pursuit of business. This characteristic of Chinese society, as well as of English society, keeps down the increase of our Churches, but it conduces to the wider spread of the seeds of Christian truth.

“I said above that there had been one case of suspension. It was to myself a painful one, the subject having been educated and brought up, I may say, under my care from his infancy, and having often given me much cause for joy and rejoicing in him. His father, moreover, who is now full of years and almost blind, has been one of our most consistent members for more than a quarter of a century. I hope the discipline exercised is being useful to the young man. He professes a sincere and humble repentance, and good has otherwise resulted from our dealing with him. It was on my return from Japan I learned that he had fallen into sin. When I charged him with it, he made but little attempt to justify himself. His father, he said, had but recently come to know it; and he was easier in his own mind now that his father and I were acquainted with his fall. Would we but forgive him, and pray to God for him? It was necessary that the Church should take action in the matter. A few days after it had done so, I called and had an interview with the father and the son. The old man asked that his second son might also be present, and Kruh A-gang, the only one still remaining of those who were baptized by Dr. Morrison, and who was then visiting the family. When I had said what I wished, he stood up, and with the tears running from his all but sightless eyes, he addressed his son. ‘A-loy, you will remember this. You have nearly brought me with sorrow to the grave; but I hope that God will hear the prayers that have been offered, and will continue to be offered for you. You were born in the Church of Jesus; you grew up in it; you sought to be received as a member of it. O my son, turn to Him who forgave Peter. I shall soon be dying. God grant that we may be one family in heaven.’ Then turning to his second son, he said to me, ‘Here is A-fuk, I have thought he was a good man, and I still think so. He does not mix with bad companions; he is not out of the house at untimely hours. But perhaps in my blindness and other infirmities I am deceived in him also. I have often asked him to join the Church, and he gives me evasive replies.’ Then addressing him directly, he said, ‘A-fuk, why do you not come forward and declare yourself a Christian? Have you been kept back by a knowledge of your brother’s conduct? There is an end of that excuse now. I charge you here, before our pastor, that you no longer delay what you ought to do.’ The scene was deeply affecting. I said to myself, ‘How has the Gospel made a new man of this Chinaman! How it softens and elevates our human nature! How it would bind the members of families together, not only for time, but for eternity!’ A-gang offered up prayer, and I left them. Two weeks after, the second son applied to be received into the Church; and he is now one of our members.

“May the Spirit of God crown our labours during this year with a larger blessing. What with schools and chapels, our instrumentalities are many. I have seen all our Missions now, excepting those at Tien-tsin and Peking; and I came back to Hong-kong satisfied that our labours were not less abundant here than those at any other Station, and that our promise was hardly smaller.”

HANKOW.

THE Mission station of Hankow, on the river Yang-tse, in the heart of China, has frequently been brought to the notice of the readers of this Magazine. Its important position, its great trade, its vast population, all render it a place of peculiar interest. The Mission work, too, commenced by Mr. John and the late Mr. Wilson, and steadily carried on, has enjoyed continual proofs of the Divine approval and favour. A little church has been founded, containing thirty-six members, and a very flourishing out-station established at TSAI-TIEN. Like the Missions at Tien-tsin and Peking, the Mission in Hankow has been blessed with a small band of excellent, trustworthy, and devoted agents. Of these some are scholars and men of education. In the following letter Mr. John describes the condition, development, position, and labours of one who was not a scholar, but who, though in humble life, was brought out by the Spirit of God into a position of usefulness, and is doing the Church good service. May He raise up many such labourers to reap the great harvest which from China shall be gathered into His garner!

EXTRACT OF LETTER FROM REV. GRIFFITH JOHN, DATED HANKOW,
DECEMBER 29TH, 1865.

“LO HIANG-YUNG is my native assistant at *Tsai-tien*. You are already acquainted with the difficulties we encountered in our first attempts to establish ourselves at *Tsai-tien*, with the tact, courage, and perseverance displayed by the native assistant, when assailed by the scholars and priests, and with our ultimate triumph over all opposition. It is the teacher Lo who commenced the work at this promising station; and the success which I have to record in connection with it must be ascribed principally to his exertions.

EARLY HISTORY OF LO HIANG-YUNG.

“LO HIANG-YUNG is a native of Wu-chang-hien, a district in this province. He was born in the year 1823, and is now about forty-two years of age. His early educational advantages were small; and the consequence is that he is not a scholar, even in the widest acceptation of the term in China. He can, however, read very well, and write a tolerably good letter. When about twenty-seven years of age, a deep sense of sin and a terrible fear of an approaching vengeance made him renounce the world, forsake his family, and join one of the religious schools which abound in this part of China. For some years he neglected his wife and children, and spent his days in fastings,

supplications to Buddha, and penances; hoping thus to accumulate an amount of merit which would suffice to expiate his guilt, procure the favour of the gods, and restore peace to his own mind. His wife pronounced him a fool; and his brothers and other relatives commenced their opposition by hating and harassing him, and ended by breaking off all connection with him. He felt sad and forlorn. His nights were sleepless, and his days passed off in sighs. Often did he pray that some demon might come from Hades, and drive him away from the sight and sound of his family and friends.

HIS RECEPTION OF THE GOSPEL.

“His next step was to leave home and proceed to Hankow. He had been here some years before our arrival, leading the life of an ascetic, and doing just as much work as would procure for him enough of coarse rice to prevent starvation. Meats of all kinds he religiously abstained from. He was thirty-nine when for the first time he heard the glad tidings of salvation. To him the Gospel was good news indeed. It did not only give him the truth he was in quest of, and the peace his soul was thirsting for, but it gave him also that which he had given up for lost—it restored to him his family; and he felt himself once more a father, a husband, a man. The Bible alone became his book, and prayer his constant exercise. His consecration seemed to us to be a whole soul consecration; and his earnestness was a novel and a very pleasing spectacle. His previous experience must have prepared him for a hearty reception of the Gospel. After he had been in connection with us for some time, he expressed a desire to become my servant, so that he might learn more, and see in our mode of life an example of the Christian character. I wanted a coolie (the lowest grade of servants in China) at the time, and offered him the situation, if he would be satisfied with the wages he was getting at the time from his native employer. He replied that his wages amounted in the month to about three thousand cash (about fourteen shillings), and that he would gladly serve me for the same; adding that his object was simply to procure better opportunities of becoming more thoroughly acquainted with Christianity, theoretically and practically. He served me faithfully, and certainly made the very best use of his spare hours for self-improvement. He was very diligent in reading the Bible, and other Christian books, and in speaking to those who frequented our preaching-hall of the way of salvation. At midnight he was often heard pleading with God, when he thought none but the Omniscient heard.

FIRMNESS UNDER PERSECUTION.

“Having made good progress in Christian knowledge and experience, he requested permission to go and visit his family. When he told them of the change that had taken place in his creed and life, all were astonished. They were extremely angry with his conduct in becoming a Christian. They objected to it on the ground of its being an utter forsaking of the customs of his country; and, not being the religion of the emperor and mandarins, they were afraid that it might involve the family in some great calamity. They insisted on an immediate renunciation of his faith. His only reply was, ‘God is true; the idols are false. I will never renounce my faith.’ ‘We will kill you, if you do not,’ they cried, angrily. ‘Death, rather than apostasy,’

was his calm reply. They thought him mad, though a different and a better man than he was formerly. His wife would have nothing to do with him on this occasion: she had learnt to do without him since he had become a recluse, and now told him that she did not need his aid, and did not believe in him. He returned to Hankow without having effected a reconciliation, though not without leaving a good impression. He paid them another visit a few months afterwards, and succeeded better. His family saw in him a decided change for the better; and he ascribed it all to the regenerating power of the new religion which he had embraced. This time he left them reconciled to himself, though not converted to God.

HIS ENGAGEMENT AS AN EVANGELIST.

“Seeing in him powers for a higher calling than that of a coolie, I endeavoured to train him for the work of an Evangelist. He soon ripened into the necessary fitness for the office; and when I wanted to extend the sphere of our operations, Lo, the coolie, seemed to me to be *the* man for the work. Among my ‘Elegant Talents’ (B.A.’s) there was not one equally adapted for the enterprise. He went about his work cheerfully, but had to make several attempts, and endure many failures, ere his efforts were crowned with success. He fixed at last on *Tsai-tien*. Many obstacles presented themselves at the outset; but his simplicity, truthfulness, and zeal overcame all. It is true, I had generally to come to the rescue; but it is equally true that nothing could have been accomplished, in the circumstances, if he had lacked the Christian fortitude and faith which enabled him to persevere. At *Tsai-tien*, and in the surrounding neighbourhood, he has been doing a good work—a work the fruits of which will gladden our hearts some day.

“IN LABOURS MORE ABUNDANT.”

“As a proof of his earnestness, take the following illustration:—He was sent by me to *Tsai-tien*, and I should have been well satisfied if he had remained contented with doing his work there. The extent of his commission, however, did not seem to be commensurate with his ideas of duty. He thought he ought to go everywhere where he might do good. Knowing him to be sincere and trustworthy, I granted him permission to sweep the whole country round about, and simply make *Tsai-tien* his home and the *centre* of his operations. One day he came down to Hankow with half a dozen gods in his arms, and, presenting them to me, he gave me the following account of himself. ‘There is,’ said he, ‘a small village ten miles beyond *Tsai-tien* called *Kwan-yin-kiau*. Some months ago I was informed that there were a few men there who felt an interest in Christianity. I visited the place at once, and found that the report was true. The first time I went there, a woman came out to meet me with a child in her arms which seemed to be dying. The mother told me that the doctors and priests had been consulted in vain, and that she was feeling very sad. I turned to her and addressed her thus:—“Your idols are false; the gods you worship are no gods, but the work of men’s hands; the priests only deceive you. I worship the Supreme Ruler, who is the only true and living God. If you wish it, I will pray to the true God for you and your child. I don’t know whether it is His will that the child should recover; but I do know that, if it please Him, it can be done, and will be

done, in answer to prayer." After speaking to her in this manner, I prayed, believing that God would answer. The next time I visited the place, the same woman ran to meet me, exclaiming that the child was quite well, and that the God of the Christians is the true God. After this I visited the village once or twice every week; and the last time I was there I requested those who believed not in idols to hand them over to me. Two families did so; and they are the idols that you see before you. Three families have renounced idolatry entirely, and others are well disposed.'

"Such was his interesting narrative. I went immediately to visit the place, and found matters just as he had described them. Though only one from that village has yet been baptized, I have every reason to believe that two families more have renounced idolatry entirely, and are convinced of the truth of Christianity, and that there are others there who are halting between two opinions.

A HOUSEHOLD OF FAITH.

"In all eight have been admitted into Church fellowship at *Tsai-tien*, and three or four more are seeking admission. At the beginning of this year the teacher's mother and wife joined him at *Tsai-tien*, and, to his great joy, they have both made an open profession of their faith in Christ. His mother, wife, and two of his children, were baptized on the same occasion. It was a delightful sight to see the old grandmother of seventy and the grandchildren of between four and eight kneeling together before the same throne of grace, whilst her son and their father was offering up devout thanks to the Infinite Father for bringing so many of his family into His blessed fold.

"The teacher's family is a model one to the heathen around. When he is at home, they assemble three times a day for reading, singing, and prayer. His neighbours, having observed this strange work going on for some time, asked him the meaning of it. Having been told, they observed that much peace and harmony seemed to reign in his family, and that he and his wife appeared to be on very good terms. 'Yes,' replied the teacher, 'it is so now; it was not so in former days.' Then, giving them an account of his former life, he ended by observing that all the praise was due to God; that it was Christianity that had wrought the change, and that it would do the same for them and for all China, if they would but embrace it.

THE TEACHER'S TOOLS.

"Teacher Lo is, for a Chinaman, mighty in the Scriptures. He can quote chapter and verse on almost any subject. It is very common with him to speak of the faith of the patriarchs, the laws of Moses, the Psalms of the sweet bard of Israel, the Proverbs of Solomon, and the visions of the prophets. The next book to the Bible is the 'Pilgrim's Progress.' Christian, Evangelist, Goodwill, &c., and Obstinate, Pliable, and Worldly Wiseman, &c., he is acquainted with and understands. 'What a wonderful book is the 'Pilgrim's Progress!' he will sometimes remark—'what a remarkable man Bunyan must have been! His knowledge of human character and of the Christian life must have been complete.' He reads all the books he can get hold of; but the Bible and the 'Pilgrim's Progress' are his *vade mecum*. Fervour is the characteristic of his prayers, and earnestness that of his

preaching. He speaks with authority and energy, and he seldom fails to make his hearers feel that *he* is thoroughly earnest and believes every word he utters, whatever *they* may think of his message.

"Such is LO HIANG-YUNG. This is no exaggerated report of the man and his doings up to the present moment. I can assert nothing in reference to his future. Some of our most promising men disappoint us sometimes; and a missionary of any experience will never rejoice but with trembling over his best men. But I have rejoiced over this man; and should he at any future period turn out to be (what some ignorantly assert *all* our converts are) a hypocrite, it will be one of the greatest and bitterest disappointments of my life. I have watched him narrowly for more than three years, and the above is what I have to say of him. He seems to me to be a *chosen* vessel to carry the truth into the midst of his people. I trust that many years of usefulness and prosperity are in store for him, and that your hearts will be often cheered by hearing good news of him and his work."

INDIA.

TRAVANCORE.

ONE of the proofs that the Gospel preached in modern Missions is the same as that preached by the apostles, is found in the fact that it works in the same way and produces the same effects. It rouses the dead conscience, enlightens blind heart, sanctifies the sinner, and comforts the sorrowing. In modern prayer-meetings among the Christian peasantry of India, the presence of the Spirit is felt, hearts are lifted up, joy gushes forth, as in Christian hearts at home. These things testify to the reality and solidity of its work: it is the same power at home and abroad. In heathen lands, as in England, to his own children Christ is all in all. The fruits of the Gospel are strikingly illustrated in the following extract of a letter from Mrs. Lowe, the wife of our medical missionary in Travancore:—

"Neyoor, 10th March, 1866.

"MY DEAR DR. TIDMAN,—On reading over a very interesting report of one of our Catechists, I thought you would feel interested in it, more especially as it is closely connected with the 'week of prayer.' I do not apologise for sending you such a long extract from a report, as I feel sure that you will rejoice with us while you peruse it.

"Our experience, hitherto, has been that among this people there are but seldom *direct* tokens of a blessing attending the preaching of the word; therefore such a meeting as that of which I convey to you the record, is as a very oasis in the desert, at once cheering, encouraging, and refreshing.

"During the week of united prayer, in January last, a deeply earnest and solemn feeling seemed to pervade all the services; and we cannot but believe that God was of a truth in our midst, working mightily, and that, by the interposition of the Holy Spirit, Jesus was seeing of the travail of His soul, in the return of many of His erring children to their Father's love.

SPECIAL MEETING FOR PRAYER.

"The following account of a very interesting meeting held at Kádamálei Kúmm, one of the largest chapels in our district, will tell its own tale.

"On Friday, the 12th, Dr. Lowe, together with his Evangelist, Myánábranam, visited our congregation, and conducted a very interesting and solemn meeting at noon.

"Previous notice having been given of the meeting, great numbers, from distances of two, three, and four miles, crowded into the chapel, and it was with great difficulty that accommodation could be found for all.

"The meeting commenced with the usual devotional exercises, after which Dr. Lowe delivered a very solemn and soul-stirring address; he reminded us of our many and great privileges, and that the hour may be near when we shall have to give an account of our stewardship. After this address one of the agents engaged in prayer; Dr. Lowe then delivered another short address, urging upon us the duty of united prayer for an out-pouring of the Holy Spirit upon ourselves, our families, our congregations, our missionaries, upon the world at large, and especially upon those present who were hearers of the word, but not doers. Another prayer was offered up, a hymn sung, and Myánábranam concluded with a most solemn, earnest prayer; while he was thus engaged, he and many others in the large assembly were moved to tears.

"I can never forget that day. Oh, how great were the cries of many, while, with much sorrow, they confessed their sins. The faces of many were filled with darkness, the faces of others shone bright. If that day had been the last of many there, I could have had no doubt in my mind that they had passed from earth to receive the crown of life above, with hearts washed in the blood of Christ and clothed with the white garments of His righteousness.

SHOWERS OF BLESSING.

"The wonderful events of that day are spoken about still, both by heathens and Christians; and I believe many, by witnessing those scenes, or hearing about them, have been induced to think seriously, and some have been led to give themselves up to Christ.

"I cannot relate all that occurred or all the conversations I had with persons at the meeting or since, but I cannot refrain from reporting some of them.

"The first is the case of a poor widow who had come to the services from a distance of two miles. So anxious was she to be present in good time that she left her house without taking her morning meal. Immediately after the service was over she came to me, and spoke as follows:—"My soul is greatly revived to-day: my spirit overflows with joy in the Lord. It is such a joy as I hope to experience when I see Him in heaven. I don't feel my bodily hunger, my heart is filled with abundance of gladness. If such a poor, guilty worm as I am, just beginning to taste the joy of the Lord, be filled with so much peace and gladness, how great to-day must be the joy of those who have known Him long?"

"This and much more she said, as if she were in a new world.

CHRISTIAN COMPASSION.

“ ‘I saw a group of women speaking together some time after the meeting. On asking one of them what they were speaking about, she said—“Our joy is full to-day. I am rejoicing in my Saviour; but it makes me sad, the thought that sinners, for whom such prayers have been offered, and who heard such warnings, are not converted now. When *will* they be converted? I rejoice for my own sake, and I rejoice for my dear son’s sake to-day. He has been very careless for a long time, and often would not come to chapel. He said to me a little ago, ‘I feel a peculiar change, I never felt so before.’ When I asked him what it was, ‘It is,’ he said, ‘some wonderful thoughts taking possession of my heart. I feel great sorrow on account of my many past sins and many neglects. Never spent such a wonderful and terrible day. Oh! I am very sorry that I have not sought the Saviour long ago. My great desire now is to be united to Him, and to serve Him always.’ ”

“ ‘A woman, who is much respected and has lived a consistent life for some years, was greatly revived and strengthened at this meeting. During the service her face was lighted up with brightness, such as if she were really enjoying a sight of the future world. After the meeting, when asked by some one what news she had to tell, she said, “Oh, good news, good news. Jesus Christ is the Saviour. This is good news; my soul thinks on the merits of my Saviour, and I am rejoicing in Him. That is news.” She said to me, “Oh, sir! there is a special duty laid upon us to-day, and that is, to pray much for those who are neglecting Christ and not improving such days of blessing.”

SALVATION TO THE UTTERMOST.

“ ‘On the evening of the day, I found in one of the houses three women who had met together for prayer. One of them had been living for some time a very vicious life; the other two had been very indifferent and irregular for months past. I stood for a little in the court of the house, and listened to their conversation and prayers. And what a change!

“ ‘A little child in the room remarked that “the Evangelist prayed weeping.” One of the women said, “Oh, child! don’t say so; he wept because God led him to think that poor, careless sinners in the chapel, such as we are, were perishing. I feel sorry on account of my sins, and cannot help shedding tears too.” Surely this is the work of the Holy Spirit.

“ ‘Another woman then said, “Yes, he prayed and wept in compassion for our sinful state; then God graciously convinced me of my guilt. Surely those who resist such loving invitations are hard-hearted and obstinate sinners indeed. Oh! how blessed to be assured that Jesus will ‘in no wise cast out’ such guilty wretches as we are if we come to Him. I want to go to Him now, and love Him with all my heart and all my soul.”

THE PRODIGAL RESTORED.

“ ‘A man, who has been from childhood a Christian, but only in name, was observed to be much impressed during the service; at times, tears were in his eyes. He left the chapel alone immediately after the service, without speaking a word to me or any one. Next day he came to my house, and sat

for some time silent. At last he said, weeping, "I am a sinner: oh, I am a great sinner. I have long been a Christian in name, but I have lived as one who knows nothing about Christ; but now I have been led to think of my sins, and to humble myself on account of sin. Yesterday my heart melted within me, when the end of those who live and die without Christ fell on my ears. Oh, how long have I despised the loving invitations of the Saviour! how dreadful would my end have been had I died before this! I praise God with my whole heart that I have been spared till now. Yesterday I could not help crying aloud, even at the service. My sins came to my remembrance, and, though I tried much, I could not help weeping. I must get a sure hold of Christ now, and ever keep a hold of Him. Will you speak for me to Mr. Baylis, so that I may be baptized?" I told him that he would be baptized before the end of the year. "Oh," he said, "I may die before then, and I must not longer delay to confess Christ before men." I gave him such advice as he needed, and prayed with him that God would carry on and perfect the work which we hoped He had begun in him.

THE PEARL OF GREAT PRICE FOUND.

"In conversation with a woman who was present at the meeting, she said, 'Riches! what are riches—the world's riches? The grace of Jesus only is imperishable riches; and what is there in me that so much grace should come from Christ Jesus to me? I am nothing, and I know nothing. Oh, how good, how loving He is! though I have forgotten His love, He has sent His servants this day, with messages of love to us. Oh, I am rejoicing in Christ's love to day! Though 100,000 fanams be given me, I would not part with Him now.' Though this woman is ignorant, and unable to read a word, living in the thick jungle, she left me uttering words encouraging to any sinner, and condemning to many who call themselves saints, and have far greater privileges. They are these: 'I have my feet on the Rock, Christ is my Rock—my foundation, and whatever may be moved, that foundation never can be. Oh, for grace, that I may never be shaken from my firm foundation.'"

"How cheering it is to us and to our dear fellow-labourers, Mr. and Mrs. Baylis, thus to find that we are not without tokens of the Lord's presence in our midst!

"When you receive the accounts of the recent interesting events connected with the ordination of the first Native pastors in these Missions, we know that you will sympathise with us in believing that a brighter day is dawning upon the Church in Travancore.

"Will you and others who have power with God join with us in praying that this 'Garden of India' may soon become as 'the well-watered garden of the Lord?'

"'Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out.'

"With our united kindest regards,

"Believe me, my dear Dr. Tidman,

"Yours very sincerely,

"A. H. LOWE."



JAMAICA.

OPENING OF A NEW CHAPEL.

ON Thursday, the 22nd March, a beautiful sanctuary was opened at Chapelton, for the use of the congregation connected with the London Missionary Society.

Little more than twenty years ago, a spacious stone edifice was erected in the village, but, owing to the loose and spongy nature of the soil, the foundations sunk in many places; and, notwithstanding repeated repairs, it was at length pronounced unsafe, and the erection of a new place on a better site determined on.

The architect is Mr. John McDonald, but the Rev. John Dalgliesh, who has had much experience in chapel building in Berbice, personally superintended the work. The result is the completion of one of the most elegant structures of the kind in the colony; it will accommodate about 500 persons; it is seated with open benches, having reclining backs, and is not only an ornament to the village, but one of the most prominent objects arresting the eye of the travellers on the surrounding mountains. The belfry is distinctly visible from some parts of the mountains of St. John's.

The opening services were commenced at eleven o'clock. The Rev. W. Hillyer, of Davyton, conducted the devotional exercises; after which the Rev. W. Alloway, of Mandeville, preached from Haggai ii. 9.

At two o'clock the congregation again assembled, when the Rev. A. Joyce, of Mount Zion, read the Scriptures and prayed, and the Rev. W. J. Gardner, of Kingston, preached from Exodus xxv. 8. In the evening, at seven o'clock, the Rev. T. H. Clark, of Four Paths, preached.

The sermons were all appropriate to the occasion, and appeared to be listened to with much interest and attention by the crowded auditory, among whom were persons connected with different congregations in Clarendon and Manchester; thus evincing their practical interest in the welfare of their Christian friends at Chapelton.

The collections exceeded £25, and the people have not only contributed very liberally for some time past, but seem willing to put forth every effort until the place is free from debt. Several gentlemen in the neighbourhood have also sent donations to the minister. Most heartily do we congratulate the Rev. Mr. Dalgliesh on the measure of success which has attended his efforts to revive; this important interest, and on the beautiful chapel which he has been instrumental in providing.



ORDINATION OF MISSIONARIES.

REV. JAMES SADLER, TO CHINA.

ON Thursday evening, July 5th, Mr. JAMES SADLER, who has just completed his studies in the Society's College at Highgate, was ordained as a Missionary to China, in Park Chapel, Hornsey. Mr. Sadler goes out immediately to strengthen the flourishing Mission at Amoy, where the Society has large

Churches and numerous converts both in the island of Amoy and the districts of the neighbouring province. The Rev. J. Corbin commenced the service by reading the Scriptures and prayer; Dr. Mullens described the Amoy Mission, to which he paid a visit in November last; the Rev. C. Davies, of Wallingford, Mr. Sadler's pastor, asked the usual questions; the Rev. Charles Gilbert offered the ordination prayer; and the Rev. J. S. Wardlaw, Mr. Sadler's tutor, gave the charge from Colossians i. 28, 29. A numerous congregation assembled to witness the interesting proceedings and give their sympathy to the young missionary, who is well known among them.

REV. THOMAS BRYSON, TO CHINA.

On Thursday, July 12th, Mr. THOMAS BRYSON also was ordained as a Missionary of the Society by the Edinburgh Presbytery of the United Presbyterian Church, in St. James's Place, Edinburgh. Mr. Bryson is a native of Edinburgh, and, after completing his studies at Highgate, has been appointed to Hankow. Mr. Wardlaw delivered the charge, and Dr. Mullens described the city and the people which are to form Mr. Bryson's field of labour.

REV. JAMES SMITH, TO INDIA.

On Monday, July 2nd, Mr. JAMES SMITH, of the Mission College, Highgate, was ordained in the Congregational Chapel, Bicester, for the Mission work at Belgaum, India. After an introductory service by the pastor of the Church (the Rev. W. H. Dickenson), the "scene of labour" was described by the Rev. J. Sewell, late of Bangalore. The usual questions having been asked by the pastor, clear and satisfactory answers were given by Mr. Smith. The ordination prayer was offered by the Rev. Josiah Bull, M.A., Newport Pagnel; after which an affectionate charge was given by the Rev. J. S. Wardlaw, M.A. There was a large attendance.

REV. HENRY GOOKEY, TO INDIA.

The ordination of Mr. HENRY GOOKEY took place on Wednesday, July 4th, at Albion Chapel, Southampton. Mr. G. is a native of that town. Having some years since experienced a strong desire to devote his life to the service of Christ as a missionary, he has prosecuted a special course of study at Bedford, at the Western College, Plymouth, and at the Missionary College, Highgate. The service commenced by reading the Scriptures and prayer by the Rev. Thomas Sissons, of Kingsfield Chapel. The field of Mr. Gookey's future labour in India was described by his late tutor, the Rev. John Wardlaw, M.A. Mr. G. proceeds to Vizagapatnam, situate on the eastern coast of Hindostan, and about midway between Madras and Calcutta. The Rev. S. March, B.A., as pastor of the Church of which Mr. Gookey was a member, then asked the usual questions, to which most clear and satisfactory replies were given; after which the Rev. Henry March offered the ordination prayer. The Rev. J. M. Charlton, M.A., of Western College, Plymouth, then gave the charge to the newly-ordained missionary, and the service was concluded by singing and prayer.

REV. W. J. WILKINS, TO INDIA.

On Monday, July 16th, Mr. W. J. WILKINS was ordained as a Missionary of the Society, in Queen Street Chapel, Wolverhampton. Mr. Wilkins proceeds to the city of Calcutta, and, in the first instance, will take charge of the pastorate of Union Chapel, vacant by the temporary absence of Mr. Storrow. The Rev. R. Halley presided at the ordination; Dr. Mullens described the sphere of labour; the Rev. S. M'All, of Hackney College, Mr. Wilkins's tutor, asked the questions, and offered the ordination prayer; and the Rev. T. G. Horton, Mr. W.'s pastor, delivered the charge. A large congregation gathered on the occasion of this deeply interesting service.

REV. CHARLES WILLIAMS, TO SOUTH AFRICA.

The ordination of Mr. CHARLES WILLIAMS, who will probably be appointed to the station of Kruis Fontein, South Africa, took place at Trevor Chapel, Brompton, on Wednesday, the 27th of June. The Rev. J. S. Pearsall conducted the introductory service; the Rev. J. S. Wardlaw, M.A., described the field of labour; the Rev. Robert Robinson asked the usual questions, and offered the ordination prayer; the Rev. W. M. Statham delivered the charge; and the Rev. C. Winter concluded the service.

VALEDICTORY SERVICE.—REV. CHARLES JUKES, TO MADAGASCAR.

On Sunday evening, July 8th, a service was held in the Congregational Church, Jamaica Row, Bermondsey, in connection with the departure of the Rev. CHARLES JUKES as a Missionary to Madagascar. The Rev. W. Ellis preached an appropriate sermon from 1 Cor. xvi. 9, in which he described the hopeful but arduous nature of the work which the newly-appointed Missionary was about to undertake. At the close of the service a devotional meeting was held, when Mr. Jukes delivered a short and impressive farewell address.

Mr. Jukes leaves England with the affectionate regards of many who were present at these services, and who quite anticipate for him a large measure of success in the holy work upon which he has entered.



DEPARTURE OF MISSIONARIES.

Rev. Charles Jukes, appointed to Antananarivo, Madagascar, embarked at Plymouth, per "Roman," July 10th.

Rev. William Whyte, A.M., and Mrs. W., appointed to Madras, East Indies, embarked at Gravesend, per "Newcastle," July 12th.



MISSIONARY CONTRIBUTIONS.

From April 30th to June 15th, 1866.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED
IN THE "JUVENILE MISSIONARY MAGAZINE."

[illegible]

FRANCE.		MISS M. Rawlings .. 0 10 0		DORSETSHIRE.		E. Gordon, Esq. .. 1 0 0	
Rev. T. B. Knight.		Mrs. Tremaine .. 0 3 0		Charmouth.		W. Graham, Esq. .. 1 1 0	
Subscribers.		Mrs. Whitford .. 0 6 0		Rev. W. Anford.		Miss Hayward .. 0 10 0	
Mrs. Davies .. 1 0 0		Public Collection .. 0 12 0		Missionary Boxes .. 1 0 0		Mrs. Hensley .. 0 10 0	
Mr. Jenkins .. 1 1 0		Exa. 2d. 1d. 7d. 6d.		St. Issey.		Miss Howell .. 0 10 0	
Mrs. Moore .. 1 0 0		Rev. J. Robertson.		St. Mary.		Mr. Lanco .. 0 10 0	
Mr. Reed .. 1 0 0		Public Collection .. 1 17 4		St. Mary.		S. Martin, Esq. .. 0 10 0	
Mrs. Vivian .. 0 10 0		For the New Ship .. 0 11 0		St. Mary.		F. Mouro, Esq. .. 1 1 0	
Miss Harvey, Box .. 0 10 4		St. Mary.		St. Mary.		Mr. Partridge .. 0 10 0	
Sabbath School .. 1 14 0		Rev. J. Gant.		St. Mary.		Miss Perkins .. 1 0 0	
Public Collection .. 4 18 0		Public Collection .. 8 0 0		St. Mary.		Mr. Plant .. 1 0 0	
Exa. 10d. 11d. 12d.		St. Mary.		St. Mary.		Mrs. Rees .. 1 0 0	
FRANCE.		Rev. J. Gant.		St. Mary.		Miss Ward .. 1 0 0	
Collected by Miss Conison.		Public Collection .. 8 0 0		St. Mary.		Mrs. Watts .. 0 10 0	
Mr. R. Bodily .. 0 10 0		St. Mary.		St. Mary.		Miss Wilkinson .. 1 0 0	
Mr. Bramley .. 0 10 0		St. Mary.		St. Mary.		J. B. Winterbottom .. 1 0 0	
Mr. J. Conison .. 1 1 0		St. Mary.		St. Mary.		Eq. .. 1 0 0	
Mrs. J. Conison .. 1 1 0		St. Mary.		St. Mary.		Collected by Mrs. Graham .. 1 10 0	
A Friend .. 1 1 0		St. Mary.		St. Mary.		Collected by Miss Hall.	
Mr. P. Harrack .. 1 1 0		St. Mary.		St. Mary.		Miss Churchyard .. 1 0 0	
Rev. G. Moore .. 1 1 0		St. Mary.		St. Mary.		Miss Hales .. 0 10 0	
St. Mary.		St. Mary.		St. Mary.		Sums under 10s. .. 0 13 0	
St. Mary.		St. Mary.		St. Mary.		Collected by Mrs. Hawkes.	
St. Mary.		St. Mary.		St. Mary.		Mr. Bakken .. 1 0 0	
St. Mary.		St. Mary.		St. Mary.		Mr. Hawkes .. 0 10 0	
St. Mary.		St. Mary.		St. Mary.		Mrs. Hawkes .. 0 10 0	
St. Mary.		St. Mary.		St. Mary.		Mr. Johnstone .. 1 0 0	
St. Mary.		St. Mary.		St. Mary.		Mr. Jordan .. 1 0 0	
St. Mary.		St. Mary.		St. Mary.		Sums under 10s. .. 1 12 0	
St. Mary.		St. Mary.		St. Mary.		Collected by the Misses	
St. Mary.		St. Mary.		St. Mary.		Julia.	
St. Mary.		St. Mary.		St. Mary.		Mr. Boardman .. 1 1 0	
St. Mary.		St. Mary.		St. Mary.		Mrs. Boardman .. 0 10 0	
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St. Mary.		St. Mary.		St. Mary.		Mrs. G. Jull .. 0 10 0	
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St. Mary.		St. Mary.		St. Mary.		Mr. Cook .. 1 0 0	
St. Mary.		St. Mary.		St. Mary.		Mrs. Lance .. 0 10 0	
St. Mary.		St. Mary.		St. Mary.		Miss Lewis .. 1 0 0	
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St. Mary.		St. Mary.		St. Mary.		J. H. Trye, Esq. .. 1 0 0	
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St. Mary.		St. Mary.		St. Mary.		School .. 1 2 0	
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St. Mary.		St. Mary.		St. Mary.		Day School .. 0 10 0	
St. Mary.		St. Mary.		St. Mary.		Anniversary Colla. .. 0 10 0	
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St. Mary.		St. Mary.		St. Mary.		Mr. J. Norton, for	
St. Mary.		St. Mary.		St. Mary.		Hope Town Chapel,	
St. Mary.		St. Mary.		St. Mary.		Berthos .. 0 10 0	
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<p>Miss C. Smith 1 0 0</p> <p>Miss C. Smith 0 10 0</p> <p>Mrs. Gibbs 0 3 0</p> <p>Mrs. Linn 0 3 0</p> <p>A Friend 0 3 0</p> <p>Collection at Public Meeting 2 12 7</p> <p>Missionary Boxes.</p> <p>M. Alexander 0 5 1</p> <p>Mr. Hooker 1 0 0</p> <p>Mr. J. Baigent 0 10 0</p> <p>Mr. T. Baigent 0 5 0</p> <p>Mrs. H. Dames 0 5 0</p> <p>A Friend 0 3 0</p> <p>A Friend 0 3 0</p> <p>A Friend 0 3 0</p> <p>E. Marlow 0 5 7</p> <p>Miss C. Smith 1 12 0</p> <p>Mrs. C. Snuggs 0 10 0</p> <p>Children 0 10 0</p> <p>Sunday School 0 11 3</p> <p>Children 0 11 3</p> <p>Mr. C. Vase 0 5 0</p> <p>Miss C. Smithers 0 7 0</p> <p>Bible Class 124. 10. 2d.</p> <p>Octham.</p> <p>Auxiliary Society.</p> <p>Rev. E. E. Dodge.</p> <p>J. Seymour, Esq., Treas.</p> <p>Subscriptions.</p> <p>Mr. J. C. Vine 0 12 0</p> <p>Mrs. Stammer 1 0 0</p> <p>Mrs. Seymour 1 0 0</p> <p>Mrs. Dodge 0 10 0</p> <p>Mr. Smithers 0 10 0</p> <p>Mr. Seymour 0 10 0</p> <p>Sums under 10s. 1 10 0</p> <p>For Widows' Fund 1 6 3</p> <p>Collection at Octham Chapel 4 5 4</p> <p>Octham Hook ditto 0 15 2</p> <p>Public Meeting 2 10 10</p> <p>Boxes.</p> <p>W. Bailey 0 5 11</p> <p>J. Chalcraft 0 5 6</p> <p>E. Scoochmer 0 5 3</p> <p>H. Hooker 0 5 0</p> <p>M. A. Dibbs 0 5 3</p> <p>Exalt. 2d. 11. 12. 1d.</p> <p>Petersfield.</p> <p>Rev. J. Gooby.</p> <p>Collections 1 1 0</p> <p>HEREFORDSHIRE.</p> <p>Exeterhamstead.</p> <p>Rev. T. Small.</p> <p>Collections 5 5 0</p> <p>Burroughsford.</p> <p>Collected by Miss Archer, for the Rev. G. O. Newport's School, Parochial. 5 0 0</p> <p>KENT.</p> <p>Asford.</p> <p>Congregational Church.</p> <p>Sunday School Juvenile Society 3 2 10</p> <p>Blackheath.</p> <p>Auxiliary Society.</p> <p>Rev. J. Bousley.</p> <p>A. Stuart, Esq., Treasurer.</p> <p>— Alfred 3 16 3</p> <p>J. Bai, Esq. 1 1 0</p> <p>Mrs. Birch 0 5 0</p> <p>Mrs. Barnett 1 0 0</p> <p>Mrs. Barnett 1 1 0</p>	<p>Rev. J. Bousley 1 1 0</p> <p>Mrs. Bousley 1 1 0</p> <p>— Brankston, Esq. 0 10 0</p> <p>Mr and Mrs. Burt 0 5 0</p> <p>Miss Jane Burt 0 5 0</p> <p>Mrs. Henry Bayley 1 0 0</p> <p>D. Birt, Esq. 0 5 0</p> <p>Mr. Burnside 0 5 0</p> <p>Mrs. H. Brown 1 0 0</p> <p>Mrs. Carstairs 1 0 0</p> <p>Miss Carstairs 0 10 0</p> <p>W. Chapman, Esq. 1 0 0</p> <p>Mrs. Chapman 0 10 0</p> <p>A. Cockburn, Esq. 1 0 0</p> <p>W. Capper, Esq. 1 1 0</p> <p>E. Cooke, Esq. 0 10 0</p> <p>Miss Dilworth 0 3 0</p> <p>W. Dillington, Esq. 1 1 0</p> <p>Miss Eaton 1 1 0</p> <p>Mrs. Edwards 1 1 0</p> <p>J. R. Field, Esq. 1 1 0</p> <p>W. Franklin, Esq. 1 1 0</p> <p>Mrs. Franklin 0 10 0</p> <p>Mrs. G. D. Fox 1 1 0</p> <p>A Friend 1 1 0</p> <p>Mrs. Harrington 0 10 0</p> <p>Mrs. Wootin 0 5 0</p> <p>J. Gunn, Esq. 1 1 0</p> <p>M. H. Hetchcock, Esq. 0 10 0</p> <p>E. Ham, Esq. 1 1 0</p> <p>Miss Hallam 0 10 0</p> <p>Mrs. Hitchcock 0 5 0</p> <p>C. Holmwood, Esq. 0 5 0</p> <p>H. Hills, Esq. 1 1 0</p> <p>Mrs. Hills 0 5 0</p> <p>Mrs. Hunt 0 10 0</p> <p>Mrs. Holding 1 1 0</p> <p>Mrs. Hall 2 2 0</p> <p>Mrs. Jacobson Wood 1 1 0</p> <p>Miss Hood 1 1 0</p> <p>W. H. Jones, Esq. 0 10 0</p> <p>Mrs. Jamieson 0 5 0</p> <p>A. Johnston, Esq. 1 1 0</p> <p>Mr. Jochims 0 10 0</p> <p>Dr. Kidd 1 1 0</p> <p>Mrs. Kew 0 10 0</p> <p>W. B. Lewis, Esq. 2 2 0</p> <p>Mrs. Laing 0 10 0</p> <p>J. Leech, Esq. 2 1 0</p> <p>Mrs. Leech 1 1 0</p> <p>Miss Leech 1 1 0</p> <p>J. M. L. Lyle, Esq. 1 1 0</p> <p>Miss F. Larwill 0 5 0</p> <p>W. H. Lloyd, Esq. 1 1 0</p> <p>W. G. Lemon, Esq. 1 1 0</p> <p>J. V. Moore, Esq. 0 10 0</p> <p>Mrs. Marten 1 1 0</p> <p>C. H. Marten, Esq. 0 10 0</p> <p>Mrs. Miller 0 10 0</p> <p>G. Miller, Esq. 1 1 0</p> <p>Mrs. Maclellan 0 5 0</p> <p>Mrs. J. A. Olding 2 2 0</p> <p>Mrs. Owat 0 10 0</p> <p>— Potter, Esq. 1 1 0</p> <p>Mrs. Potter 1 1 0</p> <p>H. Roche, Esq. 0 5 0</p> <p>Mrs. Roche 1 0 0</p> <p>Miss L. Roche 0 10 0</p> <p>Miss Roe 0 10 0</p> <p>J. Rix, Esq. 0 10 0</p> <p>Miss Rix 0 10 0</p> <p>Miss M. Rix 0 10 0</p> <p>Mrs. Richardson 1 1 0</p> <p>Mr. P. Stanton 0 5 0</p> <p>A. Smart, Esq. 0 10 0</p> <p>Miss Smart 1 10 0</p> <p>Mrs. Stevenson 0 5 0</p> <p>— Staines, Esq. 2 2 0</p> <p>G. R. Scott, Esq. 1 1 0</p> <p>M. Seale, Esq. 1 1 0</p> <p>J. O. Stapleton, Esq. 7 7 0</p> <p>Mrs. Stapleton 0 7 0</p> <p>Miss Stapleton 0 5 0</p> <p>Miss — Stapleton 0 5 0</p> <p>Miss C. J. Stapleton 0 5 0</p> <p>Miss Simmons 0 5 0</p> <p>U. D. Saddington, Esq. 1 1 0</p> <p>Mrs. Saddington 0 10 0</p> <p>J. C. Sherman, Esq. 1 1 0</p> <p>A. Stewart, Esq. 2 2 0</p> <p>Mrs. C. Smith 0 10 0</p> <p>The Misses Seager 0 10 0</p> <p>Mrs. Stones 0 10 0</p> <p>Mrs. Tuck 0 5 0</p> <p>R. S. Tate, Esq. 1 1 0</p> <p>Mrs. Taylor 0 5 0</p> <p>Ditto 0 10 0</p> <p>G. Upward, Esq. 1 1 0</p> <p>Miss Upward 0 10 0</p> <p>Mrs. Vauher 0 10 0</p> <p>U. T. Williams, Esq. 1 1 0</p> <p>J. Whit, Esq. 0 10 0</p> <p>Mrs. Wood 0 10 0</p> <p>Miss Wood 0 5 0</p> <p>J. B. White, Esq. 1 0 0</p>	<p>Walker, Esq. 2 1 0</p> <p>Mrs. Williams 2 1 0</p> <p>Mrs. J. Young 1 1 0</p> <p>Mrs. K. Young, for Nat. Teacher at Cuddapah, 1 year's Subscriptions 20 0 0</p> <p>Ladies' Missionary Working Association, for Rev. A. Lindo, Jamaica 7 7 0</p> <p>Juvenile Association, arrears to May, 1-00 30 10 11</p> <p>Ditto to March, 1895 2 4 11</p> <p>Anna's Bazaar 04 7 0</p> <p>Public Meeting 04 2 0</p> <p></p>
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Collected by Mrs. Lister.

Mr. Spencer	1 1 0
A Friend	1 1 0
Mr. Copeland	0 10 0
Mr. Pickles	0 10 0
Mr. Waugh	0 10 0
Rev. J. B. Lister	0 10 0
Mr. Smith	0 4 4
James Street School	16 17 11
West, Waugh's Box	0 9 3
Parthargate School	0 10 3
Boxes	0 10 3
Ditto, by Ruth	0 10 3
Sharples	0 10 3
Total, 10s. 4d.	

MIDLAND.

Rev. E. Heath.

Rev. E. Heath, (A.)	0 10 0
Collection	7 10 0
Total, 10s.	

Park Chapel.

Rev. W. Parkes.

Collection	0 4 3
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Derby.

Belgrave Square Meeting House.

Collection	25 3 0
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Duckworth Street Chapel.

Rev. T. Davies.

Collection	13 4 4
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Subscribers.

Mr. Joseph Soles	1 0 0
William Pickup	1 0 0
James Halliwell	1 0 0
S.A.N., for Widows	1 1 0
Master Jordan	0 2 0
Nichols	0 2 0
Sunday School, for Native Girl Fanny	0 0 0
Clark	0 0 0
Miss Pickersill's	0 0 1
Box	0 0 1
Total, 10s. 4d.	

Lower Chapel.

Rev. George Barry.

Collection	12 1 1
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Great Harwood.

Rev. D. Williams.

Collection	0 0 0
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Tockholes.

Collection	0 0 0
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Loss Expenses 0 7 11

220 2 0

Bamford.

Rev. J. Browne, B.A.

Mrs. Fenton for Oribble School	12 0 0
Miss Fenton, for Naomi Edmunds, in ditto	3 0 0
Albert Fenton, Esq.	5 0 0
Rev. Jas. Browne	0 10 0
Mrs. Jas. Tattersall	1 0 0
Mrs. Hamsholton	0 13 0
Miss Jackson	0 0 0
Miss M. Jackson and others	1 0 0

Collection	7 13 2
Public Meeting	4 17 10
For Widows' Fund	1 10 0
Total, 10s. 7d.	

Bolton.

Duke's Alley Chapel.

For Widows' Fund	2 3 0
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Rockdale.

Holland St. School	1 0 0
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LEICESTERSHIRE.

Leicestershire Auxiliary.

G. Baines, Esq., Treasurer.	0 0 0
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On Account	300 0 0
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LIRCOLNSHIRE.

Bourne.

Rev. D. Henscroft.

Collection	3 10 0
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Spalding.

Per Mr. W. Hobson.

Collected by Miss Hobson.	0 0 0
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R. P. Maples, Esq.	1 0 0
Mr. Stablesforth	4 10 0
Wm. Hobson, (D.)	0 10 0
Smaller Sums	1 17 0

Collected by—

Ann Carden	0 7 9
Mrs. Bennett	0 5 0
Mrs. Booth	0 5 0
Mrs. Brant	0 4 0
Mr. Josh. White	0 7 1
Miss Rutland	0 1 0
Miss Rogers	0 2 0
Mr. Maddington	0 7 8
C. Baxter	0 10 11
Miss Luck	0 17 0
Small Sums	0 5 10
Mr. Dixon, from Sunday Scholars, &c.	0 17 4
Total, 10s. 4d.	

MIDDLESEX.

Ealing.

Rev. W. Isaac.

A. H., a Servant	1 0 0
Mr. Beauchamp	0 2 0
Mr. Beaumont	0 10 0
Mr. Chambers	0 0 0
Mr. Cotling	1 0 0
Mr. Rivy	0 10 0
Mr. Fountain	1 1 0
Mr. W. Fountain	0 0 0
A Friend	0 3 0
Mrs. Goody	0 3 0
Mr. Griffin	0 10 0
Mrs. Head	0 0 0
Mr. Henderson	0 10 0
Mr. G. Henderson	0 0 0
Mr. Hindley	1 0 0
Mr. Hunter	0 10 0
Rev. W. Isaac	1 1 0
Mr. C. Jones	1 1 0
Mrs. Kenworthy	0 2 0
Mrs. Knight	0 0 0
Mr. Matthews	0 0 0
Mr. Meadows	0 0 0
Mrs. Newman	0 5 0
Mr. Bedford	0 0 0
Mr. S. Howles	0 0 0
Mrs. Salter	0 0 0
Servant at Miss Hayes'	0 3 0
Mrs. Strudwick	1 1 0
Mr. and Mrs. Tipton	0 5 0

Mrs. Watts	0 10 0
Mr. Walby	1 1 0
Juvenile Auxiliary	7 3 7
Ditto, for New Ship	2 10 3
Missionary Sermons	16 10 1
For Widows' Fund	2 0 0
Total, 10s. 4d.	

Including 7l. 10s. 3d. previously acknowledged.

Hendon.

Rev. T. Fison, B.A.

Collection	10 8 6
Sunday School	0 15 7
Hyde Chapel	2 0 11
Sunday School	0 13 5
Total, 10s. 4d.	

Highgate.

Rev. J. Viney.

For Rev. J. Meland's New Chapel, Krans Fontein, South Africa.	0 0 0
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Viney, Rev. J.	5 0 0
Collected by Mr. F. Barnard	2 3 0
Total, 10s.	

Hornsey.

Park Chapel Auxiliary.

Rev. J. Corbin.

Mr. John Smith, Treasurer	0 0 0
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Rev. R. Fletcher, Secretary	0 0 0
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Mr. & Mrs. Adenay	0 10 0
Mr. Andrews	1 1 0
Mrs. Asher	0 4 0
Mrs. Bailey	0 5 0
Mr. Baker	1 1 0
Mrs. Baker	1 1 0
Miss Hanger	0 6 0
Mr. & Mrs. Barker	0 10 0
Mrs. Batchelor	2 2 0
Mr. Badella	0 10 0
Miss B. Thray	0 5 0
Mrs. Bolding	0 4 0
Mr. Bridges	0 0 0
Mrs. Bull	1 0 0
Mr. Byrne	0 10 0
Mr. Chilton	0 0 0
Mr. Clark	0 0 0
Mrs. Clarke	0 4 0
Mr. Clutterbuck	0 4 0
Mrs. Cookburn	0 10 0
Mrs. Cole	0 11 0
Mr. Collins	1 1 0
Rev. John Corbin	0 5 0
Mrs. Corbin	0 5 0
Mr. Wilson Corbin	1 1 0
Mr. Joseph John Corbin	0 5 0
Mr. Cornell	0 0 0
Mr. Cornwell	0 4 0
Mr. Cudlip	1 1 0
Mr. Deane	0 10 0
Mr. Drew	0 10 0
Mrs. Dyett	0 10 0
Master Eckett and Sisters	0 12 0
Mrs. Sigood	1 1 0
Miss Farmaner	0 0 0
Mrs. Farrow	0 10 0
Mr. Fitter	0 10 0
Miss Fleming	0 10 0
Mrs. Fleming	0 10 0
Rev. M. Fletcher	1 1 0
Miss Fletcher	1 2 0
Miss E. A. Fletcher	0 12 0
Mr. Frank	0 10 0
Mr. Fricker	0 10 0
Friend	0 10 0
Friend	0 5 0
Mr. Geard	1 1 0
Mrs. Geard, sen.	0 10 0
Mrs. George	0 0 0
Mr. Gilbert	1 1 0
Mrs. Goddard	0 10 0
Mr. Goodman	1 1 0
Mrs. Graham	0 10 0
Mr. Groatex	0 0 0
Mary G.	0 0 0
Mr. Halliburton	1 1 0
Mrs. Halliburton	0 10 0

W. D. Halliburton and Sisters	0 10 0
Mr. & Mrs. Hazell	0 0 0
Mr. C. Hazell	0 0 0
Mr. W. Hazell	0 10 0
Miss Hedgland	0 10 0
Mrs. Helwig	0 0 0
Mr. & Mrs. Hindley	0 0 0
Mr. & Mrs. Holden	0 10 0
Mr. Howard	0 10 0
Mr. Hughes	1 1 0
Mr. Hunt	0 4 0
Mr. Jennings	1 1 0
Mr. Jones	0 10 0
Miss King	0 0 0
Mrs. Lander	0 10 0
Mrs. Lee	0 0 0
Rev. E. Leighton	0 10 0
Mr. J. B. Leighton	0 10 0
Miss C. Leighton	0 10 0
Mrs. Lloyd, sen.	0 0 0
Mrs. Massey	1 0 0
Mrs. Marchant	0 0 0
Mr. A. Maynard	1 1 0
Mrs. Moyle	0 0 0
Mr. Murray	0 10 0
Mr. J. S. Noldwright	0 10 0
Mrs. Oliver	0 10 0
Mrs. Paterson	0 10 0
Mr. Philip	1 1 0
Mr. J. Porter	1 1 0
Miss Porter	0 0 0
Miss M. A. Porter	0 0 0
Mrs. Rix	0 10 0
Miss A. Rix	0 10 0
Mrs. Robinson	0 10 0
Mr. A. Sargent	1 0 0
Mr. Sargeant	2 0 0
Mrs. Sargeant	1 1 0
Rev. S. Sioman	0 10 0
Mrs. Sioman	0 10 0
Mr. B. Smith	0 10 0
Mr. F. Smith	0 0 0
Mr. and Mrs. H. Smith	3 3 0
Mr. J. Smith	0 10 0
Mr. & Mrs. Spencer	0 10 0
Mr. Spriggins	0 10 0
Mr. Surman	0 10 0
Mr. Thomson	2 0 0
Miss Thomson	0 10 0
Mr. Thorogood	1 1 0
Mr. Tripp	0 10 0
Mr. Underwood	0 10 0
Mrs. Underwood	0 10 0
Mrs. Vidler	1 0 0
Mr. Walker	0 10 0
Mrs. Waugh	0 0 0
Mrs. Webb	0 0 0
Mrs. Westmoreland	0 10 0
Mr. Willis	0 0 0
Miss L. & E. Willis	0 0 0
Sums under 4s. 4d.	0 17 0

The above collected by—

Mrs. Cockledge and Mrs. H. Smith	15 4 0
Mrs. Cole	0 11 0
Mr. Joseph John Corbin	0 10 0
Mrs. Fennell and Miss O. Leighton	13 3 0
Miss Graham	0 15 0
Mrs. Hazell	24 13 0
Mrs. Massey	13 0 0
Miss Thomson	10 10 0

Missionary Boxes.

Little Arthur	0 11 0
Miss Banger	0 10 0
Mrs. Clark	0 0 0
Mrs. Cornwell	0 4 0
Miss Godfrey	0 4 11
Miss Davanah	1 10 0
Miss Fleming	0 0 0
Miss Hedgland	0 7 0
Mrs. Hindley's Children	0 10 0
Miss Jones	0 0 0
Mrs. Phillips	0 10 0
Joseph John Smith	0 10 0
Harry Smith	1 0 0
E. and M. Smith	0 13 7
Sunday School Children	1 0 11
The Boys at Lockbie House	0 10 0
Miss Watmore	0 12 0
Boys at Lockbie House, for Alfred Siddons, at Dr. Mather's School, Miramichi	4 0 0

Collected by Mrs. Corbin
for the Support and Edu-
cation of Native Girls in
Mrs. Gannaway's Board-
ing School, at James
Town, South Travancore.

Mrs. Hazell, for Cecilia
Davies 1 0 0
Mrs. Elgood and her
Four Children, for
Bessie Brown 1 0 0
Miss Viney and
Friends, Upper
Clapton, for Emma
Louisa 1 0 0
Mrs. Halthorton,
Mr. Gilbert, and
Mrs. Wills, for
Deborah 1 0 0
Mrs. Richardson,
Box Hill, for
Bridget Richard-
son 1 0 0
Mrs. Bult & Family,
Box, Mrs. Thom-
son, Box, and Mrs.
Philip, Box 1 0 0
J. N. Alcock, Esq.,
Yorkshire, for
Jane Alcock 1 0 0
Mrs. Cobitt and
Mrs. Ford, for
Mary Ford 1 0 0
Collected by Miss A.
Dyett 1 0 0
Miss Fletcher's
Young Ladies, for
Emily Jones 1 0 0
Sunday School Chil-
dren, Collected in
Boxes for Louisa
Sarah Irving 1 0 0
Mrs. Baker's Two
Little Girls, for
Sophia Parsons
or Ellen Kate 1 0 0
Mrs. Hindley's Two
Servants, for Wil-
liam Dennis 1 0 0
Mr. & Mrs. Hazell,
for George George
Moxed 1 0 0
Mrs. H. Smith, Box,
and Eight Sub-
scribers, Box, each,
for Philip Henry 1 0 0
Mrs. Hazell, for
Amadeo Davies 1 0 0
Missionary Boxes 1 1 1
Public Meeting 7 15 6
Collection after Ser-
mons 25 0 0
For Widows' Fund 11 11 4
Ers. 6s. 7d. 4s. 10d.
Including 1862 4s. 6d., pre-
viously acknowledged.

Pondert End,
Miss Hayes, Mis-
sionary Box 0 0 4

Poyis.
Rev. E. J. Evans, B.A.
Balance of Contri-
butions 1 1 4

MONMOUTHSHIRE.

Monmouth.
Glendower Street Chapel.
Morning Collection 1 1 0
Evening 1 1 0
Public Meeting 1 1 0
Sabbath School Box 1 1 0
Collection at Mis-
sionary Prayer
Meeting 0 11 0
11s. 14s. 6d.

Newport.
For C. Lewis, Esq.
Tabernacle Collec-
tion 1 1 0
Miss Frost, Mis-
sionary Box 0 0 4
Ers. 6s. 6d.; 11s. 14s. 6d.

NORFOLK.

Great Yarmouth.
Rev Wm. Tritton.
Rev Wm. Griffiths, M.A.
For Native Teacher.
John Palmer 10 0 0
The Travancore
Child 1 1 1
11s. 6d.

OXFORDSHIRE.

Henley Auxiliary Society.
J. Maynard, Esq., Treasurer.
On Account 40 0 0

SHROPSHIRE.

Walsall.
Rev. W. E. Whornt.
Collection 1 1 0
Boxes.
Mr. Ticken 1 0 0
Mr. T. Massey 1 1 1
11s. 7d.

Press.
Per Rev. G. A. Scott.
Contributions 1 10 0

SOMMERSHIRE.

Stratford.
Rev E. J. Newton.
Subscriptions.
Mr. T. E. Jelley 1 1 0
Miss Bennett 0 10 0
Mrs. Jeiley 0 10 0
J. G. Bond, Esq. 0 10 0
Mr. Jones 0 10 0
A Friend 0 10 0
Two Friends, per
Rev. E. J. Newton 0 10 0
Mrs. Clarke 0 10 0
Rev. E. J. Newton 0 10 0
Miss Salner 0 4 0
Collected by Miss
Cozens 0 14 1

Boxes.
Miss Betty 0 8 4
Miss Gale 0 11 0
Miss Loekey 0 10 4
Miss Newton 0 10 11

Sunday School Boxes.
Sarah Combs 0 10 4
Smaller Sums 0 17 6
Collections and Pub-
lic Meeting 4 0 0
For Widows' Fund 1 0 0
Ers. 6s. 7d.; 14s. 6d.

Henstridge.
Per Mr. Coombs.
Mr. Coombs 1 0 0

Boxes.
Mrs. Coombs 1 13 0
Mrs. Taylor 0 14 0
Hester Clarke 1 10 0
Martha Dowling 0 7 0
Mrs. Harris 0 8 2
Sunday School 0 8 1
Collection 1 11 0
11s. 6d.

Lambrook.

Rev. G. Taylor.
Contributions 1 10 0

Oakhill.

J. P. Spencer, Esq. 1 0 0
Henry Spencer, Esq. 1 0 0
Collection and Pub-
lic Meeting 1 12 1
11s. 12s. 12d.

South Cheriton and Temple Coombe.

Per Mr. Bewsey.
Sunday School.
South Cheriton 0 12 0
Collected by Mrs. J.
Bewsey 1 1 1
Missionary Meeting 1 10 0
Collected by Mrs.
Gay, Temple
Coombe 1 14 0
Ditto Master
Freddy Gay, for
New Ship 0 3 1
11s. 6d.

Witchcombe.

A. Lulley, Esq. 10 0 0
A. J. Newton, Esq. 2 2 0
11s. 3s. 6d.

Yewell.

Subscriptions.
Mr. Rawlins 1 0 0
Mr. Fooks 1 0 0
Mr. M. Millan 1 0 0
A Friend 1 0 0
Mr. W. Fooks 0 12 0
Mrs. Hood 0 10 0
Mr. Vincent 0 8 0
Mrs. Willmott 0 8 0
Mrs. Bartlett 0 8 0
Mrs. Sydenham 0 4 1
For Widows' Fund 1 0 0
Sunday School 4 11 0
Collected by Miss
Mawline 1 15 10

Boxes.

Mrs. Hammond 1 0 0
Mr. Vaux & Family 0 10 0
Master Fooks 0 11 1
B. Garfield 0 12 1
S. Game 0 12 8
A. Sydenham 0 8 1
H. Birt 0 8 6
S. Garrett 0 0 0
Charles Mead 0 4 2
Miss Tapecont 0 2 0
Miss Dyne 0 2 6
Miss Seaward 0 2 1
H. Littlejohn 0 1 4
Two Books about
Ships sold 0 3 0
Mr. Francis Gal-
lampton 2 0 0
Collection 1 14 0
10s. 14s. 6d.

STAFFORDSHIRE.

Henley.

Tabernacle Chapel.
Collections 1 12 0

Subscriptions.

Collected by Miss Heath.
Mr. Bourne 0 1 0
Mr. Brunt 0 1 0
Mrs. Digby 0 6 0
Mr. Griffiths 0 10 0
Mrs. Hollingbury 0 10 0
Mr. Heath 0 10 0
Mr. Hurrop 0 6 0
Rev. J. Legge 0 10 0
Miss Pepper 0 4 0

Mrs. Rockham 0 5 0
Miss Shelley 0 5 0
Mr. Smith 0 5 0
Master R. H. Gai-
mon's Missionary
Box 0 13 0

Collected by Miss Ridgway.

Mr. Bostock 0 12 0
Mr. T. Piddock 0 10 0
Mr. Cooke 0 10 0
Miss Robinson 0 4 0
Miss Wright 0 3 4
Mrs. Hawkins 0 1 0
Mr. S. Hill 0 1 0
Mrs. Hopwood 0 1 0
Miss Ridgway's Box 0 7 0

Collected by Miss Brook.

Mr. Vyse 0 5 0
Mr. Brook 0 3 0
Mr. W. Brook 0 3 0
Mrs. Robinson 0 4 0
Mrs. Brouster 0 4 0
Mr. Poole 0 2 0
Sunday School 10 0 0
11s. 10s. 6d.

Including 11s. previously
acknowledged.

Rugby.

Mr. Wm. Salisbury, Treas.
Collection at Public
Meeting 1 4 2
Mrs. Brittain 0 10 0
Mrs. Baker 0 2 0
Miss Butler 0 5 0

Boxes.

Miss Woodroffe and
Brothers 1 8 0
Mrs. Bowley 0 7 7
Late Mrs. Salisbury 1 0 0
Oliver Slater 0 8 3
Mrs. Slater 0 8 0
Sabbath School, Boys 1 13 4
Ditto, Girls 1 0 0
Ers. 12s. 9d. 11s.

Waterhampton.

Queen Street Chapel.
Rev. T. G. Horton.

S. Dickinson, Esq., Treas-
urer.

Annual Subscriptions.

S. S. Mander 5 0 0
B. D. Shaw 5 0 0
S. Dickinson 5 0 0
W. Barrow 5 0 0
T. Bunlock 5 0 0
T. W. Shaw 5 0 0
Mrs. Shaw 1 1 0
Mrs. Bell 1 1 0
In Memoriam 1 1 0
R. E. Shaw 1 0 0
Miss Shaw 1 0 0
Henry Anslow 1 1 0
The Mission Prince 1 0 0

Collected by Miss Hopkins.

Rev. T. G. Horton 1 1 0
Mr. Greenhill 1 1 0
Mr. Hy Richards 1 1 0
Mr. T. Edwards 1 1 0
Mr. J. Kelly 1 0 0
Miss Lloyd 1 1 0
Miss Antony 0 8 0
Mr. Milner and
Friends 0 11 0
Mrs. Newman 0 2 0
Mr. Duffield 0 4 0
Mr. Tarling 0 3 0
A Friend 0 1 0

Collected by Miss Craddock.

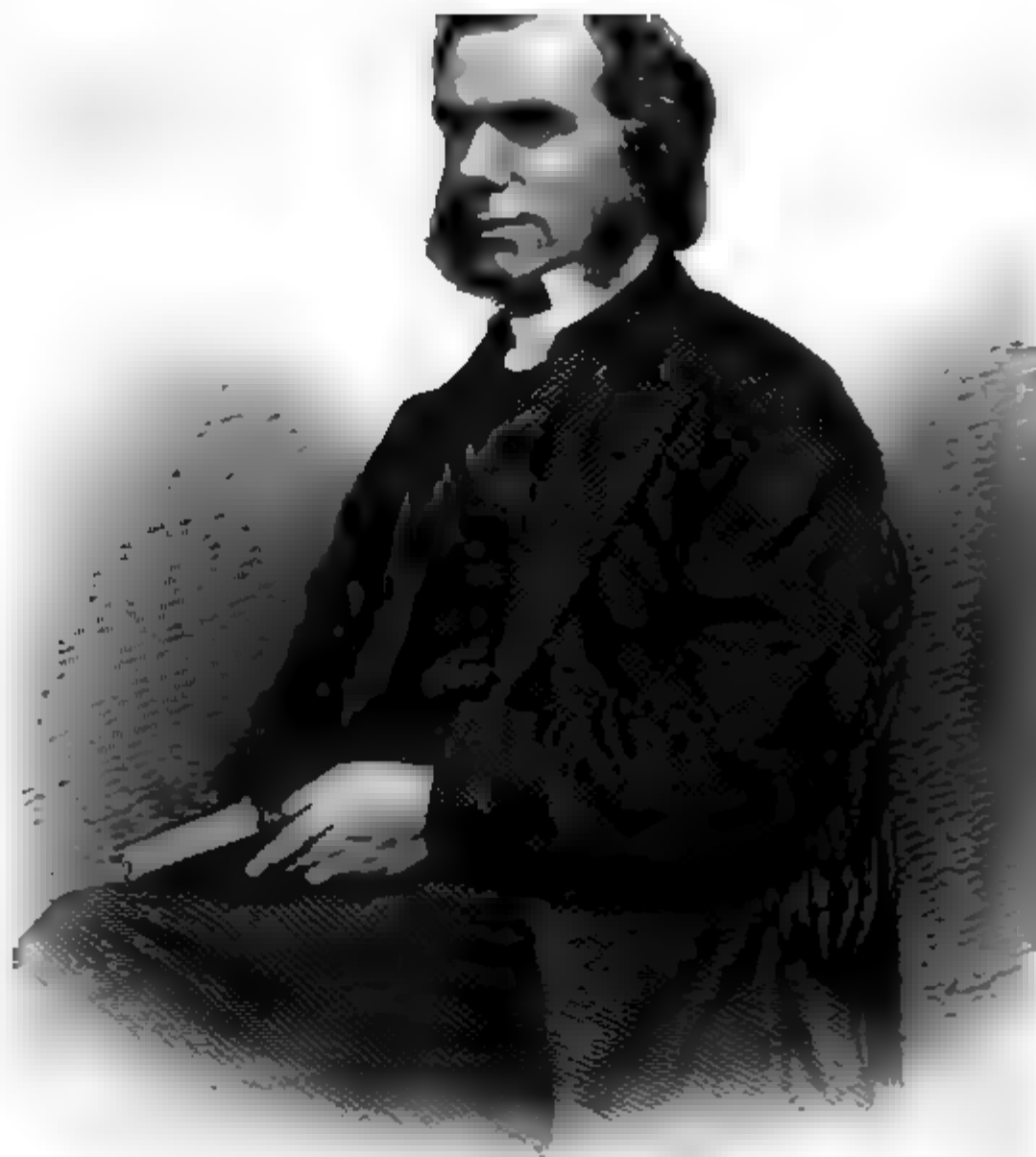
Mr. D. Craddock 0 2 0
Mr. J. Gorton 0 2 0
Mr. J. Gorton, jun. 0 2 0
Mr. Rigger 0 3 0

YORKSHIRE.	Juvenile Missionary Association.	Ladies' and Juvenile Association, per Mrs. Mount and Mrs. P. H. Barker.	Driffield.
Brookley.	Collected by	Collected by—	Rev. W. Mitchell.
A Friend..... 0 10 0	Miss A. Wilson .. 0 10 0 Miss Hardcastle .. 1 0 1 Miss M. Clapham .. 0 0 4 Miss A. Dyson .. 0 0 0	Mrs. Hadford and Miss Grantham .. 10 1 0 Mrs. P. H. Barker .. 0 0 0 Misses Squire .. 4 0 0 Miss Smith .. 0 11 0 Misses Halcould .. 0 10 0 Misses Mantley .. 4 12 0 Mrs. J. O. Kidd .. 0 10 0 Mrs. Wheatley .. 0 10 0 Miss Hair .. 10 0 1 Miss Parker .. 0 4 0 Mrs. Mount .. 0 0 1 Interest .. 0 14 0 Sunday School .. 1 10 0 Ditto, for New Ship .. 10 0 0 1865, 1866, 1867.	Collections .. 7 4 7 For Widows' Fund .. 0 10 0 Working Society .. 1 10 0 Subscriptions .. 0 0 0 John Shepherdson's Missionary Box .. 0 10 0 1865, 1866, 1867.
Dewsbury.	Annual Subscriptions.	Collected by—	Legacy of the late Mrs. Birch.
Rev. E. H. Weeks. For the Support of a Native Boy in the Rev. G. O. Newport's School, Pateyhalay .. 0 0 0	Collected by Miss Strutt and Miss M. Clapham.	Miss Blackburn .. 1 10 0	20 0 0
Halkar District.	Ditto, for Mrs. Porter's School .. 0 10 0	Mr. Clapham .. 0 0 0	Hope Street Chapel.
Auxiliary Society.	Mrs. Clapham .. 1 1 0	Miss A. Clapham .. 0 0 0	Rev. H. Ollerenshaw.
H. J. Philbrick, Esq., Treas.	Misses E. & M. Clapham .. 0 0 0	Mrs. Dyson .. 0 0 0	Collections .. 11 10 0
Loddenden Foot.	Mrs. Galloway .. 0 10 0	Miss Hargrave .. 1 0 0	For Widows' Fund .. 0 0 0
Rev. S. D. Hillman.	Mrs. Harrod .. 0 10 0	Mrs. Howell .. 0 10 0	Ladies' Juvenile Association, per Mrs. Burn.
Subscriptions.	Mr. Place .. 0 10 0	Mrs. T. Richardson .. 1 1 0	Collected by—
Wm. Whitworth, Esq. .. 0 0 0	The late Miss Strutt .. 0 0 0	Miss E. Strutt .. 1 0 0	Mrs. Tate .. 0 10 0
Miss Whitworth .. 1 1 0	Miss H. Strutt .. 0 0 0	Mrs. Thompson .. 0 10 0	Mrs. Clayton .. 0 10 0
Rev. S. D. Hillman .. 0 0 0	Mrs. Thornton .. 1 1 0	Mrs. Whittier .. 0 10 0	Subscriptions .. 10 0 0
Annual Collections .. 10 0 11	Miss Wilkinson .. 0 0 0	Mrs. Wilson .. 0 0 0	Young Men's Association, for Native Agents, under Rev. F. Baylis .. 11 0 0
For Special Objects.	Overpaid last year .. 10 0 0	17 10 0	5M. 17s. 6d.
Miss Whitworth, for the Support of Two Hindoo Youtals .. 0 0 0	Hawes.	Rev. J. O. Reade (D.) .. 10 0 0	Salem Chapel.
A Friend to India, for ditto .. 10 0 0	Howden.	Mr. Skipton .. 0 0 0	Rev. J. Sibson.
Miss Mary Whitworth, for Govan Sunday School, for Two .. 10 0 0	Hull Auxiliary.	A. Levett, Esq., Treasurer .. 0 0 0	Collections .. 10 0 0
Miss Whitworth, for the Purchase of Bibles for Rev. J. Duthie, Travancore .. 10 0 0	A. Levett, Esq., Treasurer .. 0 0 0	W. Beecroft, Esq. (D.) .. 0 0 0	Annual Subscribers .. 1 10 0
Ditto, for the Support of a Native Mission School in Travancore, under the care of Rev. J. Duthie .. 10 0 0	Fish Street Chapel.	Rev. R. Jukes.	Ditto, for Madagascar .. 0 0 0
Ditto, for the Support of a Native Carpenter, under the care of ditto .. 10 0 0	Collections .. 40 0 11	For Widows' Fund .. 10 0 0	Missionary Boxes.
Collection for the Widows' Fund .. 0 10 0	Ladies' and Juvenile Association, per Mrs. A. Levett and Mrs. J. S. Westerdale.	Collected by—	Mrs. Hunter .. 1 0 0
Collected by Rev. Geo. Gill, for South Sea Mission .. 0 0 0	Miss Hoden .. 0 11 2	Misses Brown and Westerdale .. 7 10 4	Mrs. G. Schofield, for Bibles for China .. 0 10 0
For the New Ship .. 0 0 0	Miss Dale .. 0 10 4	Mrs. E. Foster .. 0 10 4	Mrs. Taylor .. 0 0 0
Brighouse.	Miss Lambert .. 0 10 0	Miss Musgrave .. 0 0 0	For Native Girl Martha Gondo .. 0 0 0
Rev. R. Harley, F.R.S.	Miss Stratton .. 7 11 0	Miss Westerdale .. 0 4 0	Bibles, to Mrs. Corbould's School, Madras .. 4 0 0
Collected .. 30 10 0	Missionary Boxes .. 0 10 0	Mr. Lambert, for Native Teacher called John Lambert .. 10 0 0	For Widows' Fund .. 1 0 0
Kiln.	Subscriptions .. 10 0 0	1865, 1866, 1867.	W. & 7d.
Rev. J. Bolton, B.A.	Albion Street Chapel.	Rev. R. A. Redford, M.A., LL.B.	Collections.
Collection .. 0 17 0	Collections .. 20 0 0	For Widows' Fund .. 0 10 0	Communion Service .. 7 10 4
Exs. 40s., 1865, 1866, 1867.	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	Collected at Brookfield, Fish Street Chapel .. 0 0 11
Harrogate.	Albion Street Chapel.	Rev. R. A. Redford, M.A., LL.B.	Public Meeting, ditto .. 10 10 0
Rev. J. M. Gurnea.	Collections .. 20 0 0	For Widows' Fund .. 0 10 0	Juvenile Services, ditto .. 0 10 0
J. P. Clapham, Esq., Treas.	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	Ditto, Hope Street Chapel .. 1 10 0
Annual Collection .. 0 17 10	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	2M. 1s.
For Widows' Fund .. 0 0 0	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	Secretary.
Mr. George Rogers, for ditto .. 0 10 0	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	Lairgate Chapel Sunday School .. 1 10 0
For the Orphan Maud (Jarin, per Miss Williamson) .. 0 0 0	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	Rind, Mr. J. (D.) .. 0 10 0
Working Society, per Miss Dyson .. 1 10 0	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	For Widows' Fund .. 1 10 0
Anonymous (D.) .. 1 0 0	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	M. 10s. 6d.
Young Gentlemen at Parnell House .. 0 0 0	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	Cottingham.
Driffield.	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	Rev. T. Hicks.
Rev. W. Mitchell.	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	Collections .. 0 10 0
Collections .. 7 4 7	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	R. Foster, Esq. .. 0 0 0
For Widows' Fund .. 0 10 0	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	Missionary Box .. 0 0 0
Working Society .. 1 10 0	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	For Widows' Fund .. 0 10 0
Subscriptions .. 0 0 0	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	For Cottingham School in India .. 10 0 0
John Shepherdson's Missionary Box .. 0 10 0	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	20L. 2s. 6d.
Missionary Box .. 0 10 0	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	Subscriptions.
1865, 1866, 1867.	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	John Todd, Esq. .. 1 1 0
Legacy of the late Mrs. Birch.	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	Mrs. Ninnor .. 1 1 0
20 0 0	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	Miss Todd .. 0 0 0
Hope Street Chapel.	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	Robert Hroughwell, Esq. .. 1 1 0
Rev. H. Ollerenshaw.	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	Mrs. Thompson .. 0 10 0
Collections .. 11 10 0	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	Mr. J. Smith, For .. 1 0 0
For Widows' Fund .. 0 0 0	For Widows' Fund .. 0 10 0	1865, 1866, 1867.	

Mrs. E. Ringrose ... 1 1 0 E. B. Ringrose, Esq. 1 1 0 13 <i>l.</i> 16 <i>s.</i> 565 8 8	GLAMORGANSHIRE. Western District ... 207 14 10 Eastern ditto ... 89 4 0 Churches unconnected with the Auxiliary Societies ... 235 14 9 532 <i>l.</i> 13 <i>s.</i> 7 <i>d.</i> Radnorshire ... 1 5 0	Friends at New Pitsligo ... 0 18 0 Friend at Peterhead 9 10 0 10 <i>l.</i> 4 <i>s.</i>	<i>Helen'sburgh.</i> J. Outhbertson, Esq. 10 0 0
Interest, less Banker's Commission 4 18 0 No particulars 12 6 1 582 9 4 Less Expenses 25 1 8 Received after the Account was closed 32 15 2 57 16 10 Auxiliary Total 524 12 0	NORTH WALES. Anglesea District ... 145 15 3 Denbighshire and Flintshire Auxiliary Society 279 14 8	<i>Breckin.</i> Mrs. Pat. Guthrie ... 1 0 0 Ditto, for Madagascar 0 10 0 Ditto, for China 0 10 0 2 <i>l.</i>	<i>Kirkcaldy.</i> Annuity of the late Mr. R. Philips 4 0 0
<i>Sheffield and Attercliffe</i> Auxiliary. Wm. Brown, Esq., Treas. On Account 100 0 0	CARNARVONSHIRE. Auxiliary Society .. 230 0 2	<i>Craigrovnio.</i> Mr. R. Harvey 1 5 0	<i>Leith.</i> Rev. W. J. Cox. For Widows' Fund 2 4 0
WALES. The particulars of the following contributions will be found in the Welsh Report.	MERIONETHSHIRE. Auxiliary Society ... 114 16 1	<i>Currie.</i> Juniper Green Sabbath School, for Native Girl in Mrs. Wilkinson's School, Santhapooram 3 0 0	<i>Millicat.</i> Congregational Church. Rev. G. Saunders. Contributions and Collection 12 15 0 A Friend, as a Thank Offering for deliverance from trouble 0 5 0 20 <i>l.</i>
CARDIGANSHIRE. Auxiliary Society ... 216 7 3	MONTGOMERYSHIRE. Auxiliary Society ... 151 12 9	<i>Dunkeld.</i> Monthly Prayer Meeting 1 8 0 A Few Friends 0 8 0 1 <i>l.</i> 1 <i>s.</i> 0 <i>d.</i>	<i>New Lanark.</i> Mrs. Prentice 1 1 0 New Lanark Sabbath Schools 4 0 0 5 <i>l.</i> 1 <i>s.</i> 0 <i>d.</i>
PEMBROKESHIRE. English Auxiliary .. 144 12 0 Welsh ditto 150 19 3 294 <i>l.</i> 12 <i>s.</i>	SCOTLAND. <i>Aberdeen.</i> Legacy of the late Captain Dougal, B.N., less Exs. ... 99 6 0 <i>Berwick.</i> Rev. Dr. Cairns 1 0 0	<i>Edinburgh.</i> H. B. Dewar, Esq., for Native Teacher, James Duncan ... 10 0 0	To be disposed of as follows— Madras Female Schools 1 1 0 Chinese Missions ... 1 0 0 South Sea ditto 1 0 0 Madagascar ditto ... 1 0 0 Aged Missionaries 1 0 0
BRECONSHIRE. Auxiliary Society ... 57 10 1	<i>Bishopston.</i> Free Church Sabbath School, for Madagascar 0 5 0	<i>Fenwick.</i> Rev. W. Orr. United Presbyterian Church Female Society 3 0 0	ORKNEY. <i>Harray.</i> Rev. D. L. McCorkindale. Contributions 1 4 0
CARMARTHENSHIRE. Upper Division 73 15 2 Carmarthen District 123 7 11 Llanelli ditto 51 12 0 Churches Unconnected with the Auxiliary Societies 23 6 11 272 <i>l.</i> 2 <i>s.</i>	<i>Bonny Kelly.</i> Per Mr. J. Ironside. For Mrs. Pearce's School, Madagascar. United Presbyterian Church, Whitehill 3 10 0	<i>Fraserburgh.</i> Congregational Chapel Sunday School 1 4 0 <i>Glasgow.</i> Anderston United Presbyterian Church, for Madagascar 3 6 8 <i>Gordon's Mills near Aberdeen.</i> Sabbath School 4 0 0	<i>Stirling.</i> Congregational Church. Rev. James Ross. Collection 1 14 2 Missionary Boxes ... 0 10 4 2 <i>l.</i> 4 <i>s.</i> 6 <i>d.</i>

Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaird, M.P., Treasurer, and the Rev. Robert Robinson, Home Secretary, at the Mission House, Blomfield Street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George Street, and Religious Institution Rooms, 12, South Hanover Street, Glasgow; and by G. Latouche, Esq., & Co., Dublin. Post-office Orders should be in favour of Rev. Robert Robinson, and payable at the General Post Office, London.



THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE

SEPTEMBER, 1866.

Eastern Echoes.—No. 7. Jerusalem.

BY THE EDITOR.

OUR third walk is in the Christian quarter. Starting from our hotel, a hundred yards or so to the north brings us to a passage at right angle with the street. A little bend opens to a flight of steps between high walls, running eastward. Multitudes of pilgrims are streaming through the passage, and descending the steps, whilst traffickers in beads, rosaries, crucifixes, and shells, display their wares against the wall, tempting both the curious and the devout to make purchases. A few paces and we are in an open court, with the entrance to the Church of the Holy Sepulchre facing south. At Easter the court is full of life,—Egyptians, Greeks, Russians, and people from Western Europe are wending towards the open doorway in yonder corner, to the north-west.

The Church of the Holy Sepulchre is built *in* and built *round* on all sides, save the south front, which forms the principal relic of the mediæval cathedral of the Crusaders. There it stands, with a ruined square tower, windowed and buttressed on the west side. The façade of the main building is of two stories, divided by a long dripstone moulding, two deeply-set windows within pointed arches above, two deeply-set doorways, within similar arches, below,—the right hand one being blocked up. You enter through the left. Here are Turks on a divan, smoking in deep serenity. What have Turks and pipes to do with Christian worship? Those Turks are officers of the Sultan, to keep peace within the holy edifice between contending sects. Not very pleasant to a Christian is it to see those gentlemen, and to learn why they occupy that station. The first thing seen on entering the church is the stone of unction, on which, it is said, the body of our Saviour was laid to

be anointed. Gigantic candlesticks, and lamps suspended from the roof, give an air of magnificence to the spot. On the right hand appears a flight of marble steps, leading up to Calvary, where Greek and Latin altars blaze with lights, and glitter with ornaments. On the floor a hole is shown, in which, according to a late tradition, the cross was fixed. Descending the steps, and passing the stone of unction, you turn sharp to the north, and pass what is called the station of the Virgin, a gloomy portion of the edifice, deriving no light from windows. A few paces in advance, and you come under the great dome; a circular wall supports a cupola now crumbling to pieces,—light and rain penetrating through the rents, because contending sects cannot agree to repair them. Either party would do it, but neither party will allow the other to touch a beam; so between them, the roof is rapidly falling in. In the middle of this circular portion of the church stands “the Holy Sepulchre,” so called,—a marble shrine of Russo-Greek architecture. It measures 26 feet by 18. Before it are candlesticks, with suspended lamps and ostrich eggs, all looking very tawdry. Towards the entrance of this shrine all the pilgrims eagerly press; hundreds are seeking admission, while two or three priests by the narrow door are keeping as much order as they can. Joining the throng, we first enter what is called “the Chapel of the Angel,” not capable of holding more than about a dozen persons. Then, passing through another inner door, the “Sepulchre” itself is reached, and is found to be a small apartment not capable of holding more than five people at a time, with a slab of marble on the right side. A priest stands at the further end. Opposite to the sepulchre is the spacious and magnificent chapel of the Greeks, in full Byzantine splendour, hung with pictures, studded with presbyters’ seats, and the patriarch’s throne, all aglow with gilding. A globe in the middle pretends to mark the centre of the earth. The Greek chapel is surmounted by a central lantern,—lamps, chandeliers, and ostrich eggs hanging over-head everywhere. A rich screen separates this chapel from the rotunda and the sepulchre. The Greeks have also in their possession the aisle to the north of their large chapel, and the altar of the Invention of the Cross. The Latin chapel is small, situated to the north of the sepulchre. There are numerous stations and sacred spots marked by altars, which we have not time to describe.

Having previously explored the building, we visited it early on the morning of Palm Sunday, when the different sects perform their devotions. The whole building was crowded to suffocation. Through the kindness of the Turkish soldiers we were permitted to enter the open space in the Rotunda, reserved for the procession. The doors of the Chapel of the Greeks were locked, an immense concourse of people being confined within. This precaution, as well as the presence of armed soldiers lining the avenues, was intended to prevent collision and blood-

shed between sect and sect.* At length the procession of the Latin friars entered, bearing candles, palms, and other paraphernalia, and marched round the sepulchre, and then visited the other holy places, singing as they went. Afterwards, when the Latins had retired, the Greeks formed their procession, and paid their visits. We stood and mused. The scene was bewildering. How much presented itself calculated to shock the sympathies of the Protestant christian! Suspicion, censure, indignation, of course, agitating the mind, tempting the lips even there to utter what the heart so deeply felt. But other feelings found a place. We saw a Coptic woman bathed in tears, kissing the marble sepulchre as if her soul burst from her lips. Many were absorbed in passionate devotion. Was there no flickering light in the eyes of heaven, mingled with those clouds of smoke? Were there no grains of gold seething and sparkling in that cauldron of molten dross? No flowers growing amidst those weeds? No grapes hanging over those thorns? No figs above those thistles? No stars peering out of that thick gloom?

At least this thought powerfully laid hold of us. Here is a spot to which men have been drawn by a marvellous fascination, for ages. Blood has been shed like water, gold scattered like dust, to win it, and to keep it. The crusades of the middle ages have been followed by the Crimean war of the nineteenth century, at the bottom of all which strife lie questions about the keys of the holy places,—a right to these old stones. Pilgrims, now as of yore, travel hither by sea and land. Even infidels feel a mysterious awe creeping over their souls, as they tread the floor. The warm poetry of the region melts the ice of a sceptical philosophy. Gold does not bring folks hither; pleasure is not the bait. Fashion does not allure. Not even any great charm of enterprise. Art has no spell; science has nothing to do within these precincts. They enclose not much of a field for the antiquary, apart from something else. What, then, is that something else,—the secret magnet,—the hidden loadstone which retains its power through so many many ages, over so many many minds? We discover it in a great spiritual fact, of which, after all, this strange building is the symbol, these quaint stones the monument. We find the hidden power in the words, "I am

* In speaking of the reign of Claudius, Williams says:—

"The feast of the passover, which brought together vast multitudes of the Jews to Jerusalem, was always dreaded by the peaceably disposed inhabitants, as likely to disturb the peace of the city, and the precautions of the governor were redoubled in case the turbulent people should manifest a disposition for innovation. It had been usual, therefore, for the Roman guard to parade the cloisters under arms at such seasons, and the Jews submitted to an intrusion which they could not prevent."—*Holy City*, i. 153.

At an earlier date, a religious solemnity in Jerusalem had been marked by the intrusion of armed violence. "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices."

the Resurrection and the Life." Yes, we could hear those mighty words amidst the baser sounds of that Palm Sunday morning. Under all the falsehood we could not help seeing this truth. Amidst crusades and pilgrimages, the strangest of this world's stories,—a story of blood but of heroism,—a story of childish superstition, but with lines of love and wonder interwoven with the coarser fabric, we felt compelled to recognise some homage paid—ignorantly paid, superstitiously paid, but in many instances sincerely—to Him who says, "I am He that liveth but was dead, and behold I am alive for evermore."

Do you believe, then, some may ask, that the Church of the Holy Sepulchre covers what was the tomb of Jesus? That question we have studied anxiously, and pondered the arguments *pro* and *con*; examined maps, and walked round the localities. It is a question of great difficulty. It takes a long time to understand its merits, and to measure the force of what is said on either side. There is no satisfaction in the loose and summary way in which even some intelligent travellers fancy they can settle the point. We must confess we are not convinced by what Robinson and others urge against the genuineness of the site. We see no impossibility in the idea, that this spot might be once without the walls. A probable line can be drawn leaving this place "without the gate." The Prussian consul, Dr. Rosen, a most learned antiquary, with nothing of credulity about him, who has spent years in Jerusalem, believes that somewhere in the rock, covered by the famous church, was the Redeemer's tomb. He believes that, but no more. We must confess that we are inclined to take the same view, but we speak not with confidence. Future explorations, through which the basis and line of the old walls may be discovered, will, we hope, throw light on this perplexed controversy. It appears to us at present, that while some of the *architectural* arguments in the controversy, as adduced by Mr. Fergusson, are in favour of his theory, all the *historical* arguments are against him. At any rate, there seems to us no ground for doubt, that the present Church of the Holy Sepulchre is built on the foundations of the church erected by Constantine in the fourth century, and described by Eusebius. Mr. Fergusson, in Dr. Smith's "Dictionary of the Bible," and in distinct works on the subject, has endeavoured to prove that Constantine's church covered the Sukrah, now enclosed within the Mosque of Omar, but the minute details of the ecclesiastical historian, seem to us inconsistent with the architect's conclusion.

To attempt to discuss and settle that question in these brief pages would be idle; we would only say that it is interesting and instructive to turn to the following passage in Cyril's "Catechetical Lectures," delivered in the Church of the Holy Sepulchre, wherever it then was, where he says, probably pointing to the spot within view of the teacher and his congregation:—"The door of the sepulchre was hewn out of the

rock itself, as it is customary here in the front of sepulchres. The outer cave has been hewn away for the sake of the present adornment, for before the sepulchre was decorated by royal zeal there was a cave in the face of the rock. Where is the rock,—lies it in the midst of the city, or near the walls and the outskirts? Is it within the ancient walls, or in the outer walls which were built afterwards?" He answers, quoting the Septuagint version of the Canticles, "near to the outer wall." Cyril's question and answer together, imply, that though the sepulchre was then as now within the wall, it was easy then to believe that once the wall had run so as to leave the sepulchre outside. If easy then so to believe, why difficult now? We may add, that in these lectures the bishop alludes to portions of the wood of the Cross, as already filling the world, showing how soon that form of superstition had commenced, how soon it had begun to prevail.

For another walk we enter the Moslem quarter. We pass the ruins of the House of the Knights of St. John, that hospital renowned from one end of Christendom to the other. We plunge into a network of streets of which it is impossible to give any idea, by means of words, except we say, that it is a labyrinth of dirty paths and dilapidated houses, with dogs lying about, perilous to the passenger by day, more so by night, as we found by experience; having stumbled over one of these scavengers in the darkness, notwithstanding a Syrian servant was gliding on before us with a most capacious and brilliantly illuminated lantern. Winding about these streets by day we meet with, here and there, bits of architecture very beautiful. Some are of the Crusaders' times, specimens of decorated Gothic; others are Saracenic, with the horse-shoe arch, richly bestudded with ornamentation in the deep-cut mouldings. They are situated out of the bustle of the city, in lonely nooks and corners, under or near ancient vaulted passages, within whose shadows one may sit and muse on the memories of this strangely fated city, in which crusading knights and turbaned soldiers of the Crescent have borne a part less sacred, but scarcely less conspicuous than the Jews of older times. Shadows of men in armour, with red-crossed mantles, gliding up and down these silent thoroughfares, often seemed to cross our path. Of all the dim, dreary, and dreamy thoroughfares of Jerusalem, the Via Dolorosa is the most so. The Crusaders believed it to be the street through which Jesus was led to crucifixion, and have absurdly identified a number of sites, such as the House of Dives, and the House of St. Veronica. Eight stations are pointed out in connexion with the Man of Sorrows, and though of course, it is out of the question to believe in such idle traditions, as are notoriously the inventions of the middle ages; yet, as we ascended and descended the Via Dolorosa,—as we passed under shadowy vaults which here and there span the road,—as we passed from light to gloom, and listened to the rare footfall of some

passer-by, we could enter into what Dr. Stanley says, "No thoughtful traveller can see, without at least a passing emotion, the various points in the Via Dolorosa, which have been repeated again and again in pictures and in calvaries, amidst the blaze of gorgeous colours, and on the sides of romantic hills in France and Italy, the spot where Veronica is said to have received the sacred cloth, for which Lucca, Turin, and Rome, contend; the threshold where is believed to have stood the Scala Santa, worn by the ceaseless toil of Roman pilgrims in front of St. John Lateran." The cradle of much of the legendary art of Europe is situated in this street. Enough of superstition has been nursed amidst these old stones to make the heart ache. The passing emotion is one of sorrow, yet who but must feel that amidst all this wild ignorant veneration of localities, there is some tribute of honour paid to those facts which claim man's deepest wonder, and inspire his noblest love?

But we are on our way to visit the Haram and Mosque of Omar. Until of late its gates were closed to all but the followers of the prophet. The nearest approach to it by a Christian, was on the roof of the governor's house to the north, where a good general view may be obtained. Now, an order to see the whole can be secured on payment of ten shillings each person. We availed ourselves of this privilege, and early one morning, walked to the sacred spot, preceded by the English consul's kavass,—a servant clothed in smart oriental costume, holding a silver-headed staff in his hand, which, ever and anon, came down on the stones with a thundering ring. The Haram forms the east side of Jerusalem, overlooking the Valley of Jehoshaphat and the Mount of Olives. It is a raised platform, partly natural, partly artificial, 1,528 feet from north to south, 955 from east to west, encompassed by a wall, very much loftier outside than inside, owing to the elevation of the platform. The wall of the wailing place, already described, forms a part of the western line of enclosure. We entered at the north western corner of the Haram, on an area, grass-grown to a great extent, with several trees here and there, amongst which certain tall, dark, solemn cypresses are very conspicuous. They remind us of the words, "those that be planted in the house of the Lord, shall flourish in the courts of our God." Mohammedan women veiled in white, glided in and out the gates, over the platform, and under the trees, like ghosts, while men were at their devotions, kneeling, standing, or prostrate, touching the earth with their turbaned heads. We crossed a green portion of the area, ascended some steps, passed through an open marble screen. We were now on the marble pavement of the inner platform, slightly raised, standing in the middle of the area of the Haram. The north and west sides are bounded by Moslem colleges, convents, and cells. We passed close to what are called the Cisterns of Solomon, with the thrones of Elias and

Mohammed to the right or west. These are small buildings of cupola roofs supported by slender pillars. Advancing along the platform southward, the grand mosque, a huge octagon, with a roof like the dome of St. Paul's, stands before us. Based on the octagon is a circular wall, of glazed porcelain, pierced with lights; and resting on the wall is a dome, pronounced by architectural critics to be of "exquisite proportions." Just to the east is the beautiful dome of the Chain, a cupola supported by seventeen marble columns. It is close to the east door of Omar's Mosque, and by the east door we entered the surprising edifice. At first all looked dim, then, as the eye adapted itself to the shadowy light, objects began to reveal themselves. First, the richly coloured windows, then the arabesque decorations of the dome, then the mosaics on the wall, then the marble columns. The building consists of a circular aisle running all round, with enormous piers and pillars supporting pointed arches, with a thick entablature cutting them, resting on blocks above the capitals. Entering the inner circle of the edifice surrounded by these columns—the *sanctum* surmounted by the dome—after gazing round, with wonder, on the gloomy but gorgeous magnificence of the structure, we were arrested by the strange object in the middle, a huge rude mass of rock encompassed by a screen and surmounted by a canopy. This unhewn block amidst the finished architecture is strange and startling. It is called the Sukrah, or holy stone, and is commonly identified with the great altar of the Temple of Solomon, and assumed to be connected with the threshing-floor of Araunah the Jebusite. The rock as it is could not be a threshing-floor. Was the threshing-floor contiguous? And this a jutting portion of the surface turned by David into an altar of sacrifice? It is distinctly said, David "built there an altar."

But let us not forget we are in the Mosque of Omar, a Mohammedan place of worship, with relics and holy places in all directions. Here hangs a shield of the prophet's cousin. There is the print of the prophet's foot; and hard by the impress of Abraham's hand as he was about to offer his son. Hence the founder of the Mussulman religion took his nocturnal journey to the seventh heavens, having come from Mecca to Jerusalem, on his milk-white steed, half mule, half ass, whose famous name, Borak, means lightning. A ring to which he is said to have tied this wonderful beast, is shown near a gate to the south of the Mosque, by the Mosque of El Aksa.

We descended to the vault of the rock, a cavern or chamber, with plastered sides, the rock for a roof (said to be miraculously supported there), the origin probably of the fable of the suspension of the prophet's tomb. A spot is shown where Solomon prayed. The pavement on being struck sounds hollow. That lower invisible cavity is supposed to lead to the Gate of Paradise, others think to the Gate

of Hell. Every prayer offered in the Chamber of the Sukrah, by the faithful is specially efficacious, and communication can then be held with the invisible world. Have any of our spiritualist friends visited it yet ?

With reference to the invisible well under the chamber, we may observe, Jerusalem covers innumerable subterranean caverns, natural or artificial. The foundations of the city are honeycombed. Vaults, cisterns, aqueducts, sewers, even living springs of water seem to be there. What wonders might be revealed by judicious excavation !

Ascending to the Mosque of Omar again, and leaving it for the outer platform, we, on the south side, passed an exquisitely beautiful marble pulpit, on our way to another Mosque, El Aksa. Beneath, or in front of the porch, are the graves of the murderers of Thomas à Becket. What is now the El Aksa was called the Temple by the Crusaders. Hence the name of Knights Templars. El Aksa is an immense ecclesiastical looking edifice, presenting somewhat the appearance of a Basilican Church, but with many peculiarities of construction, which we cannot describe. We descended into the vaults. A flight of steps conducts to a broad subterranean aisle ; you turn to the right and come into a vast chamber, with columns supporting the roof. Beyond are openings toward the temple walls, on the south. Here are enormous bevelled stones, one we measured is fifteen feet long. We ascended and went towards another flight of steps to the east of El Aksa, and found at the bottom, in a chamber, what is called Christ's cradle. Minutely to describe this portion of the Haram is impossible, from the intricacy of the passages in the vaults ; and to attempt to decide the origin and uses of these subterranean passages would lead us into the most perplexing historical and architectural controversies. Jerusalem is a battle-field for antiquaries from end to end, and the southern portion of the Haram, with El Aksa, is a corner where the strife is of the hottest kind. The golden gate in the eastern wall, now that Mr. Fergusson has pressed it into support of his theory, comes in for a share of the dispute, which like fire goes round and round the Holy City, licking up the stones and dust thereof. We must not follow it, but will only point to a projecting piece of marble on the eastern wall of the Haram, on which Mahomet is expected to sit astride on the day of judgment, and whence is to be suspended the invisible bridge by which the elect are to cross to paradise. With greater interest we refer to the rich, luxuriant growth of wild flowers at the south east end of the sacred area, which in the spring season makes it a very garden of delight.

“For our sakes Christ became poor.”

BY THE REV. J. KELLY.

ADMITTING the pre-existence and deity of our blessed Lord, what form might we naturally have expected His appearance would have assumed when He became incarnate? There is hardly room for difference of opinion in the answer which must be given to this question. Our views would have been determined by what we may have been accustomed to regard as fit and proper. We are strangely enslaved by the visible and the present. Our conceptions are prevailingly carnal. We attach a disproportionate importance to rank, wealth, and outward distinctions; and this state of mind would have given shape to our expectations. Had we been assured that He was about to come, we should have concluded that he would have presented himself before men in external circumstances corresponding to what He really was. We should have anticipated pomp, retinue, grandeur; and in point of fact such were the expectations which the Jews entertained respecting the Messiah. They looked for Him as a king, decked with all the insignia of royalty, the leader of their armies, their deliverer from the oppression of their enemies, and the founder of a kingdom which should never pass away, in the immunities and glories of which they should exclusively participate. Their notions just embodied what is natural to man.

How very different was the actual state of the case! Christ may be said almost to have crept in amongst men without notice. Poverty from the first and all throughout marked His condition. Had it not been for His teaching and miracles He would have passed through life undistinguished and unknown. There are not wanting distinct intimations of prophecy in keeping with this representation. In such language as the following Isaiah describes His advent and treatment: “There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.” “He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men.” The incidents of the New Testament history give definiteness to these intimations. There is no detailed and formal description of His circumstances given by the inspired writers. This is not their custom. They simply state facts as they occurred, and leave them to produce their own impressions. These facts, however, are very significant. The family of David, from which He sprung, had at that time fallen into the lowest depression. Mary and her husband were very poor. They were only able to command the humblest accommodation at the time of His birth. They were indebted to the unexpected bounty of others for the means of escaping the designs of those who

sought the young child's life. On their return to Nazareth, they took rank amongst the ordinary inhabitants of that despised place. The occupation which employed the Saviour's hours up to the time of His manifestation to Israel may not afford conclusive proof of great poverty, but at least it quite consists with it. When He entered on His ministry the evidence of His condition becomes more plain and full. He first comes before us unattended and alone. He mingled with those who toiled hard for the means of their subsistence, and from them He selected His immediate attendants. He had no settled home. "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." He was indebted for His support mainly to the generosity of some few whom His ministry and His benevolence had attracted towards Him. He was often wearied and hungry. He was, in short, conversant with all the hardships and inconveniences of a destitute state. Possessed of miraculous powers in a singularly rich degree, He never in any one instance exerted them for the relief of His own natural necessities. The rich kept aloof from Him as beneath them in rank. Only towards the close of His ministry a few of them showed Him some attention, but for the most part from no good design. An attentive perusal of the narratives of the Gospel can leave but one impression as to the outward circumstances in which He moved amongst men. He affected no show. He was very poor. He was often in want.

Such condescension was Divine, and without a parallel. It is not difficult to discern the wisdom of this arrangement. It is one of those elements which indicate the adaptation of the Gospel to its great end. The vast majority of the human race are poor, and amongst this class the truth obtains its most signal triumphs. The poor of this world are often rich in faith. To such in all their difficulties, hardships, and trials, the example of Christ conveys the most precious lessons, and ministers at once support and consolation. The poor are sometimes prone to regard their condition as hard, and to consider themselves neglected. Their means of support are often precarious. Self-denial is with them a simple necessity. The pinchings of want are not unknown. When laid aside by sickness or loss of employment through no fault of their own, they naturally become anxious about the future. What is to become of them, and of those dependent upon them? is a question not easily disposed of. It is a hard thing for a poor man of independent mind to disclose his necessities to others. How many suffer in silence, rather than reveal their state or give utterance to complaint! To a humble follower of Christ in such circumstances, what a power does His example supply to reconcile him to his condition, to repress a repining temper, and to teach him quiet submission under his trial. He is enduring no more than his Master did before him. There is not a single element in his circumstances which Christ does not thoroughly understand, and with which He does

not practically sympathise. He became voluntarily poor that the poor of the flock might learn that their condition is no proof of Divine neglect, and that their lot with all its hardships is one with which their Saviour had fellowship. He became as they are that He might show them how to bear it, and that He might assure them of His readiness to comfort and help them. Had the Saviour appeared in other circumstances, had He assumed rank and state, and possessed at His command whatever could have ministered to His worldly enjoyment, how different would have been the aspect which He must have presented to His future followers. They would have felt cut off from His sympathies. The distance in position between Him and them would have been so great as to deprive them of a large portion of the encouragement which they now enjoy. Should it be said that in so adapting Himself to the condition of the poor the Lord has put Himself out of sympathy with that of the rich ; that in the degree in which He has accommodated Himself to the one class He has placed the other at a disadvantage, though they, too, have their trials and temptations ; it may be rejoined, that since Christ could not occupy both conditions at the same time, there is true wisdom in the arrangement which brought Him into such intimate contact with the more numerous class, leaving the question of the comparative severity of the trials incident to both entirely out of sight. Something more, however, may be said. It was the peculiarity of our Lord's position that the most formidable snares which beset the great and the wealthy were just such as He had to encounter under conditions which augmented their severity. He was so situated that, while poverty was His permanent lot, He was not impervious to the temptations which assail the great. In a remarkable degree both classes of trials were known to Him. At the entrance of His ministry one of the temptations He was called to endure was the offer of all the power and glory which the highest earthly authority could confer. It may be thought, indeed, that the tempter could not make good his own offer. However this may be, the temptation was not the less real. A temptation may be very formidable, even when the apparent good with which we are allured may be a delusion. At a subsequent stage of His course, that temptation assumed a more palpable form, when the people were bent on forcing upon Him the kingly dignity. In addition to this, the miraculous powers which He so largely possessed brought with them, to one so thoroughly human as He was, their own responsibilities and dangers. If He was morally fortified against the abuse of them for His own advantage, that abuse was still possible in a very true sense. His great moral superiority did not preclude temptations from this quarter. It only made them more offensive and bitter. Christ was as truly man as any of us, and the snares which beset our path are just those which He had to encounter. Thus, the manifold aspects of the Redeemer's position, while they have

a speciality of application to the poor, supply instruction and encouragement to all classes.

It may be further noticed, that the mean and lowly condition in which Christ appeared, most impressively exposes the mistaken estimate which we are all more or less prone to form of the material advantages of this life. How common is the imagination that wealth, and rank, and power are intrinsically valuable—indispensable to our happiness, and ought to be the great object of our present pursuit. The whole course of multitudes is regulated in conformity to these false views. Worldly good is sought after with a keenness and an earnestness which absorbs their attention. They toil for it with an energy which nothing else enlists. Failure in this quarter is most painfully felt; and even success, when attained, disappoints their expectations. In the meantime the moral injury they sustain from this state of mind exceeds calculation. It blinds them to their true interests, and hardens them against all those considerations which ought to have weight with them. What a corrective to these mistakes does the poverty of Christ furnish. We should misinterpret the lesson which it teaches, did we conclude that these worldly advantages are bad things, and incapable of being turned to a good use. This would be a rash and false conclusion, reflecting on the Divine goodness. They have their value, and when rightly employed may be productive of large benefit. They become bad only through perversion; when they are overvalued and abused. To this our own evil nature inclines us. The most perfect Man the world ever saw did not need them. He voluntarily renounced them, and chose a condition of lowliness and even destitution. Can any thing more effectually expose the false estimate we form of their value? Is it not fitted to strip them of their apparent attractions? What a rebuke of our unwarrantable desires after them! How impressively it teaches us that they are not indispensable to our happiness. When in danger of being deceived by them, we have only to turn to Christ and meditate on His condition in our world. Nothing ought more effectually to correct our mistaken estimate of worldly good, and abate our exorbitant expectations from this source.

Another lesson taught with equal significance by the poverty of Christ is that true goodness, moral excellence, is not dependent on these outward advantages. Christ was perfect in goodness and holiness without them; so may we be. High character, moral dignity, in the truest sense, has no relation to the capacity or the possession of the means, of doing great things. We often deceive ourselves in this matter—we are apt to lay the blame of our moral defects on our natural deficiencies or our outward circumstances. We imagine that had our advantages been greater, we should have been better morally, and should have realised our own idea of excellence. But we are wrong. Christ's perfection

consisted in complete conformity to the will of God in the station assigned to Him. It was something distinct from His mental capacity—His peculiar work or His miracles of power—though it gave a character to them all. It lay in His inward harmony with God's will, finding expression in all that He did. It is in no sense different with us. Our circumstances have very little to do with moral excellence. The man who faithfully and unflinchingly, from a right state of heart, performs the duties of his station, be that station what it may, will be accepted of God and approved of men. Wealth and rank will give him no advantage in pursuing this course; poverty will deprive him of none. He who is steeped in poverty, if he loves Christ, delights to do His will, aims at fulfilling his humble daily duties in the best manner, is contented in mind, bears without repining the hardships of his lot, and has learned to trust God with unshaken confidence in the darkest hour, may, in God's estimate, be a nobler and better man, though unknown and unobserved, than any one immeasurably his superior in other respects; and occupying a more prominent place in the public eye. He may never be able to do any great thing, but his uniform goodness, his uncompromising faithfulness to the small things incident to his lowly condition, and his delight in God, confer upon him a nobleness and dignity to which outward advantages can add nothing.

There is probably no class to whom the considerations suggested by the poverty of Christ will be more welcome, and none on whom they are fitted to exert a more animating and consolatory influence than those who at the call of duty have gone forth to proclaim the Gospel to the heathen. They not only abandon the comforts of home, but necessarily expose themselves to hardships, sometimes to want, and often to danger. These are unavoidable incidents, more or less experienced everywhere. As now conducted, nothing is omitted in these missions which tends to diminish the evils adverted to: what is needed for the support of the agents is provided, and care taken that their wants shall be regularly supplied. But the best human precautions are often in vain. Even when the missionary has independent resources of his own, they are sometimes practically unavailable. They cannot command what may be indispensable, not to his comfort alone, but to his health and strength in the work to which he is consecrated. Numerous accidents may prevent necessary supplies reaching him. Events may unexpectedly arise to expose him to danger against which he has no protection. The history of modern missions abundantly confirms these views. What can so effectually meet such trials as the remembrance of what the Master endured? They are only having fellowship with Him. Not only are they doing a work similar to His in some respects—doing it in obedience to His commands,—but there is hardly anything they encounter in their course which He has not experienced before them. It is no strange

thing that has befallen them. He knew personally what they now suffer. The spirit in which He bore His trials is an example to them. They are assured that He is able to enter thoroughly into their case, and can supply them out of the exhaustless stores of His grace with all that their utmost necessities can require. He has been tried in all points, like His brethren, and is able wisely and efficiently to succour them in their sorrows and hardships. How different would have been the case had Christ occupied a position of rank and affluence instead of one marked by lowliness and penury !

Reflecting on these things, who can doubt that the circumstances in which Christ appeared were regulated by the same wisdom and mercy which characterize all the other arrangements of redemption ? The more they are considered, the clearer will be the evidence they furnish of the marvellous compassion of Him who is wonderful in counsel and excellent in working.

"Consider the Lilies."

BY THE REV. T. W. AVELING.

God, who created the earth, made it, as He made all things, for His glory ; and any one who passes amid its scenes of beauty, and within sight of the myriad objects with which it abounds—all of them illustrative of the Divine skill, and wisdom, and goodness,—without noticing them, is little as he may think it, guilty of a grave fault of omission. "The works of the Lord are great, honourable, and glorious ; sought out of all them that have pleasure therein. He hath made his wonderful works to be remembered."

The greatest of teachers has left an example in this respect, which we do well to copy. As He walked on the earth which His own hands had created, and robed with loveliness, He himself noticed, and directed the attention of others to, the objects that rose up around Him ; not only that they might observe how fair it was, how lavishly the Divine hand had adorned it, and ministered to the love of the beautiful, which is inherent in most men, but that they might learn from it lessons fraught with wisdom and worth. To Him nature disclosed all her symbols ; and His distinct recognition of them is one of the most significant hints to us to imitate Him. Some, with contracted views, may be inclined to overlook them, as if the love of nature were inconsistent with true piety ; as if the warning of the Apostle, "Love not the world, neither the things that are in the world," had reference to the natural productions which God himself has made, all of which praise Him, "because that which may be known of God is manifest in them."

The Divine Spirit testifies in nature as well as in revelation. He

had to do with the origin of all things, for when “the earth was without form and void, and darkness was on the face of the deep, the Spirit of God moved on the face of the waters,” educating light and order and beauty from the chaos that then pervaded the globe. He tells us that “The heavens declare the glory of God, and the firmament showeth His handywork.” Should we not therefore listen, and look, and learn? It is no sign of extraordinary piety to go through the world with the eyes shut; on the contrary, a truly religious spirit sees God in everything—not in the pantheistic sense of the phrase, but because the imprint of the Divine hand is really visible in them to the devout seeker.

“He looks abroad into the varied fields
Of nature; and tho’ poor, perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his,
And the resplendent rivers. His to enjoy
With a propriety that none can feel
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say, My Father made them all.”

Jesus, as He taught amid the green hills and vales of Palestine, loved to direct the attention of His hearers to natural objects which illustrated some great spiritual truth. Thus we hear him say, “Consider the lilies.” They, like every other flower, are worthy our notice. Their growth is a mystery, never yet fathomed. Why this shape, that texture? Why this hue, and that specific fragrance? They toil not, as man does; nor spin, as women do; they have been wrought in a most wondrous loom, the sound of whose shuttle is unheard, whose warp and woof cross each other, unseen by human eyes. There is a process going on, more marvellous than aught with which man has to do. An invisible hand is silently collecting from earth and air and light, the material elements which are to constitute the flowers, and weaving them all into forms of exquisite beauty, attracting the eye by their shape and colour, and exciting to devout rapture every reflective mind. Silently, undiscerned by human intelligence, they grow, by an internal law of their own nature; a law impressed upon them by their Maker, which operates in an undeviating order, and with never-failing accuracy. Thus, though surrounded by the same accompaniments,—the soil, the air, the light the same,—the lily is diverse in texture, hue, and form from the rose; the result of a hidden, unexplained operation. “This cometh forth from the Lord of hosts, who is wonderful in counsel and excellent in working.” It is impossible to stop short, with any degree of satisfaction, till we arrive at the Great First Cause.

The beauty of the lily is all the more remarkable because it often grows wild—blushes unseen, and appears to "waste its sweetness on the desert air." I have gathered the loveliest satin-like flowers I ever saw among the cane-brakes that border the desolate shores of the Dead Sea. Yet not in vain have they or the lilies of the field been created, for the eye of God rests upon them; they silently worship Him, and He is glorified by them. Ah! if the lily had intelligence it would be satisfied that His eye saw it, though no other did; just as the hidden humble Christian,—of whom the world has heard nothing, being utterly ignorant of the calm submission, the patient uncomplaining endurance which are such prominent features in his character—is content to be unnoticed, if able to fall back on the assurance, "The Lord knoweth them that are His."

The lily speedily blossoms, reaches its culminating point of growth and then fades. But it has not been so adorned, nor has it lived in vain, if it teach us the lesson which Jesus inculcated; for next to ministering to the glory of God, a grand end has been accomplished, in ministering to the instruction of man, made in the image of God. Its glory eclipses that of Solomon, just as nature ever transcends art in its productions. The microscope, when applied to the works of man, shows a coarseness and roughness in the finest and fairest textures; while the same lens shows us God's workmanship as possessing a far more exquisite finish than appeared to the unassisted eye; a grand rebuke to human pride, that would plume itself upon its mere habiliments. The lily is more gloriously and perfectly arrayed than the royal occupant of a throne, clothed in the magnificent purple of princes.

Now, in "considering the lilies," we discern the operation of a law, which obtains in the spiritual as well as the physical world. All true adornment of man must be unfolded by the working within him of the same Almighty power that operates on the flower. In the case of man, the Divine Worker has to do with spiritual not material elements. By Him a life is given to the dead soul; the hidden man of the heart is created anew. For this David prayed, when he cried, "Create in me a clean heart, O God, and renew within me a right spirit;" and to this Paul adverted, when he spake of "the new man, which, after God, is created in righteousness and true holiness."

Where this life is created true moral beauty then develops itself, under the gracious operation, and ever effective aid, of the Spirit of God; who acts, however, in conjunction with human agency, hence the charge, "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure."

If man had never sinned, he, like the lily would have developed the beauty and fragrance of a perfect nature. His would have been an ever-expanding and loving heart, a spirit growing perpetually more and

more into the Divine likeness,—advancing in holiness and happiness, in an endless progression. Blessed be God it shall be that, even now, when that re-creation, just referred to, takes place. The soul, in its degradation may be unsightly ; so is the bulbous root of the lily ; yet as from that germ a beautiful flower is developed by the hand of God, so from the soul, “without form or comeliness,” shall God educe a spiritual nature, so fair, that angels, as they behold it, shall feel a deeper joy than that they knew, when they first saw this earth, as it rolled forth into the depths of space, arrayed in the robes of light and loveliness with which God had invested it. But as the lesson ever presents itself to those who consider the lily,—that it is only on account of the life within, and the constructing hand of the Great Creator, any external beauty exists,—so without a spiritual life, wrought within the soul, there will be no outward exhibition of that which is “fair and lovely and of good report.” As nothing from without can defile a man,—but that which is from within him, so nothing from without can adorn him. “As a man thinketh in his heart so is he.”

The immediate object of the Divine Teacher, however, in directing the attention of His hearers to the lilies,—as before it had been, when he spake of the fowls of the air—was to rebuke, kindly yet firmly, that undue anxiety which many feel, with reference to the wants of the body,—its food and its clothing. These are not unimportant matters, inasmuch as here, at least, the life of the soul to a great extent is connected with and depends upon it. The body, as well as the soul, is the workmanship of God. It reveals, in its curious and complicated mechanism, a marvellous wisdom, an exquisite skill. We are “fearfully and wonderfully made,” and are bound to take care of this frail form, as a part of the Divine heritage, with which, as stewards, God has intrusted us. Our “bodies as well as our spirits are His.”

But it is the exaggerated character of the attention given to matters connected with the sustenance and clothing of the body which the Saviour deprecates. A moderate amount of thought in relation to it is absolutely necessary, and nothing but fanaticism would imagine otherwise. It is only “a show of wisdom” which is visible “in will-worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.” While, therefore, a proper amount of time and thought is to be given to our food and raiment ; while men are to be diligent in business—for this, among other purposes, that they may obtain what is requisite for the life that now is—anxiety is reprehensible. “Consider the lilies.”

From them the Saviour argues as from the less to the greater. If He clothe them will He not much more clothe us ? We are to consider our higher origin and the grand purpose of our being as an *à fortiori* reason for expecting this. True, like the lily, our body is formed of the dust, yet it is more gloriously and wondrously fashioned ; it is the last, the

master-work of God. Above all, it is instinct with a life the lily never knew,—never can know. Into this body God breathes the breath of life, and man becomes a living soul. The lily is not made in the image of God: we are. It is not destined for immortality: we are. The soul is the true amaranth. So, though in one sense, "As for man his days are as grass, as a flower of the field so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more;" though we are like grass, which in the morning flourisheth and groweth up, and in the evening is cut down and withereth; yet we can exclaim, "If a man die he shall live again." "I shall not die but live, and declare the works of the Lord;" live, for ever, a life beyond the present, when flowers, and earth, and suns, and stars have vanished away.

"The soul, of origin Divine,
God's glorious image freed from clay,
In heaven's eternal sphere shall shine
A star of day.

'The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its Sire,
Shall never die."

If, therefore, God care for the insentient lily, that can give back to Him no gratitude and yield no love—and He does—will He not much more care for us, who are able to offer Him the adoration of intellect and heart? Is not the inference irresistible, that of His thoughtful, accountable, immortal children He will ever be mindful? Often they will need help, but He will render it. He, who sends the rains and the sunshine to feed the lily, and clothe it with beauty, will send the supplies His people require. Oft they may be in peril, but He is their defence. The Hûleh-lily of Palestine grows among thorns, and he who would touch it often lacerates his hands. So God's children are surrounded by protecting influences. God cares for His own. "He kept him as the apple of His eye."

Let us learn the lesson of trust in the Divine goodness. Of course, we are not fanatically to sit still, but act; for as we are commanded to pray, though God knows our wants, so His promised care of us is not to supersede our working. But let us work with a good heart, because God does care for us. The peculiar relationship, too, in which the Divine Teacher represents God to us,—“your Heavenly Father”—is significant and encouraging. The paternal heart beats tenderly and thoughtfully for its offspring. From our childhood we have been taught so to regard Him, learning at our mothers' knees the sweet prayer of trust, "Our Father, who art in heaven." Let us, therefore, confide in Him, and receive reverently the gentle, loving remonstrance of the Great One, who chides our fears, and would that we should increase our faith.

When, therefore, next the lily meets our eye,—its virgin purity claiming our admiration and attention, its petals glistening in the sunlight, or waving in the summer breeze,—let us listen to its whisperings: for it has a message from God to us; and while it tells us how lavishly the Divine hand has adorned it, though its life is but that of a passing day, asks suggestively, “Shall He not much more clothe you?” Anxious ones, be of good courage, and He shall strengthen your heart! He does so, surely, when He thus condescends through the lily to teach you a lesson of confidence in the Creator’s care.

There may often be, with many, a hard struggle; and frequently fear will preponderate over hope. The widow,—with heart full of care, and hands full of duty; and many a brave young spirit—that is left to battle on alone, without earthly helper,—may at times be depressed, and dread the coming future. Honest effort and ceaseless toil may not always meet with their guerdon, when and how they desire; but let none be disheartened. Let the words of the Master be heard and pondered, and they will prove as a soothing song, winding itself sweetly around the trembling heart, and lulling it to a peaceful, childlike repose—*“Consider the lilies.”*

Harmony in the Temple Service.

PASSING back through the ages nearly three thousand years, we should find ourselves in the days of Jerusalem’s glory, when it could be said, “Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King.” Other things may have brought it some glory; the prowess of David; the magnificence and wisdom of Solomon; the marvellous history of which its people could boast; but its central surpassing glory shone forth from that great temple, to the construction of which, the wealth and genius and skill of the age was consecrated; and above all, from that ceremonial worship which has never been equalled in any nation, and which was possessed with a meaning no other ceremonial could have known.

Sometimes we have thought how grand it would be if we could reproduce that departed temple, and behold the scenes of one of the high festive days, as those days were beheld when the living God was felt to be amongst them. But in imagination only can it be done. Priests, sacrifices, songs, ceremonial, temple, all have passed away. And better that they have passed; better that we can never reproduce them again; far better these days of the spiritual temple and spiritual service; far better that the blood of bulls and of goats, and the ashes of the heifer should no longer be required, but the time “now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him.”

Yet that old temple was erected, and that service was arranged for us on whom the ends of the world are come. We must not forget, that *in them* there was the imperfect earthly representation—the very best possible, but

still the imperfect—of that spiritual temple, in which the God, who “is a Spirit,” holds audience, and spiritual beings offer worship. By earthly representation, I mean, that it was the realizing in the human sphere of the Divine ideal. That as the artist forms a conception in his mind, and presently brings us the picture he has painted, and tells us there is his thought realized in colours; so the old temple and the old service was God’s thought, God’s idea of his relations to humanity, realized for them in stone, and wood, and gold, and sacrifice, and ceremonial.

It seems to me that the great idea of that old worship, the most striking feature of it, was its HARMONY. We are accustomed to associate with harmony the sense of beauty: the beauty of the family, the beauty of music, the beauty of nature follow their harmony. But we should also connect the idea of *power*; in everything really strong there must be not only aggregation, but that higher form of *union* which includes within it harmony.

Both the beauty and the power of that bygone system came out of its harmony. The temple itself was not simply a massive building, imposing because of its mere greatness. All its proportions were exactly arranged according to the taste of the age: as much care was given to the ornamenting as to the size and position of the pillars, and the more massive parts were relieved by the graceful carving. So with the furniture in the interior, everything was carefully adapted, from the hanging curtains and the great brazen sea, to the lesser things, the shovels, and bowls, and candlesticks, and garments. So, too, with the service itself; careful removal of everything unsightly or ungraceful; the harmony sustained by the appearance and movements of every Priest and Levite; by the tones of the single voice that declared the will of God, and by the swell of the chorus of the singers and players on instruments. The whole impression produced on the worshipper must have been a strongly religious *power*, fitting exactly into his religious faculty, and adapted, as no other outward formal service could be, to find expression for the religious emotions.

What was true of that service must be true of the spiritual temple and spiritual service, of which it was but the earthly representation. Entering, as we do, that spiritual temple, bearing the vessels of the Lord in it, let us remember, the beauty and the power depend upon the harmony, and the harmony depends upon

1. *The blending of the great and the little, lesser and higher services.*

The writer of the Epistle to the Hebrews reminds us that there was the candlestick, and the table, and the shewbread, as well as the Ark of the Covenant. There was the High Priest and the attendant Levite; the great day of atonement, and the common days of simple thank-offering; the magnificent robes of the priest, and the clean white garments of the servants; the offering of the many bullocks and rams, and the poor man’s presentation of the turtle dove, or the two young pigeons.

The power of the harmonious blending of the little and the great, reminds us of the contrast between Egyptian and Grecian architecture.

The Egyptian architecture is fitly represented by those plain gigantic pyramids, which yet rise out of the sandy desert, memorial stones of a great nation, or by those colossal figures which many of us have seen in the Crystal Palace. Everything left by the Egyptians is so great, so massive

so immense. There is no delicacy, no blending, no faint lines in their pictures, no tracery upon their pillars, no harmony. And consequently the architecture of no other nation is so forbidding. No sense of pleasure is produced by it, no free and noble thoughts are quickened by it, only a vague wonder and fear settles upon the mind. Such buildings and figures could only have been designed by tyrants and executed by slaves.

On the other hand, the architecture of the Greeks has never been surpassed. Its beauty and power are in the perfection of its harmony. Proportions are exactly adjusted; dead masses are relieved by exquisite sculptures: if its statues are gigantic, they are nevertheless more remarkable for delicacy of chiselling, and close imitation of life, than merely for their size. Every part of Grecian buildings may be inspected, and to the sense of perfect beauty every little leaf and scroll and ornament contributes.

In the service of God's spiritual temple there is a constant tendency towards Egyptian *greatness*, rather than Grecian and Jewish *harmony*. It is only when we have wrong thoughts of God, and wrong thoughts of the extent of His temple, and the forms of His worship, that we conceive of doing some few *great* things for Him, making some few important self-sacrifices, and offering occasional, but special thanksgiving. It may be, that one of the evil effects of the intercourse of Israel with the Egyptians was the producing of this idea of occasional greatness, in connection with the worship and claims of God. If so, most suitably would the elaborate ceremonial of Judaism, with its consecrated harmony of the minutest things and the grandest things, come as a corrective, to them and to us, saying, The spiritual temple is wider than your thought, it covers beneath its dome all the scenes, and circumstances, and powers, and relationships of men; the sound that goes up to God from it is the blended voice of the full-grown man and the little child, the praise of the strong, and the struggling trust of the suffering; the incense that rises is the mingled prayer of the great congregation, and silent cry of the penitent's tear; the sacrifices are the union of the great gifts of the wealthy, and the little acts of self-denial, done in the home, and by the poor; the ministry is the greater service of the sanctuary, and the little act of generous love and faithfulness.

Yours may be but a little place, a little "work of lowly love." You often think the Master can never have a "well done" for you, for such little things as you can do. But the question is not whether it be a little work or a great one, but whether it be *in harmony*, whether it is blending rightly with the universal worship, making up the harmony of the spiritual temple. If so, to the ear of your Lord, your little service may be one of those small sweet notes, whose tone we catch amid the swell of the great organ; it pleases us even more than all beside, and we listen as it gently swells out, until it seems as if the beauty of the music all centred in that one sweet note. So may it be with your little faithful service to the great Judge of spiritual harmonies.

But this harmony depends—2. *On the presence of one all-pervading quality—holiness.*

As you entered that old temple your eye could rest upon nothing that was not consecrated, holy. The building itself, the furniture, the utensils, all and each specially dedicated. To be in sympathy with this pervading

holiness, the attendant priests were consecrated, their very clothing was holy. The entire ceremony was connected with washings and purifyings, calculated to impress the necessity for this quality. The secret place was called the Holy of Holies. Dathan and Abiram fell because they burned the impure incense of rebellion. No one ceremonially unclean dare come within the temple gates. Eli and Eli's sons passed under the Divine scourge, because they had spoilt the harmony of the tabernacle, by bringing uncleanness into God's holy place. Uzza fell in sudden death, because with unclean hand he had touched the sacred ark. Everywhere the inscription was set up, "Holiness to the Lord." The universal law seems to have been that afterwards expressed by the prophet to Israel returning from captivity, "Be ye clean that bear the vessels of the Lord."

Surely the harmony of the spiritual temple must be its pervading holiness. All which we touch is holy, in a sense no temple vessels could have been. God's Word holy. God's Gospel holy. God's purpose holy. God's trusts made to us holy. Human souls, as redeemed by Christ, holy. What manner of persons ought we to be who officiate in the various services of this temple?

Are we not sadly liable, in these days of human skill and activity, to forget this essential harmony of the Lord's work? Do we not often bring our mere human talents and energies, unconsecrated by prayer, and lacking the holiness and power with which prayer would enrich us, to the doing God's spiritual work? Are we not, in these days, too often out of the harmony, spoiling the harmony, because we are negligent of the great quality, the universal law, "Without holiness no man shall see the Lord."

Do you ask, why is not the spiritual labour and worship of God's great temple a mightier power upon the world? The answer can only be, Unclean hands are touching the Lord's vessels. Trumpets in the Lord's chorus are giving uncertain sounds. The great inscription has been defaced from some of the Lord's furniture. The power of the harmony is gone.

Do you say, By whom? Ask that of *God*, saying, Lord, is it I?

Old Bunhill Fields.—No. 3.

BY CHARLES REED, ESQ., F.S.A.

AMIDST all the wreck and confusion along the lines of these once ornamental and well-kept avenues, in broken slabs, defaced inscriptions, and ruined brickwork, it is a satisfaction to know that the registers of interments are still preserved, and thanks to the Corporation of London, they are unmutilated and complete. So important was it to the city to secure this consecutive registry that when in 1787 the ground was taken out of private hands, a stipulation was made as to the records, and it appears that the terms for their surrender were not arrived at without a considerable exercise of diplomatic skill. When the City Lands Committee found that "the transfer of the books" was raised as a question of compensation, they summoned their tenant before them, and told him that since he was no longer to "farm the burial-ground" they would be ready to arrange with him for the delivery of his books. Whereupon Mr. Budgon made out a

considerable case of imagined hardship, and plainly intimated that though the key of the ground was theirs, he knew very well the value of the registers, and had no notion of parting with them without recompense. The committee resolved to allow the question to stand over till the close of the lease and then once more the books were asked for, accompanied by a graceful intimation that, as a matter of fairness, reasonable compensation would be allowed. Upon this promise being reduced to writing, the books were handed in to the town clerk, and it appears that in consideration of the "handsome behaviour" of the late tenant a resolution was adopted to the effect that, considering the services rendered by him and his wife, and the confidence they had shown in rendering up to the committee, without any condition of remuneration, the books and papers relating to the ground, the Corporation be recommended to award to them a handsome piece of plate, and this was done accordingly.

These books, thus rescued from the "safety cupboard" of Mr. Budgon, are now invested with all the tokens of honour and authority among the Nonconformist registers in Somerset House. To the books delivered in, in 1852, to the custody of the Registrar-General, from Tabernacle and Surrey, Wycliffe, Stepney, New-court, and a hundred other chapels, a special chamber is allotted. In close proximity to the well-kept records of Dr. Williams's Library in Redcross-street (against the loss of which library to Evangelical Nonconformity I am bound once again to protest), stand these well-attired volumes, twenty-seven in number, and marked as "Bunhill Fields." It is said that they contain 124,000 entries; truly a noble roll of the mighty dead, and so far as I can ascertain, for accuracy and scope, a collection perfectly unique.

But, after all, when you open the books these are but the bare official entries, indicating the name of the deceased and the exact position of the resting-place. How much more we want to know as we turn over page by page, and the eye rests ever and anon on the honoured names of the founders of some of our great city families! of some of whom it can be said that their descendants worthily maintain the reputation of their ancestry. How many struggling out of the obscurity of early Nonconformity rose to distinction, and in some cases to worldly renown, and amidst all temptation to the contrary, how faithful have they been through many generations to those noble principles of civil and religious liberty, for the maintenance of which, in days of intolerance and persecution, their fathers suffered loss and shame. What memories hang about some of these names; how rich the materials for a history of worthies whose dust piles high the sacred enclosure of these fields; how hard it seems that the record of their lives is not written, and that it can never be known! It is enough that they will be found in the Lamb's book of life, for truly "these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

While, however, it is to be lamented that the sources of information are slight, we must be thankful that with regard to the most noteworthy names we have the record of the tombs themselves, and fortunately some inscriptions, now completely obliterated, have been in other ways preserved.

In an old diary now before me, in which at sunset of each day my dear old

grandmother was wont to record her "pious reflections," there are frequent references to Bunhill-fields. Living near the Artillery-ground, she "walked for the air" nowhere so much as in the "Dissenters' Burial Ground," and her meditations there seem to have been most "precious and profitable." Her frequent companions were her two children—Andrew and Martha Reed—and of them it is recorded that they were at great pains to plant flowers over some neglected graves, and to copy down "most of the singular lines inscribed on the tombs." These are entered in a copybook left behind, and marked "Andrew Reed, jun., his book, for translations, November, 1809." These children were probably as ignorant as the rest of the world that there was an Old Mortality dwelling much among these tombs, and doing a work for which his memory ought to be kept for ever fresh and green. Mrs. Reed gives the sketch of his laborious toil, and her picture is not unworthy to be hung up in the old *Evangelical* which she used so much to love.

"We had this day at dinner with us our worthy minister Mr. Winter, who was pleased to say he should wish to meet our good friend Mat. Wilks for conferring and prayer upon matters which greatly concern the peace of our church just at the present. After they had talked the affairs over and over, and sought the best direction, we were asked to go over to the Tabernacle to tea, and our pastor, Mr. Winter, never having seen Dr. Owen's grave, we went into the ground by the Old Royal, now City-road; not our usual way. There we found a worthy man known to Mr. Wilks, Mr. Rippon by name, who was laid down upon his side between two graves and writing out the epitaphs word for word. He had an ink-horn in his button-hole, and a pen and book. He tells us that he has taken most of the old inscriptions, and that he will, if God be pleased to spare his days, do all, notwithstanding it is a grievous labour and the writing is hard to make out by reason of the oldness of the cutting in some, and defacings of other stones. It is a labour of love to him, and when he is gathered to his fathers, I hope some one will go on with the work."

Three out of the five who formed the group that day lie buried near the very spot where they then stood, but I regret to say while I can mark the spot where the venerable Dr. Rippon was interred in 1833, the casual visitor could not find it; for though he was the pastor of New Park-street church for sixty-three years, and a christian patriarch of eighty-six years of age, to this day no memorial-stone of any kind has been put up.

Still he is not without his monument. This great courtyard through which I take you is the quadrangle of the College of Heralds in Doctors' Commons. Here, right and left, are the apartments of Garter, Clarencieux, and Norroy, the Kings-at-Arms, and Rouge Croix, Portcullis, Bluemantle, and others of the fraternity of Heralds and Pursuivants, and before us is the Court of Honour and the rare and ancient library gathered with the greatest pains, and kept with the utmost care. Here, fit place for such a treasure, and in the midst of all the genealogical trees of the great, the gallant, and the noble of the land,* is preserved the treasured record of

* Including a pedigree of one of the Saxon kings, traced up to the time of Adam.

the names and pious worth of those whose pedigree is of the highest, and whose honour is of the brightest that earth can show. Good Dr. Rippon little thought of such a depository for his work, but so it is, and so it will remain, as long as books may last, safe guarded by all the gaunt lions and griffins, the grim supporters of Old England's historic heraldry.

Some of these memorials have found their way into print, but there are others, taken from the "copy-book" aforesaid, not included in Dr. Rippon's volumes, or in the Bunhill Memorials, a selection published in 1849. A few of these ought to find a place in this paper, both on account of their interest and from the fact that in several instances they are at the present time nearly obliterated from the stone.

Here lyeth the body of
John Rowe, sometimes
Preacher in the Abbey at
Westminster, who died Oct.
XII., in the 52nd year of his
Age, Ano. 1677.

Here
Lyeth the Body of
John Pennyman, who
was required [by Abraham's God]
to offer up [as Abraham did]
an unusual sacrifice, at the Royal
Exchange in London, upon the 28th day of July, 1670.

An account of which he then caused to be printed, and hath ordered it to be reprinted in the book of his life, and for a perpetual memorial of which, he ordered this inscription to be set in this place.

Here lyeth the body of Francis Smith,
Bookseller, who in his youth was settled in a separate congregation, where he sustained between the years 1659 and 1688 great persecutions by imprisonments, exile, and large fines laid on ministers and meeting houses, and for printing and promoting petitions for calling of a Parliament with several things against Popery; and after near 40 imprisonments he was fined £500 for printing and selling the speech of a noble peer, and three times corporeal punishment. For the said fine he was five years prisoner in the *King's Bench*. His hard duress there utterly impaired his health. He died housekeeper in the Custom House, December 22nd, 1691.

Here lyeth the body of Mr. Abel Collyer, Minister of the Gospel, and Pastor of a Congregation at Halstead, in Essex, who departed this life the 29th day of May, 1695, in the 66th year of his age.

Poor in spirit, rich in faith,
Christ was his wish, and Him he hath.

Here lyeth interred the
Precious dust of Reverend
Mr. Bragg, Minister of the
Gospel. He went to rest the
14th of April, 1704, aged 77 years.

This is the foot-stone
Of Mr. John Gammon,
Minister of the Gospel.

Though dead I lye, I
Speak to you that live;
Your heart, your all
To Christ be sure to give.

Here lyeth interred
the body of
Mr. Edward Bagshaw,
Minister of the Gospel.
Who received from God
Faith to embrace it,
Courage to defend it,
And Patience to suffer for it,
When by the most despised, and by many persecuted,
Esteeming the advantages of Birth, and Education,
and Learning (all eminent in him) as things of worth,
To be accounted loss for the knowledge
of Christ;
From the reproaches of professed adversaries
He took sanctuary,
by the will of God,
in Eternal rest,
the 28th of December, 1671.

Here lyeth the Body
of Mrs. Hannah Sylvester,
Who left this life April the XII,
A.D. MDCCI, aged LVII years,
Who lived in faithful and endearing wedlock XXX years with Mr. Ma
Sylvester, too unworthy of so great and meet an Help and blessing.

Here lyeth the body of Mrs. Anne Knollys,
Daughter of John ———eny, Esq., and wife of Hanserd Knollys,
Minister of the Gospel.

Here lyeth interred the body of that
Faithful Minister of Christ,
Benjamin Holme, who went to
his rest October the 5th, 1691, in the
24th year of his age.

Here lyes the body of Mr. John Dickonson, who dyed Dec. XXII., A.D. MDCLXXXIX., aged LV. An Israelite indeed, exemplarily pious, humble, useful, labouring for acceptance with God, not praise of man.

Nicholas Latimer, Glover.
 He was poor widow's advocate,
 And many pounds for them he gate,
 Which he them gave, without fail,
 His loss therefore they much bewail.

Here lyeth interred the body of the Reverend and Learned Divine, Mr. Anthony Fidoe, who, 'till the year 1660, was a Fellow of Trinity College, in Cambridge, but soon after, his conscience not permitting him to comply with the Act, commonly known by the name of *The Bartholomew Act*, he resigned not only his Fellowship, but a considerable living he was then in possession of, in the coun'ty of Cambridge; and since that time has continued a minister of the gospel in several parts of England, but for the last thirty years of his life, in the City of London. He dyed a bachelor, on the 17th day of January, 1715, aged 75 years.

Here lyeth interred the body of Edward Tucker, late of Weymouth, in Dorsetshire, who (by his own prediction) departed this life, March the 4th, 1704, aged 86 years.

To these might be added many others which ought to be arranged and collected, and I may venture now to express a hope that when, in 1867, the Corporation of London become trustees for the property, not only will the place be made a beautiful garden, but that every inscription will be recut, every tomb restored, and a full and illustrative handbook prepared which shall be at once a memorial and a guide to this sacred place of tombs.

The Mercies of Judgment.

A LESSON FOR CHOLERA TIMES.

BY THE REV. J. BALDWIN BROWN, B.A.

“And David said, Let me fall now into the hand of the Lord; for very great are his mercies: but let me not fall into the hand of man.”—1 CHRON. XXI. 13.

VERY great are His mercies! Is it in sending judgments or in staying them? Surely in both, though we are full slow to believe it; the mercies of judgment will be fully comprehended only in eternity. David was falling into a hand of mercy, though he felt it but dimly, when he fell under a hand of judgment, as well as when, in answer to his importunate prayer, the plague was stayed. The one was a visible mercy, patent to every eye; the other invisible, to be searched out by keen intelligence and vigorous faith. But it was as real, as large, as benign; as all will understand who have learnt the lesson that health, soundness, rightness, is the crowning blessing

in bodies, minds, and spirits, in homes, churches, and states. The purge and the tonic are benign though bitter ministers, and in all God's judgments the suffering is less to be looked at than the healing which is behind.

We are falling into a hand of mercy now, as this great shadow of the angel is passing over our land. The angel sent forth from the Lord has a mission of destruction, but very great are His mercies in the terms of the commission, as well as the limits which His firm hand sets to the destroyer's work. We may be entering as a people on a period of great national anxiety and distress, or the plague may on the whole but touch us lightly and swiftly pass away. May God help us as we face the future to cheer ourselves with David's assurance, that His mercies are very great, and that we are sure of ultimate blessing, if we lie submissive and attentive under the judgments of His hand.

Christ has taken the terror from judgment for those who trust Him, as He has taken the terror from death. In truth "the awful" has passed out of Nature since the Father was revealed to us. That tremendous mass and force which crashes and crushes in the earthquake, the hurricane, the lava flood, careless though a fair province and the hopes and lives of millions lie helpless in its path, oppresses in the long run the pagan spirit; the end of paganism everywhere is devil-worship, horror, and despair. But God has taught us in Christ—and surely this is one great purpose of His benign miracles—to note the mercy which limits the destruction, and to see that the sparing is always more conspicuous than the destroying hand. We gaze more calmly on the terror and splendour of the storm, when we know that behind it is a purified and freshened earth, a clear sweet air, and a serene heaven. The one thing that Christ has taught us to tremble at is sin. From all other terrors He has freed us. But sin is terrible still, terrible ever. Sin and sinful folly—it is their terror which is kept before us by the dread forms of judgment which God's ultimate monitions wear.

The bills of mortality leave no question that cholera in its epidemic form is among us again, not in one locality only, but over the whole country. We have seen for months past the shadow of the wing of the destroying angel at a distance, now it has swept over our land, and the pestilence is raging in various localities with considerable though by no means fearful intensity. It is some ten years since it last visited us. It comes, like commercial panics, at periodic intervals, and with the same benign commission, to cleanse, to instruct, and to save. One cannot but be struck with the calmness with which men now watch its advent. There is no panic, and no approach to panic. The vague mysterious terror with which its first advent in 1831 was heralded has quite vanished, and we await with calm courage and instructed intelligence its assault. I can well remember the kind of horror which it struck at its first visitation into all classes of society. I was a boy then, but I retain a vivid impression of the pallor which was on every face, on every company, on the visage of society at large, while this grisly unknown terror stalked through the land. We can face it quite calmly now. And we need not go far to seek the reason. We have learnt in the first place that it very rarely strikes without warning, and to be fore-

warned is to be forearmed ; and in the second place, we know perfectly the meaning of the message which it brings. We know that it is charged with mercy, and that when it left us after former visitations, it left us as its legacy improvements of unspeakable importance to the physical and moral well-being of all classes, but most especially of our labouring poor. We have no shadow of doubt as to why it comes, what it means, and on what terms it will finally depart. We have grown familiar with its form, so benign has its ministry been to us ; and its one great influence on all classes is not panic, but the very opposite of panic, the stirring of an earnest resolution in all ranks of the community to set themselves resolutely to work to purify their bodies, their towns, their houses, their streets, their sewers, their cities, their rivers, and let us hope—it cannot be altogether without influence in this direction—their hearts. We owe to it already our main drainage, the purification of our river, the inspection of lodging-houses, and a larger and purer water supply. And I am much mistaken if we shall not owe to it before its work is done an entire reconstruction of our labourers' dwellings ; pure, clean, cheerful suburban villages for our working population, and the conveyance of the mountain streams that dash down the slopes of Plinlimmon, or that fill Bala lake to the brim, into the very heart of our great metropolis.

The first appearance of the cholera in 1831 was at an era, which from this distance appears to have been a most critical era in the history of this country and of Europe. I do not refer simply to the political changes and the intense political excitement of those times. There was something deeper than political excitement in the hearts of men. There was a very solemn feeling, the reason and the reasonableness of which we can discern better than they could, that society was passing through a great transition, that an old age was passing away and a new age was being born. And they were right. About the year 1830 was a great crisis in history. Coming generations will see its significance more fully than ourselves. To them it will stand out as a great landmark, among the most conspicuous in time. Perhaps the most characteristic feature of this era which we name Victorian, and which began about that time to take shape, is the rapid, indeed we ought to say the tremendous increase of our great cities. It is the great city era. The tendency of population to gather around leading centres, is one of the most prominent features of our times, and it both marks and maintains their commercial character. In 1830 this era was opening. Compare the rate of the increase of the population in all the great centres in the periods preceding 1830 with the periods following, and you will be quite amazed at the difference. It was the dawning of the great city era in modern civilization ; and is it not wonderful that just at that time God should have sent to us this monitor as to the wholesome conditions of living in great cities, and should have driven home to us the conviction in this emphatic and conclusive form, that we must stir ourselves to set our great cities in order, to purify them and keep them sweet, if we would not poison the life of the future generation at its very springs ?

The cholera is a social monitor of the sternest and most decisive kind, and it is adapted to its end perfectly. It set men to work at once on the sewers, the cesspools, the crowded lodgings, the dirt heaps, and the fester-

ing refuse of our great city life, and inaugurated such a cleansing as lifted permanently to a higher level the health and the wealth of the whole community. But the lesson was soon in a measure forgotten. The spur was withdrawn and we fell into a languid and lazy mood. Then it was applied again, and driven sharply home. Again we started, and commenced a vehement cleansing, and once more grew languid when the terrors passed away. It is an old, old story. In another form you will find it all written in the second chapter of the Book of Judges—and so I suppose it will go on to the end. I have called this pestilence a social monitor of the sternest and most decisive kind. And not a monitor only but a minister, a minister of a vital progress, some of the main elements we will consider under the three following heads:—

I. The physical conditions of a healthy and progressive social life.

The cholera came to teach the community the rules which every wise householder finds essential to the health and comfort of his own home. It came to reveal the healthy conditions of public life. The Jews had an explicit law on these points. “*The Lord God walketh through your camps, let Him see no unclean thing in the midst of thee.*”* We don’t believe in the Lord God walking through our cities now-a-days as he walked once in Eden, in the Wilderness camp, or in Jerusalem. At least, until a pestilence comes, and then we start and stir ourselves, and hasten to put things in order, for we know then that “the Lord is near us.” The dense crowding of men, women, and children in the back settlements of our great cities has had nothing parallel to it hitherto in the history of the world. There was disease enough, dirt enough, filth enough, in the middle ages. The habits of the people were foul and beast-like. But it was not all pressed together in such rank contiguity; it was not all cast into a heap to fester, as it is in these days; nor were the poorest of the poor so shut out from all the purifying and peaceful influences of the woods and fields as they are in the heart of our vast metropolis. Walk round Belgrave-square, and then cross the city to Bethnal-green, and see what we have come to. The foul, the horribly foul conditions under which we suffer the mass of our working people to live is the crying sin of our public life. We are told in answer that it is hard to get them out of it, if not impossible; that the purer conditions of life attainable in our model lodging-houses have no charm except for the more industrious and self-respectful classes of the poor. They love their dirt, and they choose to live in it. Yes, they have learnt to like it; and who is responsible for the lesson? And if they die in it, at whose door will the guilt of their blood be laid? But I am persuaded that this representation is a calumny on the great mass of even the humbler and wretcheder classes of our poor. They don’t like it. The poor mothers moan over it, and they utter words that are not prayers for those who manage matters for them, if they cannot get water to keep their room clean, and must keep under their own and their children’s noses all the filth and refuse of the home. There are bitter thoughts in the hearts of those poor women who are thought rather to like it, as they sadly submit to it. They learn to submit, for dirt and disorder are terribly paralysing things. They

* The whole passage, Deut. xxiii. 12—14, is very remarkable from the sanitary point of view.

soon kill the desire for amendment by killing the hope. Had God suffered this principle of neglect to spread unchecked, it would have poisoned the life of our future generations at the springs. The pestilence which forces it on our thought, and compels practical attention to it, is a benign minister to us as well as to our poor. It is not as if we had no warnings. Walk through any cholera neighbourhood, that is, a neighbourhood which is sure to receive and to develop the infection, and your senses will point out to you amply all that the cholera will point out more impressively if the testimony of the senses is in vain. God has given us in the sense of smell a mentor to guide us in this difficulty. What is the physical disgust and pain which a foul stench inflicts on us? It is a little disease in the organ of smell. The tissue of the organ gets irritated, it is diseased for the time and makes us suffer. We pass on, and the suffering passes away. But it was there—disease, sickness on a little scale. And if we will not attend to it on a little scale, a large one must be tried; and then we have the disease magnified, and it becomes pestilence, and we set in earnest about our purifying work. Pestilence is just stench taken into the system and domesticated. Passing it *for a moment* we suffer. If we domesticate ourselves with it we die. And we have been doing our best to domesticate our poor, to make their life constantly an endurance of sights and smells which would sicken us if we were shut up with them for an hour. And cholera says, "It won't do. The domestication plan won't succeed." We must make their lives like our own in sweet and wholesome conditions; we must let air, and sunlight, and pure water stream on them at will, or they will die like sheep and taint the air, and in the end drag us down with them to death. We have heard the message in some measure. We owe it to this that we can look this visitation in the face calmly, and believe that it will keep within manageable limits, and yield to treatment in a way in which it has never yielded before. We owe to it unspeakably precious improvements in the social condition of the masses. But we have much to learn yet, far greater lessons than any we have learnt, invaluable as they are; and they lie close at hand. It is simple and homely, the lesson of this teacher. "If the Lord had said some great thing unto thee wouldst thou not have done it? How much more when He only saith unto thee, Wash and be clean?" And until our main drainage is fairly complete, till full measures of air and sunlight are allotted to every man, woman, child, and infant in our metropolis; and till pure, cold water is served at high pressure and without stint to every house and every room, the sword of this Angel of Judgment may move with more languid sweep, but it will never be sheathed.

II. It manifestly has a further purpose and commission, to purge the public health of all elements of weakness and corruption, to elevate its general tone, and to maintain thereby the physical stamina of the community.

It is a well-known fact that cholera years are always followed by years in which the rate of mortality is low; in which, in other words, the tone of the public health is high. I speak of the tone of the *public* health. These diseases, like war, individualise great masses. The public is the individual with whom they have to do. And one of their main missions seems to be to teach us that the conditions of the private health of our homes are

precisely the conditions of the public health of the community ; and that we must "*look not every man on his own things, but also on the things of others,*" if we would not have the public health so depressed and deteriorated as to involve our homes in turn in its collapse.

We must open our eyes to the fact that the public health is suffering constant deterioration from three causes mainly—the wear and tear of these rapid and busy times, drunkenness, and lust. There is a strong depressing influence being exerted constantly, the root of which is sin, and the tendency of which, if unchecked, would be to bring us down to the dust. If no purging process went on by which the weak lives are searched out and smitten, a very terrible failure of moral and intellectual, as well as physical vigour would, in the course of a very few generations, be the result. Those who do not care to examine into the truth of the matter have not the slightest idea of the serious inroads which folly and vice are ever making into the vital stamina of our people ; and they would be appalled if they had a vision of that which would inevitably grow out of vicious parentage, even in the course of a single generation, if no furnace of trial were ordained. "*The Lord sitteth as a refiner and purifier of silver.*" Pestilence is part of His method of assay. He desires to keep humanity, the human stamina, strong and vitally vigorous. A sound body lies at the base of all other soundness ; and in the long run physical deterioration will inevitably bring the moral and mental faculty into the same debased key. A weakly man may by special circumstances and influences be able to produce works of splendid genius and to win an enduring fame. But you cannot generalise that. A weakly race will in the end become little else than idiotic. And idiocy is the legacy which vicious and profligate living leaves to its heirs, unless the weaklings are cut down by some stern but merciful hand.

We can only speak in general here. It would be pure absurdity to say that all the lives which fall in a time of pestilence are weak and rotten. In the same way it would be absurd to say that all bad children must have bad parents ; and yet it is a law, as clear and sure as that which I am now illustrating, that good parents make good children, and that conversely when you find vice, obstinacy, and meanness in children, the chances are that the sin of it lies at the parents' door. When once pestilence is generated, it strikes unsparingly and apparently indiscriminately. God will not have us forget the communion of the human family. If one member suffers sharply the others cannot be spared. But on the whole, and as a law, a great epidemic purges the health of a community. It clears out the sickly ones—not always the sickliest in appearance—who might be the fathers and mothers of yet sicklier children, and it thereby helps to bear up the health of the body social, and give it power to withstand that terrible proclivity to prostration, moral, mental, and physical, which grows in each generation out of its worldliness, drunkenness, and lust.

III. A third and yet higher lesson which the pestilence is sent to teach us is the oneness of the body social, the sympathy of its members, and the absolute communion of the rich and the poor in all the essential conditions of life. The diversities, alas ! are wide enough ; but there is a limit beyond which they cannot pass. All feel their oneness in the hour of national calamity, under the sword of the destroying angel, and in the vestibule of

the chamber of the dead. All respect of persons vanishes there. One of the saddest features of our times, and one of the most difficult to deal with, is the tendency of the classes to live apart. The rich draw together in our great cities, and the poor crowd together, in a way which, I think, must be unparalleled in any age or any country in the world. We have our rich neighbourhoods and our poor neighbourhoods, and the rich seem to grow richer and more splendid, and the poor poorer and more squalid, year by year. It was pointed out—I think by Mr. Gladstone—some time ago, how the growth of a new rich neighbourhood seemed to deepen the poverty of some poor neighbourhood in the same city; crowding the people closer together, limiting their power of getting decent accommodation, and adding to the number of those who can just earn a bare subsistence, and are always struggling on the verge of disease, starvation, and pauperism—that horror of horrors to the respectable and industrious poor. These splendid improvements which are so changing the face of London, that he who remembers the old city a generation ago will hardly be able to identify it with the new, are carried on at a fearful cost to the industrious poor. There are districts in London through which railways have been driven, in which families who once lived in two rooms are now forced to live in one, just because it is blankly impossible to procure two in the neighbourhood in which they *must* live, at any rent which is within their reach. The cost of our civilization, on the whole, is a terrible question; and one of the darkest features of it is the cost of our city improvements to the labouring poor. But while the tendency of our civilization is to isolate and separate the classes, God is ever binding them together again by the word of His truth and the judgments of His hand. He stirs up His people by His Spirit to seek out the poor in their poverty, the wretched in their wretchedness; and He presses the same exhortation on those who will not hear it from His lips by the judgments which He sends. We cannot, for instance, keep cholera wholly in poor neighbourhoods; and let us thank God that we cannot. We can keep the poor apart; we can keep a poor cottage out of the sacred circle of the “Park” or the “Gardens,” which we have chosen for our own home. There are wide districts in London, dreary miles of stucco, in which a poor man’s dwelling is not to be seen to break the miserable monotony. But the diseases which poverty and misery generate are not so exclusive or respectful. They overleap the boundaries, they invade the charmed circle, they make the air their chariot, and enter the selectest and sweetest dwelling at will. We are taught that, even if we would guard ourselves, we must begin with our poor brother. We must cleanse his foul neighbourhood, and sweeten the conditions of his life, if we would keep ourselves and those dearest to us from the direst and deadliest harm. And we would not have it otherwise. Thank God if he sends even such stern messengers to teach us such truths as these! Let us learn them heartily and lovingly, that the steps of the angel may be the sooner stayed. We shall work through this visitation before long; but again, and again, and again, the stroke will fall on us, until we have, as a community, in our whole public life, “washed us and made us clean.”

And meanwhile we have to meet the disease bravely when it comes. It gives ample warning. Attend at once to any premonitory symptoms as a

sacred duty, not to yourself only, but to your fellow-men around you. If there is any foulness in your neighbourhood, make it your business to search it out, and have it cleansed. Don't put up with it. The cholera comes to teach us that we may not dare put up with that which is preying on the health and the life of the community. Complain, and do not cease complaining, until the mischief is cured. And, above all, rest in the loving care of Him who bids His children have no fear "*of the terror by night, nor of the arrow that flieth by day, nor of the pestilence that walketh in darkness, nor of the destruction that wasteth at noon-day ;*" and under the shelter of whose wing they may " *dwell safely, and quiet from even the fear of evil.*"

The Tripartite Nature of Man.*

WE doubt not that many preachers have been led at times to express themselves in some such words as the following:—"There are men in this world who do not recognise their spiritual natures. They are concerned for the welfare of the body and for the development of the mind; but spiritual necessities never trouble them, spiritual blessings never make their hearts glad. There are men who are dead—dead in trespasses and sins—the spirit that was formed in God's image, to love and serve Him, dead. And yet the intellect alive and vigorous, and the body too." Without asserting, or even deliberately defining his belief, almost every thoughtful Christian has, we should suppose, found himself obliged to regard human nature as threefold. We are all conscious of the distinction between body and mind, we know that torture cannot convince the intellect. But we also perceive a region of human nature lying unaffected when the intellect is convinced. The truths of revelation may be fully displayed—a logical consent may be obtained, not only to the genuineness of the documents but also to the conclusiveness of the doctrines—the understanding may admire the beauty and harmony of these revealed truths, and acknowledge the obligations on life and conduct arising from them; and yet the character of the man may remain as completely uninfluenced by his convictions as in the former case the intellect of the sufferer by his tortures. Some indeed hold, if we have not misunderstood them, that the operation of the Gospel on man, is just the inevitable action of truth upon his mind, the Holy Spirit revealing the truth to him, setting it before him in all its lustre. Let the truth effect an entrance into his mind, say they, and he will be renewed by it. But are we not compelled, by our own experience as well as by the case of hundreds whom we know, to maintain that mere knowledge of the truth, however complete, and mere conviction of right, however intense, fail, fail constantly, to change men—to save them? There is a department, then, in human nature beyond the control of the intellect. Some say, the affections govern the whole man. Waken his emotions, and he

* "The Tripartite Nature of Man." By Rev. J. B. HEARD, M.A. (Edinburgh: Clark.)

is changed. Fill him with love to God or gratitude to Christ, or even, as an initiatory step, with honest anxiety for himself, and he will be converted. But we know of people who have most intense and devotional feelings, and yet are without moral principle. Such persons have been admitted to church fellowship; neither pastor nor deacons suspected them, and even now cannot reckon them hypocrites, though they are undergoing legal punishment for actual crimes. Their conversation, full of religious ardour after their detection as well as before, is genuine and not artificial. They feel what they say at the moment, but it is the rush of the torrent of the desert, passing away at once, having its origin in the chance thunderstorm, not in the perpetual snows nor the perennial spring. Emotions then are not always capable of governing the whole man. Good emotions may be strong and abundant in those who have no rectitude of principle. It seems that we must go beyond the mind of man, including both his intellect and his affections, to reach the ruling province of his nature. And the Scriptures speak in many passages of a third element in human nature. They speak of man's body, they speak of his mind, they speak of his spirit. They seem to distinguish the third from the second no less clearly than the second from the first. And they speak of men as divided into three classes,—those who live for the body, those who live by the mind, and those who live by the spirit. And it is to be noticed that they warn as urgently those who live for the mind as those who live for the body. In the same breath the Apostle condemns those who fulfil the desires of the flesh, and those who fulfil the desires of the mind. Now the author of this volume thinks that a definite understanding of the tripartite nature of man would prepare us to understand better the Gospel provisions for his salvation; and he offers his work as an attempt to investigate the theory involved in the New Testament and to apply it to the elucidation of the four mysterious doctrines of original sin, regeneration, the intermediate state, and the resurrection.

The reader will have surmised that we are inclined towards the theory of man's threefold constitution. We are far from holding it as a definitely formulated article of belief, though we should be prepared to accept its establishment as a truth implied, if not directly taught, by inspired writers. But we are bound to say this has not been accomplished in the book before us. Its Scripture induction is scanty, and its exegesis is neither keen nor profound. Five or six passages from the Epistles, and another from Genesis, supply the entire collation; and one inclined to allow the argument their utmost weight would be bound in fairness to consider them incidental references, not express declarations. They may indicate how the apostles regarded the nature of man, but do not show that they taught the trichotomy as revealed truth. Again, it cannot fail to strike the reader that there is no account taken here of the list of passages that might be presented in support of the ordinary view, which regards human nature as a duality. Certainly Christ constantly spoke of man as consisting of body and soul. We do not remember any expression used by our Lord which could be quoted in support of the tripartite theory. At the same time, His silence would not contradict the declarations of the Apostles, if they be found to teach it, for the doctrine of the Spirit was not then revealed (John vii. 39); nor does the adoption of ordinary modes of speech imply

disagreement with those who, speaking with precision, may employ more exact terms.

To establish his doctrine, the author need bring a more complete array of implicative passages, and consider those that appear to support the contrary hypothesis. Passing on to the author's application of the theory, we find a valuable disquisition on Original Sin, which is explained as a dormant and depraved condition of the spirit, transmitted from our ancestors, as, of course, such defect in nature could not fail to be transmitted. Adam, in sinning, separated his spirit from the Spirit of God, and, as a consequence, it died down to a mere rudimentary organ, which can only mutter of God's dishonoured claims instead of holding communion with Him. This conscience, however—the disabled spirit in man—is his noblest characteristic, distinguishing him from the brute.

The next doctrine—Regeneration—the author regards as *demanding* the tripartite hypothesis. Conversion is called the new birth. Now, this is either a very exaggerated, mystical way of speaking of a change of life, or else at conversion something is made alive within the man which before was dead, or did not exist. We know that men are alive before regeneration—alive, that is, not only in body but in mind, with intellect active and affections vigorous. Do they at this time experience merely a change, or the beginning of some new life within them? Is it a new birth, or is it only called so by a hyperbolical metaphor? Our author maintains that it is literally regeneration, and that there is then born within the man the spirit which had no life before, or only, in a rudimentary, palsied condition, gave hints of its presence by the uncertain “accusing, or else excusing” voice which we call conscience.

Preparatory to the next subject—the Intermediate State—it is necessary to investigate the natural immortality of the soul. The author thinks that, since the Reformation, the distinction between the intermediate and the final state has been neglected. The former has been spoken of usually as if identical with the latter, whereas it is evidently revealed as inferior in glory. Though in the presence of God, and in full communion with Him, it will be a life only of self-consciousness and God-consciousness. Without the body, man will be without organs of sense, so that for a while he will be cut off from the material universe.

But the final state will be the glorious restoration of the whole man perfected. To his spirit in the plenitude of communion with God, and his mind or soul perfectly attuned thereto, will be united the body by which he has connection with the outer world. He will then be “an intelligence using organs,” not serving them, as now. He will not have to provide for the wants or accommodation of his body; it will be an apparatus of sensation divested of the load of organs of nutrition. Just as it is possible for the chemist to remove the whole of the earthy matter, or of the gelatine, which unite to form the substance of bone, the bone still retaining its size and shape; so it is possible for the Creator to remove the whole of the nutritive system, or flesh, from the nervous system, or organic life, which is now interwoven with it, the body retaining its individuality, even, perhaps, in form and stature, though a frame of pure sensation and activity, free from the burden of the flesh, “a spiritual body, not a natural body.”

We have thus given a hasty summary of this volume. We cannot consider its reasonings conclusive, even where we are inclined to agree with them; and there are certainly many portions with which we are not inclined to agree. The subject leads to strange speculations—Traducian, Apollinarian, Swedenborgian—and in dealing with them it is almost impossible to avoid some unsatisfactory arguments and objectionable assumptions. Still, the book is valuable, and will be interesting to those who are inclined to psychological investigation. The urgency with which the author insists on referring to the Scriptures for information concerning the nature and attributes of man will keep both him and his readers safe. We must admire, too, his rigorous determination to keep separate philosophy and revelation. He brings forward wise objections to the “attempt to lay the foundations of revealed religion deep in the solid rock of first truths and self-evident principles.” He points out, and condemns with proper faithfulness, the way in which too many of our philosophic divines have accepted Plato’s reasonings as the ground of accepting Paul’s. Our belief in Christ’s gift of everlasting life is not to be founded on a conviction that the soul is indiscerptible, and consequently immortal. It will be a white day for theology when the principle of this book is universally admitted—viz., that the truths of Christianity depend solely on the authority of the Word of God.

Brief Notices of Books.

The Harmonies of Nature; or, the Unity of Creation. By Dr. G. HARTWIG. (London: Longman, Green, and Co.)

Some time ago we very favourably reviewed a book by this author, entitled “The Sea and its Living Wonders.” Eminent as a naturalist, and familiar with the results and the literature of modern science, and addicted to an eloquent style of writing, he produces works which cannot fail to be as popular as they are instructive and interesting. The book now before us treats of the starry heavens, heat and light, the atmospheric ocean, the sea, vegetation, insects, fishes, reptiles, birds, mammalia, and man. A vast variety of curious facts, ranging over a very wide surface indeed, are introduced in these pages, often skilfully grouped, and frequently illustrated by admirable little woodcuts. Without pretending to an amount of scientific knowledge, such as would qualify us for a careful criticism of this handsome volume, we can say that a perusal of parts of it has made a very agreeable impression on our minds. The style is often too ambitious, too ornate, too poetical in its terms of expression, to be sufficiently clear for the full and accurate conveyance of natural facts, but with this drawback, we can speak of the work in terms of high commendation, and can recommend it to our readers as well worth their perusal, and particularly adapted to interest them as they travel amidst the beauties and glories of creation at the present season of the year. We give the following illustration, as a specimen of the popular way in which Dr. Hartwig exhibits well-known scientific facts:—“A ray of light emitted from our earth would require three years and a half to reach the nearest fixed star; twenty years long it would have to dart through the fields of ether before it reached Sirius, and thirty years would have to pass before it rested on the Polar Star. Thus the distances of about thirty of the nearest fixed stars have been measured; but the

remaining thousands which we are able to see with the naked eye, and the millions which the telescope reveals to our gaze, roll on at such immense distances from our planet, that most probably no progress of astronomical science will ever be able to bridge over the intervening gulf. A reduction of stellar distances to a smaller scale, will enable us to form some faint idea of the enormous difficulties of their calculation, and of the astonishing perfection of our instruments. Supposing the sun to be the size of an orange, and placing it in the centre of the dome of St. Paul's, our pea-sized earth will then be performing its orbit within the circumference of the dome, while Neptune will be moving in the vicinity of the Bank, and many of the comets extending their vagrant excursions as far as Charing Cross. From these proportional distances we can easily conceive how the diameter of the cathedral dome (which is here supposed to be the diameter of the earth's orbit) being known, it must be comparatively easy to measure all the angles necessary to calculate the distances of Neptune or any other planet: but when we come to consider that, according to the given proportions, the nearest fixed star would be sending us its light from the vast distance of St. Petersburg, then indeed we must be astonished at the perfection of the instruments which, from so narrow a basis, have been able to measure the all-but-imperceptible inclinations of the angles verging towards that distant world."

The Contributions of Q. Q. By JANE TAYLOR. Thirteenth Edition. (London: Jackson, Walford, and Hodder.)

We are much pleased to see a new and cheap edition of an old friend. Many books of a similar kind have been written during the fifty years of its existence and popularity, but we know scarcely any amongst them to be compared with "The Contributions of Q. Q."

The Critical English Testament. Edited by Rev. W. L. BLACKLEY, M.A., and Rev. JAMES HAWES, M.A. Vol. I. The Gospels. (London: Strahan.)

Men of leisure and means, sitting down to the study of the Scriptures, are accustomed to gather round them as many commentaries as they can command, and to endeavour to combine, by comparison and reference, what is most important in them all. That which students favoured by circumstances do for themselves, the editors of this valuable work propose to do for the general English reader, and this on no narrow scale, but so as to put before him the results of the labours of more than twenty eminent commentators. He who uses this book will find that he is reading Bengel's suggestive "Gnomon," modifying it by the critical investigations of Tischendorf and Alford, comparing with it the exegetical works of De Wette, Meyer, Olshausen, and many others, adding to it also profound remarks and glowing sayings from the writings of such men as Trench and Stier. It is unnecessary at this time to express an opinion concerning a book like Bengel's, which seems to be valued perhaps more highly and certainly more generally now than at any previous period of the century through which it has endured. Nor need we say anything of the standard works interwoven as it were with Bengel's in this volume. It only remains to observe that the editors appear to have performed their task with great care and judiciousness, and the publisher his with the utmost taste and liberality. The book is a handsome one and a marvel of cheapness.

Musings of the Work-room. By MILLICENT LANGTON, authoress of a Prize Essay on the Sabbath. (London: Hamilton, Adams, and Co.)

These pieces do great credit to the writer, whose diligence and thoughtfulness have made up for the want of early educational advantages. There are many fine thoughts, well expressed, in these musings.

Diary of the Churches.

July 9.—Birmingham. The Rev. S. T. Allen, late of the Lozells, was recognised as pastor of Small Heath Congregational Chapel. The Revs. R. W. Dale, M.A., G. B. Johnson, J. P. Allen, M.A., J. P. Barnett, W. F. Callaway, and S. Pearson, M.A., took part in the service.

July 10.—Bexley Heath. The chapel here was re-opened after being renovated and enlarged, when two sermons were preached by the Revs. R. Vaughan, D.D., and G. Smith, D.D. The Revs. Messrs. Pulling, Kluht, Emery, King, Miller, and Goulty also took part in the services. The cost of the alterations will be between £800 and £900.

July 15.—Rhymney. Zion Chapel was re-opened after undergoing repairs. The Revs. W. P. Davies, T. Evans, and D. Williams conducted the services of the day. The cost of the alterations will be about £600.

July 17.—Burton-on-Trent. The services in connection with the ordination of the Rev. W. Aston, of Spring Hill College, were held. The Revs. W. Crosbie, LL.B., Professors Barker and Bubier, J. Cooke, R. W. Dale, M.A., J. Wolfendale, and others, also took part in the proceedings.

July 20.—Penrith. The new Congregational Chapel in this place was opened. In the morning a sermon was preached by the Rev. J. R. Campbell, D.D. In the evening a public meeting was held at which Sir J. Watts presided, and addresses were delivered by the Revs. J. B. French, J. Reed, W. A. Wrigley, and others.

July 23.—Wednesbury. The foundation stone of a new Independent church in Russell Street, was laid by S. Dickinson, Esq. The Revs. J. Onley, J. Whewell, T. G. Horton, and Dr. Gordon, also took part in the engagements. In the evening a meeting was held at which S. Dickinson, Esq., presided. The Revs. J. Jukes, B. Way, and others delivered addresses.

July 24.—Broadwindsor. The services, in connection with the re-opening of the Chapel, were held. Two sermons were preached by the Rev. W. Denham. On the following Tuesday the services were continued, when a sermon was preached by the Rev. J. Morris; and in the evening a public meeting was held, presided over by the Rev. J. Rogers, when several addresses were delivered.

July 24.—Leamington. A service was held in the Congregational chapel in Holly Walk, in connection with the ordination of the Rev. T. E. Slater, of Spring Hill College, Birmingham, as a missionary to Calcutta. The Revs. Professor Barker, Dr. Mullens, E. Priest, R. W. Dale, M.A., and C. Clemance, B.A., conducted the engagements.

July 25.—Chepstow. The services in connection with the ordination of the Rev. J. Thomas, of Gloucestershire Institute, Bristol, were held in the Congregational Church. The Revs. P. W. Darnton, B.A., Mr. Lucy, S. Hebditch, E. J. Hartland, and H. Oliver, B.A., took part.

July 26.—Halifax. An ordination service in connection with the appointment of the Rev. J. Naylor, B.A., of Spring Hill College, Birmingham, as missionary to Calcutta, took place. The Revs. Dr. Mullens, J. Pridie, J. Marsden, Professor Bubier, B. Dale, J. C. Gray, and D. Jones conducted the engagements.

July 28.—Huddersfield. The corner-stone of a new Congregational Church at Mold Green was laid by C. H. Jones, Esq. The Revs. R. Skinner, W. Hotchkiss, and R. Bruce, B.A., also took part in the ceremony. The cost of the building will be about £3,000.

July 31.—Horningsham, Wilts. The tricentenary services in connection with the Independent Chapel in this village, took place. A service was held in the afternoon at which the Revs. T. Mann, E. Edwards, and J. O. Mansfield took part. The Rev. H. M. Gunn read a paper, describing the history of Nonconformity in the locality. In the evening a sermon was preached by the Rev. J. Stoughton.

July 31.—Halstead, Essex. The new Congregational Church in this town was opened, when the Rev. T. Jones preached in the morning, and the Rev. A. Hannay in the evening. The Revs. T. G. Wilson, B.A., B. Johnson, T. W. Davids, G. Wilkinson, T. Jones, W. Grigsby, S. G. Woodrow, H. D. Jameson, and others, took part in the services. The cost of the building will be about £3,000.

Aug. 3.—Kingsland. The foundation stone of the new schoolrooms in connection with the Congregational Church was laid by S. Morley, Esq. A public meeting was held in the evening, when addresses were delivered by the Revs. T. Aveling, C. Duke, M.A., J. D. Williams, and others.

Aug. 5.—Glasgow. Eglinton Street Congregational Chapel was opened. Two sermons were preached by the Rev. A. Maclaren. On the following Sunday the opening services were continued by the Rev. D. Russel, pastor.

Aug. 7.—Caerphilly, Wales. The opening of the Independent Chapel in this village took place, when the Revs. Messrs. Thomas, Hughes, and Oliver, B.A., and others officiated.

Aug. 9.—Orange Street Chapel, London. A meeting of the church and congregation in connection with this chapel was held to welcome their pastor, the Rev. R. E. Forsaith, after an absence of several months through severe illness. Mr. Smith, senior deacon, took the chair; Messrs. Wright, Stagg, Hazel, Bendall, Baldwin, and others, delivered addresses.

Aug. 11.—Longridge, Preston. The Rev. W. Booth, of Lancashire Independent College, was ordained to the pastorate of the church in this place. The Revs. H. J. Martyn, J. B. Lister, D. T. Carnson, G. W. Clapham, and Professor Newth, took part in the services of the day. On the following Sunday a sermon was preached by the Rev. A. Wilson, B.A.

Aug. 12.—Southgate Road Congregational Chapel, London. The above place of worship was re-opened after the completion of extensive repairs. The services were conducted by the Rev. J. Spong, the pastor.

Aug. 14.—Wanstead. The memorial stone of the new Congregational Chapel was laid by J. Spicer, Esq. The Revs. E. T. Egg and S. McAll also assisted in the ceremony. In the afternoon a meeting was held, when addresses were delivered by the Revs. G. Smith, D.D., J. Kennedy, M.A., J. Foster, and others.

PASTORAL NOTICES.

CALLS ACCEPTED.

The Rev. A. Norris, of Walthamstow, has accepted an invitation to the pastorate of the Downing Street Congregational Chapel, Cambridge.

The Rev. J. Christien, of Moreton Marsh, Gloucestershire, that of the church, Great Ancoats Street, Manchester.

The Rev. J. L. Collins, of Cheshunt College, that of assistant minister to the Rev. J. Raven, of Ipswich.

The Rev. E. Bolton, of Bromley, that of Union Chapel, Brixton Hill.

The Rev. C. Chandler, of Lenham, that of the church at Chorley.

RESIGNATIONS.

The Rev. G. Oke has resigned the pastorate of the church at St. Colomb, Cornwall.

The Rev. C. F. Moss, that of the church, High Street, Gosport.

CONGREGATIONAL UNION.—The next autumnal meetings will be held in Sheffield on Monday, October the 8th, and following days. Rev. N. Hall, LL.B., will preside in the assembly. Arrangements are made for a series of interesting public meetings on the evenings of the week. Gentlemen intending to be present and requiring hospitable entertainment, which will be limited to *bond fide* members of the Union, are requested to inform the general secretaries of their wish without delay.

THE
Missionary Magazine
AND
CHRONICLE.

THE members of the Society, while called to rejoice in the increased number of missionaries recently sent forth to the different fields of operation, and more particularly to the populous and benighted regions of the East, have been reminded from time to time that the expenditure of the Society was necessarily largely increasing, and that its *ordinary annual income* was quite inadequate to meet its multiplying claims. Indeed, had it not been for the special funds generously contributed in past years in the prospect of these enlarged operations, such an amount of expenditure could not with propriety have been incurred. With most abundant fruit and still more gratifying prospects, God has already rewarded these generous offerings for His service. But, in order to continue the present amount of labour and to gather in the ripening harvest, *sustained efforts*, and to a yet larger amount, are indispensable. The Directors are therefore constrained to appeal to their constituents for such increased assistance, and they earnestly hope that the present urgent claims of the Society will be met with cheerfulness and generosity, especially by the Churches who have so long been affiliated with the institution, and whose exertions, sanctified by fervent prayer, have been followed by “much fruit” in every sphere of missionary operation.

**EXTENDED LABOURS AND URGENT NECESSITIES OF THE
LONDON MISSIONARY SOCIETY.**

THE LONDON MISSIONARY SOCIETY, after a career extending over seventy-six years, now finds a “wide and effectual door” opened before it in all parts of the heathen world: while, especially from the regions of the East, so long closed against missionary operations, an urgent call for help is at length heard.

Its early fields of labour in the South Seas continue to afford abundant fruit; and many "dark lands," yet unoccupied, are eagerly waiting for "the Word of Life."

The connection of the Society with Madagascar is again formed, and the whole cost of the Mission, amounting to at least £3000 per annum, is now, through the exhaustion of the special fund, thrown upon the ordinary income of the Society; while additional schools and schoolmasters are required to meet the growing wants of the people, on whom the Papal Church is fixing its hopes, and in the midst of whom its agents are already labouring with unceasing zeal.

The addition to the staff of missionaries during the past year, and the prospective increase for the present year, render it imperative that immediate and strenuous efforts should be made to augment the Society's *ordinary* income, as its present resources will be found quite insufficient to meet its future current expenditure, and forbidding any attempts to enter upon new spheres of operation.

During the past year no less than 23 missionaries have been sent forth—5 to China, 5 to the South Seas, 4 to India, 2 to South Africa, 1 to the West Indies, 1 to Madagascar; the remaining 5 being missionaries who have returned to their stations with reinvigorated health.

Since the Anniversary in May, twelve *new* labourers have taken leave of the Directors, nine of whom are for the East; and thus, though the Missions in China and India have required an outlay of more than £40,000 during the past year, the prospective expense will be increased, rather than diminished, during the year current.

The Directors earnestly wish to avail themselves of the wonderful openings for the publication of the Gospel of Christ in China, by maintaining a permanent staff of at least twenty European missionaries in that country; but it must be borne in mind that each additional agent will require an outlay of £500 per annum to support him *and provide the various requirements of his Mission Station.*

In addition to these *European* missionaries sustained by the Society in the East, there are also *fifteen ordained Native Pastors*, who must at present be provided for, though it is anticipated that, in due season, they will be sustained by the Churches to whom they minister the Word of God.

Thus it will be seen that the Society's prospective difficulties are the necessary result *of its past success and present efficiency.* The Lord has heard the prayers of His Church, and has opened wide and ever-widening fields of labour; He has raised up also efficient Christian labourers, many of whose names are honoured throughout Christendom; and nothing is now wanting but a more thorough and practical realization of our solemn responsibility in relation to the present wants of the world, and the claims of the Saviour.

Under these circumstances, the Directors look earnestly and hopefully to .

their numerous constituents, and with much respect and urgency ask the pastors and deacons of our Churches to present the subject before their congregations and the officers of their auxiliaries, in the best way their judgments may dictate, with a view to enlist the sympathies and secure the hearty co-operation of *new* friends, and, by a more general and complete organization, secure the liberal aid of all who have not hitherto been *personally* interested in the work.

If the Churches in *London*, affiliated with the Society, were moved to increase their ordinary contributions to the extent of 25 per cent., it would yield to the Society an addition of £2000 to its annual income; and would present such an example and incentive to the country at large, as would insure a more enlarged and systematic support, securing the growing prosperity of an Institution which, through so many years, has enjoyed the enlightened confidence of the Churches and the distinguishing blessing of Almighty God.

MISSION HOUSE, BLOMFIELD STREET,
September 1st, 1866.

MADAGASCAR.

THE communications from our missionaries, published during successive months of the last year, need only to be collected and reviewed to show to every intelligent Christian reader that God is carrying onward, by the grace of His Holy Spirit, a great work, not only in the city of ANTANANARIVO, but in the towns and villages near and distant in many parts of the country. The letter which we now insert, from the Rev. R. G. HARTLEY, is of the same cheering character as the former; and we trust that the friends of the Madagascar Mission will not become "weary in well doing," but labour on in proportion to the ample reward already granted to their labours.

The *Special Fund*, by which the present agents were introduced to that populous but degraded country, and sustained during the first years of their ministry, has been for some time exhausted, and the outlay is now dependent on the Society's annual resources. This, amounting to about £3000 a year, will, we trust, be met by the proportionate increase of its ordinary funds; and surely there is no dark land in which our missionaries have ever been permitted to labour with more wonderful indications of the Divine presence and blessing. But it must be remembered that the work is now just begun, and there is much—very much—land yet to be possessed.

"Antananarivo, May 29, 1866.

"DEAR SIR,—I have been requested by the brethren to acknowledge with our best thanks the receipt of the school materials sent by you last winter, and which have arrived here during the past month. They have proved very acceptable, and have arrived very opportunely. We

are now well supplied for some time; copy-books only will be required. An equal division was made among all the schools, as the Central school is now without a regular superintendent, and is, I think, the smallest of all the schools in the capital. This is much to be regretted; but I think that all has been done that could be done for it in the absence of one set apart for that special work. We all naturally feel the greatest interest in our schools, and of these there are seven, some of them very large.

COMPARATIVE IGNORANCE OF THE YOUNG MEN AMONG THE NATIVES.

“In connection with this subject, I may state that great anxiety to obtain instruction is being shown by those who are much older than the pupils to be found in our schools; for the young men are really the worst off in this respect of any of the people. They have grown up since the cessation of the former schools, and are too old to enter the schools now. Thus, while the older men and the children have had, or are having regular instruction, *they* have had little or none. I was surprised to find how few of the men, who are the strength of our Churches, can even write with any freedom. A short time ago I commenced a class for the young men of my congregation. As they have to meet at my house, I strictly limited the number to twelve. So many, however, showed such anxiety to be admitted, that before we had met many times more than forty had joined the class. With very few exceptions, they have had to begin from the very commencement, and require much more rudimentary instruction than many of the children in our schools. Of course I do not expect the number to keep up to the present standard, for nothing does keep up very long in Madagascar; still, I have no doubt that those for whom I first intended the class, whom I know to be really anxious to learn—principally the younger preachers of my two Churches—will persevere, so as to make the time and labour spent upon them fully remunerative. Similar classes are held in other churches.

GROWING INTEREST OF BIBLE CLASSES.

“The Bible classes increase in interest both to the teachers and the taught. They are very largely attended, few of the more intelligent or earnest of the young men not confining themselves to their own missionary, but going about like the ‘busy bee,’ from one to another. The passages under consideration are discussed most fully. It is no use whatever to try to pass over any point presenting any difficulty. The weak point in an explanation is sure to be found out, and must be cleared up; still, I have never seen anything of an approach to an irreverently ‘free handling’ of the sacred Scriptures, and I have no fear of Bishop Colenso’s ‘intelligent Zulu’ turning up to trouble us here. The Bible is to them God’s word, almost their only book, and the knowledge of it is the only knowledge they care much about. In the country, too, there is the same desire for Scriptural instruction, and of the sixty (more or less) Churches under the immediate superintendence of the missionaries here, none, I believe, is out of easy reach of some class conducted by us in convenient centres. The young men, too, whom we send out to preach in the villages, are often asked to repeat the instruction in the ‘thought of the word’ which they have received from the *vazaha*. A letter received the

other day from Fianarantsoa by two young men of my Church, who had been there for a time on government service, speaks of the delight they had in the instruction they communicated to them.

NEW OPENINGS FOR THE GOSPEL.

“At this season of the year we have frequent communication, by means of the members of our Churches visiting the forts on government service, with distant parts of the island. In many of these places the congregation consists not only of the Hovas resident there, but in part also of the much less civilized inhabitants of the districts in which they are situated. To two of these, with which members of my Church have special connection, situated on the east coast, many days' journey north and south of Tamatave, and where no missionary is ever likely to come, I have had opportunity of sending Bibles and lesson books, and a few words of Christian greeting, commending to them our friends who are led to visit them. The class of which our congregations are mainly composed, soldiers and officers of moderate rank and their slaves, are just those who are most liable to be thus sent out, and I do not think that any ‘two or three’ of our members would settle down anywhere without meeting on the Sabbath for prayer and reading God's Word. The kingdom of heaven is as leaven still.

STATISTICS OF MR HARTLEY'S CHURCHES.

“As I have now, by God's mercy, nearly completed my second year in Madagascar, it will be well to give you a more formal account of the state of my Churches during the last year. The bare enumeration of the names of the country Churches, with the number of their members, I need not trouble you with; they will be furnished in the information collected by Mr. G. Cousins and forwarded by the mail: but of the two town Churches I should like to give fuller information than is contained in those returns. Rather more than a year ago my Church divided under circumstances which I have already laid before you. At the time of the separation the total number of members was 154. Of these 90 remained at Andohalo and 64 formed the Church at Ambohitantely. The increase of each Church is as follows:—

ANDOHALO.		AMBOHITANTELY.	
Number of members June, 1865	90	Number of members June, 1865	64
Added during the year	56	Added during the year	105
Expelled	2		
Dead	2		
<hr/>		<hr/>	
Present number of members	142	Present number of members	169
<hr/>		<hr/>	

“This large increase of members has been without any undue excitement, and, with the exception of two or three months, has been well distributed over the year. There has not been one instance of addition by dismissal from other Churches: all has been gain from without. The congregations, too, have increased in like manner, not by robbing other congregations, but by the accession of those who did not ‘pray’ before. The number of members in the six country Churches which I superintend is 194. The district in which they

are situated is but thinly populated; only three of the congregations are in villages, and these by no means large ones. The others are in private houses in the open country. The following particulars concerning one of them, Imaromandia, will, I think, though consisting only of dates and numbers, be interesting to you. It has existed since 1849, and consisted then of six members. From that time to 1860 there were no additions to it. The chief increase has been since 1863, and it now consists of fifty-one members, and thirty-seven who have received baptism only. Two congregations have sprung from it; yet it is not in or near any village, but meets in the country house of a Christian who lives chiefly in Antananarivo. A congregation is now being formed in a tolerably large village further north, which is not included in the list I have sent through Mr. Consins. A house has been bought for eleven dollars, and four dollars will be spent in fitting it up as a place of worship; fifteen dollars in all, of which half has been given by the people and half by the missionaries. This is, of course, a chapel of the simplest and rudest kind; still it is something to be able to get a new basis of operation with an expenditure of only three pounds.

"With best regards to Mr. Ellis and yourself,

"I am, my dear Sir,

"Very faithfully yours,

"Rev. Dr. TIDMAN."

"R. G. HARTLEY.

INDIA.

BANGALORE.

CHRISTIAN education, and especially FEMALE education, is the great want of India; and we are thankful to know that vigorous Christian exertions have already been put forth, and are still extending, in aid of this object. Our devoted labourers in BANGALORE are taking their share in this work of mercy; and the following earnest appeal for a suitable schoolhouse for girls in that populous locality, will, we hope, obtain the sympathy and support of all classes of our friends, but especially of the Christian women of England, who cannot too deeply feel for their oppressed and degraded sex.

APPEAL FOR THE ERECTION OF A CENTRAL SCHOOLHOUSE FOR GIRLS.

At the present time in the Pettah of Bangalore about a hundred and fifty Carnarese girls are being educated in the schools of the London Missionary Society. Formerly many of these children attended various small schools; but it was thought desirable to unite these.

We cannot obtain many Christian schoolmasters; and it is difficult to get even a good one among the heathen. This renders it very difficult for the superintendent in conducting a number of small schools to give each one the attention that is necessary to raise the standard of the secular education, and especially to give a sufficient amount of Bible instruction.

By bringing these schools under one roof, and making our Christian master head teacher, the difficulty is greatly lessened. The children are brought more

under Christian influence. All the masters are under constant supervision, and Bible instruction is imparted to all the classes daily.

Although there is now an average attendance of about seventy at the central school, we have no proper schoolhouse for their accommodation.

The school should be built in the centre of the town. We have ground suitable for the purpose, but would need between 2000 and 3000 rupees to erect a good schoolhouse.

Though for the reasons above mentioned we think it exceedingly desirable to have a good central school, we still hope to have in other parts of the town smaller schools, which will be feeders to the larger and will exert a beneficial influence on the immediate neighbourhood. At present we have two such schools.

In asking the friends of Missions to contribute to the building of a Central Schoolhouse for Girls at Bangalore, we are happy to be able to state, that the department of female education among the natives is more encouraging at present than it ever was at any former period.

For many years past the wives of the missionaries at this station took an active share in the work. Mrs. Campbell, who is still in the field, the late Mrs. Rice, who died in the beginning of 1863, and Mrs. Sewell, who is now in England on account of health, all laboured faithfully and successfully in their different spheres, for the good of the females who came under their influence. But there were great obstacles in their way.

But the public preaching of the Gospel, the spread of knowledge through schools and the circulation of tracts and scriptures, the success which has attended such efforts, and the great social changes which in various ways have been effected in the country, have with the Divine blessing been made the means of greatly lessening those obstacles. And, although there is still a lamentable apathy and indifference throughout the community with regard to the education of females, it has become less common to oppose it; and the desire, on the part of some classes of natives, to have their girls, as well as their boys, taught the various branches of a useful education is daily increasing.

We are, therefore, thankful that at such a time, when God is manifestly preparing the way for more extended labour among the females of India, He is also raising up fit instruments for the work.

When Mrs. Campbell returned to India last year, she was accompanied by two esteemed friends, Miss Louisa and Miss Gertrude Anstey. They had been much engaged in labouring for the Lord Jesus at home, and had been favoured with many proofs of His blessing on their efforts. And on their voyage to India there was a remarkable work of grace among the sailors, chiefly in connection with their labours.

They commenced their labours on their arrival at Bangalore, and soon made good progress in Canarese, the language of the country.

It is confidently expected that the openings for usefulness will be greatly increased to both our young friends, as they are prepared to enter them.

A girls' school has also been established at the new out-station, Anekul, about twenty miles south-east of Bangalore. The schoolmaster is well reported of. There are thirty-four children in the school, though it has not been established more than three months. The people of the place are much

pleased with the movement, so that there is every reason to hope that the number of scholars will soon be increased, and that good will be done. This is all the more desirable, as the town (for a country town) is a large and influential one, having a population of 6500.

Besides the Canarese day schools for girls, we have two for Tamil girls, taught by native Christian women. These schools are under the direction of Mrs. Campbell, in which she is assisted by the native pastor of the Tamil Church.

There is also a boarding-school for girls under the care of Mrs. Rice. The number of girls at present in this school is twenty-three.

The agents now labouring in Bangalore in connection with the London Missionary Society are:—three missionaries,* two female missionaries (besides the missionaries' wives), one native pastor, six native evangelists, three catechists, one Bible woman, one colporteur.

Bangalore was taken up as a station by the London Missionary Society in 1820. Many souls since that time have been gathered into the fold of Christ from among the heathen, through the labours of its missionaries; and their labours have also been blessed to the conversion of many of our own countrymen.

The work at present is encouraging, although there is also much to exercise faith and patience. In entering upon the work we counted the cost. If we are called to make sacrifices in it, it is for the sake of Him who laid down His life for us, and bought us with His blood. We labour under the eye of Him to whom all the kingdoms of the world by right belong, and who will inherit all nations. We believe that He prepared our way, and sent us forth; and we feel assured that He will be with us till our work is done. Of Him, as the great Leader of His people and Regenerator of our race, it is said that "He shall not fail nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law." And while we follow Him, trusting in His promises and having the help of His Spirit, we need not be discouraged either. Final victory is sure, and the reward is great. "Let the whole earth be filled with His glory." Amen and Amen.

(Signed) C. CAMPBELL.

The friends of the Society will rejoice to learn that our two young friends, the Misses ANSTAY, constrained by love and pity to the souls of the young, who accompanied Mrs. Campbell to India in the spring of last year, have already, by great diligence, acquired such a knowledge of the native language as actively to commence missionary efforts. This is an attainment in so short a time which many would have thought impossible, but it is an instance of what may be effected by determined effort, combined with humble prayer; and we trust that the example may induce others to follow the footsteps of our devoted young friends.

We subjoin a very interesting report, describing a second visit made by the Misses Anstay to a Canarese village which had received the first rays of heavenly light through their former visit, and where we trust, by their persevering labours, it may shine brighter and brighter to the perfect day.

* Mr. and Mrs. Sewell are now in England for the restoration of health.

“ Bangalore, June 23rd, 1866.

“ It was with no little pleasure,” writes Miss G. Anstey, “ that a few weeks ago, we resolved to renew our acquaintance with the people of Anekul ; for very interesting were our recollections of a visit to them some months before. As there is no bungalow for the use of travellers in the place, Colonel Dobbs again most kindly sent out his tents to be a dwelling-place for us during our stay in the village. The tents were pitched not in the coolest, but in one of the most frequented places—in a spot where most of the women of the village passed and repassed for the purpose of drawing water from a tank near at hand. Anekul contains a population of about 6500 souls, all of them, with very few exceptions, in a state of heathen or Mahomedan darkness. The name of the village is derived from two Canarese words, viz. :—‘ ane,’ an elephant, and ‘ kallu,’ a stone ; and tradition says, that formerly elephants frequented the spot and rested under the shade of a large rock.

A VILLAGE SCHOOL.

“ Travelling by moonlight in a bullock-coach, we reached Anekul on the morning of the 1st of June. We then proceeded to the girls’ school, in which, during the last two or three months, thirty-four little ones had been gathered together. A deeply interesting little group they formed as they sat upon the ground, their large dark sparkling eyes fixed upon you with wonderment, whilst they learnt for the first time to read and think. The school-room is very dark and low ; light and air are admitted through doors which open into dark narrow passages leading out into the street ; there are no windows in the room, but an opening in the roof, and on this day the air and light, which might with difficulty enter in on ordinary occasions, were impeded by the number of men and women who crowded into the place to see what was going on.

“ The schoolmaster having accidentally touched a little girl with the leg of a chair he was passing over for me to sit on, the little child looked grave, so I picked her up, and having placed her on my knee, to the great amusement of her little companions, the schoolmaster brought her a large handful of brown sugar ; then the gladness of her spirit returned to her, and, being placed on the ground, she returned to her seat and joined in the answers to the questions asked, right or wrong, with as much heart as any of her little companions.

SOWING BESIDE ALL WATERS.

“ Having returned to our tent, we were soon visited by a great number of men and women ; from morning to night during the five days we stayed there we never lacked visitors. Having seated themselves on the ground, they would ask for a ‘ song,’ and were never weary of listening to the ‘ songs of Zion.’ When the singing was over, the meaning of the words would be given to them, and in this way much precious gospel seed was sown.

“ In our conversations with the women, we realized the unspeakable blessing education will bestow upon the daughters of India ; for want of it their minds are like a wilderness : they appear utterly empty, and it seems as if they had not the power of comprehending the simplest truths of the Gospel. Even should the teaching of their little ones not be accompanied with the blessing

of salvation, as we earnestly pray and hope it may be, yet from it much blessing must come; prejudices against education and enlightenment will be removed, and this will have an elevating and powerful influence on future generations. Let us then praise the Lord for the 'day of small things;' let us not be discouraged that the seed which the missionary oftentimes sows weeping does not spring up to an immediate harvest; let us be fully persuaded that nothing we now do in His name is lost; that the seed which is sown patiently, prayerfully, lovingly, will ere long spring up, for light is spreading rapidly, everywhere dispelling the darkness of heathenism and ignorance. Let us pray hopefully for the Spirit to descend and water the thickly-sown soil, and there shall be an abundant harvest.

"Amongst our other visitors the Tasildar of Anekul came to our tent one evening. He is a very intelligent Brahmin, and has shown himself very friendly to us on several occasions. During our previous visit in Anekul, he came to see us several times, and one evening sent his nephew with a present of fruit, &c.

"When evening came, we were glad to quit the tent and seek outside a breath of cool air, if it were possible to obtain it. Our evening walk was on the comparatively high ground by the side of the tank; there a great number of women were always collected together, busy in ascending and descending the steps which lead down to the brink of the water. When we reached the tank, we were sure in a few minutes to be followed by a large number of people. When thus followed, we sometimes sat down under a tree which was an object of heathen worship, and under its branches the people listened quietly, whilst the only true object of worship was preached to them; and sometimes we rested near some large common-looking stones, on which were engraved the images of serpents; these also were objects of idolatrous worship, and formed the subject for conversation with the people.

"Twice, whilst walking through the village, I was invited to enter a verandah in front of a house. Having accepted the invitation, I was speedily surrounded by dark faces. I looked for a seat, and they pointed to the ground; I sat down, but drew their attention to the dust upon it. The next time, upon inviting me, they hastily swept a little place and there put down a board for me to sit on. Each time they asked for a 'song,' which, having sung, I gave its meaning in the best Canarese I could speak.

THE LORD'S SUPPER IN A STRANGE LAND.

"But of all that we saw and heard during our stay in Anekul, nothing equalled in interest our service on Sunday, when the Lord's Supper was administered for the first time in the place. There were ten communicants in all: our three selves, two catechists and their wives, another agent of the Mission who accompanied us to Anekul to aid in out-door preaching, and a Wesleyan and his wife who had expressed a wish to be present. The room was soon filled with men and women; they all sat with great quietness on the ground. Before the communion service commenced, Mr. Campbell drew the people's attention to the meaning of the service which was to follow, and as they seemed very unwilling to quit the room, they were invited to remain if they maintained perfect silence; they were indeed very quiet, the sound of a

pin falling might have been heard in the stillness and quietness which were kept; it was a deeply interesting as well as a solemn time; some were sitting, and some were standing motionless at the end of the room, all ears and eyes, to the service going on, and when it was concluded, during a few minutes the same stillness was preserved as if the spectators were somewhat awed. Surely the purity, simplicity, and beauty of our service will recommend itself to their hearts and consciences, when contrasted with the sinfulness and impurity of their religious rites and observances. The Lord grant that it may be so!"

TRAVANCORE.

THE subjoined letter, addressed by the Rev. JOHN LOWE to our beloved brother Dr. MULLENS, indicates the gratifying progress and efficiency of measures for the furtherance of an effective native agency, inaugurated during Dr. M.'s recent visit to TRAVANCORE. It is, indeed, a most encouraging fact that in that extensive Mission-field several native brethren, of long-tried Christian character and suitable talents, then received ordination as pastors and evangelists of native Churches, and we are glad to learn from Dr. M. that several more will be added to their number probably within the present year.

"Neyoor, South Travancore, June 20, 1866."

"MY DEAR DR. MULLENS,—I hope that by this time you have safely reached dear old England, found all your friends well, received a joyful welcome from them, and are now settled down to your new duties and responsibilities, and finding much comfort and encouragement in your work.

"It is our earnest prayer that the Lord may give you all needed grace and wisdom and strength to enable you to do very much for the promotion of His glory.

"We often, often think of you, and often speak of your pleasant and profitable visit here. It did us all much good. We needed a little stirring up, a little pressure from without, to get us out of old beaten paths. We were *prepared* for action, but we needed some one to give us the word of command—Advance! We look back upon your visit as a new starting-point in the history of our Travancore Missions. God grant that our hopes may be realized.

"You will be pleased to hear that our four native brethren, ordained while you were here, are all prospering, and have secured for themselves the love, esteem, and confidence of their respective Churches.

"It is very gratifying to observe, on the one hand, the regard and respect which the people here show to their pastor, Mr. Zechariah, and, on the other, the deep interest and affectionate solicitude with which he seeks to discharge his duties as their pastor; and, I doubt not, the same might be said of the other Churches recently formed and their pastors.

"Rev. C. Yesudian paid us a visit last week, and preached for Mr. Zechariah on the Sabbath. He gave us glowing accounts of the success attending his labours, and that of the agents under him in his new sub-district.

"I had a conversation with Rev. S. Mapilammony the other day. The Lord is very manifestly blessing his labours at and around Dennispuram. He tells me that every Sabbath the chapels there, and in several villages around, *are crowded*, and to accommodate the rapidly-increasing congregations the places of worship must be enlarged.

"And our dear, devoted, humble-minded brother Thévasen; no pastor could be more respected, none more loving and more beloved, than he. He is, indeed, as Mr. Duthie remarked the other day, quite the model native pastor.

"Nothing could be more satisfactory, nothing more encouraging, than the results of the important step inaugurated at Nagercoil on the 16th of February last. Truly, 'The Lord hath done great things for us, whereof we are glad.'

"Since you were here, our little Mission circle has been called to pass through a season of sorrow and trial.

"You will be grieved to learn also that my dear wife is in a very delicate state of health. I have felt for some time past very anxious about her. It is very evident now that, if she is to remain longer in this country, a decided change is absolutely necessary; and, after much prayerful deliberation, and in accordance with the urgent advice of several of the brethren, I have resolved to take her to Coonoor, in the hope that the bracing hill climate may, with God's blessing, be the means of restoring her health.

"I have been far from well myself for some time past, though not prevented from attending to my ordinary duties. My general health is not good, and for the last six weeks or two months I have been *tortured* with a cropping out of small, fiery, irritable boils over the body. If my anxiety regarding my dear wife is removed, with a short stay on the hills I have no doubt I will soon be all right.

"The state of Mrs. Duthie's health, too, is causing us much anxiety. This last excessively warm and protracted hot season has completely prostrated her. She is very low indeed; and certainly if we had not the prospect of cooler weather setting in, it would be a great risk to allow her to remain here. With this prospect, however, and the conviction that any change we could secure for her at present in this country would have only a very temporary effect, and the likelihood that in the course of a year or eighteen months at most she would be obliged to take a voyage home, both for her own and her children's sakes, I feel that it would not be justifiable in me to recommend at present any measures involving much expense or inconvenience, but have advised Mr. Duthie to arrange to send his wife home the beginning of next year.

"I trust that when you know all the particulars, as in due time you will, Dr. Tidman, yourself, and our Directors will approve of the advice I have given.

"All these trials and afflictions remind us of our weakness. May the Lord richly sanctify all His dealings towards us, and promote His own glory thereby.

"And now I am obliged to ask a great favour of the Board. In prospect of opening Branch Dispensaries ere long throughout our Missions, I have had to order much larger supplies of medicines, instruments, &c., this year. I had no other alternative but to draw upon the treasurer of the Society at home. I

hope I have not used too great a liberty in doing so to the extent I have, especially as the greater part is for the means to enable me to carry on my work here.

“As our stock of medicine, &c., is sure to be exhausted before the close of the year, I trust the cases sent to be forwarded to me will be despatched with as little delay as possible.

“And now, with our united kind regards to Dr. Tidman, yourself, Mr. Fairbrother, and Mr. Robinson,

“I remain, my dear Dr. Mullens,

“Yours affectionately,

“JOHN LOWE.”

SOUTH AFRICA.

PEELTON.

THE LIGHT OF LIFE RISING OVER BENIGHTED KAFFIRLAND.

“Peelton, South Africa,

“February 8th, 1866.

“MY DEAR SIR,—My esteemed brother the Rev. R. Birt having expressed to me his wish that I should forward to you a report of my labours during the past year, especially as these have reference to, and are brought to bear upon the heathen surrounding us, I will endeavour to comply with his request, and as concisely as possible, that you may form a correct idea of the work which devolves upon the junior missionary, and of the necessity which exists for such an agency in this neighbourhood. Upon the station proper I now share the ministerial work with Mr. Birt, both that of Sabbath services and week-evening engagements, the latter comprising ordinary religious services and the particular instruction of those who are candidates for church fellowship. As Mr. Birt will report upon the condition of the station, it is not necessary that I do more than refer to this part of my work, simply observing that these engagements are to me very pleasant, and appear to afford equal gratification to the people. Our week-evening lecture is often a very interesting service, the exposition of the word of God being listened to with marked attention by both adults and young people.

ITINERANT LABOURS AMONG THE KAFFIRS.

“But, as the itinerating work of the Mission devolves upon me, it may be preferable that I confine my remarks to this most important part of the missionary's toils.

“Without exception, the station must be regarded as a centre from which holy influences should radiate, as the base of operation from whence aggressive effort is to be made upon the powers of darkness in its neighbourhood, as the spot where young persons are more particularly under the care and eye of the missionary, and, being peculiarly favoured by more and careful instruction, may be trained to go forth to their heathen countrymen, break up fresh ground, and prepare the untutored native for more systematic instruction.

"The number of people visited is very great, and, on account of the social habits of the Kaffirs, the toil is often severe of endeavouring to reach them all; whereas in a town of China or city of India hundreds may at any time hear the words of life from the lips of one missionary, but to reach that number a missionary itinerating in Kaffirland must preach four, five, and even more times; and this, performed in the course of one day, involves, on our treeless plains, an amount of exposure to our almost tropical sun often very difficult and painful.

"The natives under our direct instruction at Peulton form but a small proportion of those who come under our influence, and are visited by native evangelists on the Sabbath, and during the week by the missionary.

"During the past year a new out-station has been formed in connection with Peulton. My efforts there are spread over a large extent of country between King William's Town and the sea, on the river Chabo, which sustains a large population, dwelling in villages, of from thirty to four hundred inhabitants.

VILLAGES STILL IN HEATHENISM.

"I was received very kindly by the head man, who was not unacquainted with missionaries, his father (now dead) having been at one time not far from the kingdom of God, but who fell away during the terrible delusion excited by a Kaffir prophetess during the prevalence of which the Kaffirs killed their most prized possessions; viz., cattle. At all the villages I am kindly received, and at one large kraal had the pain of hearing that, although the words spoken were understood, the message of mercy which I brought was new to the people: 'they had not before heard it.' On my last visit to this neighbourhood in company with one of our elders, I made a strenuous effort to reach all the villages, and thought that we had accomplished our object, when, very weary, man and horse turned homeward. On reaching a height which commanded an extended view of the country around, the deacon pointed out villages still beyond, but we were too weary to go further, and could only stay at those which lay near our homeward route. Formerly, when your missionaries were allowed a travelling waggon, days could be spent from home; but I lack this comfort, both for my work and my family, having only been able to purchase riding horses and their accoutrements. If it seemed good to the Directors of our loved Society to make me a grant for a waggon, oxen could be otherwise obtained, and it would be much prized and well taken care of. At no very distant day I hope to place a native schoolmaster in the midst of these people, who will also occasionally conduct a native service on the Sabbath.

GRATITUDE FOR THE GOSPEL MESSAGE.

Nothing would strike a stranger more forcibly, could he be present at any of our gatherings, than the quiet demeanour and apparently earnest attention of the heathen. The word of God and the exposition of it, together with the enforcement of its claims and the rebuking of their sin, are listened to with an attention not often surpassed in our beloved fatherland; and kind expressions of thankfulness are tendered for our manifested interest in them. Yesterday, while engaged in conversation with a head man after preaching, he told me

that he did not understand why I should urge him to repent *now*, or, to employ his own idiom, 'make haste to repent,' and yet he said 'Your visit to me causes me as much joy as does the sight of the spoil of cattle taken in war.' I am begged by the people very frequently to go to them oftener, and they say, 'We hear when you are with us, but, when you leave, this word leaves us likewise;' adding frequently, 'We are the ignorant—this word is not natural to us.' I only remember two cases in which I have been rudely treated. Another feature is worthy of remark, the absence of begging, even amongst the very poor, excepting in cases of severe distress, which are now, unhappily, very common both amongst the natives and European immigrants.

"In reference to the spiritual concerns of this people, our present deep need is not so much more labourers, nor more knowledge, nor more direct effort for the good of this people, nor increased and more potent civilizing agencies, nor other form of Government, but that upon these forms of men, these dry bones covered with sinew and flesh, the Holy Spirit of God might breathe, the inspiration of the Almighty come down; and does not this involve the deep need of prayer—more earnest, and importunate—on the part of Christians of favoured lands? and then the desert shall become a fruitful field, and the fruitful field be counted for a forest.

"I will only add what will be to you, I believe, grateful tidings, that my health, and that of Mrs. Brockway, continues good.

"With affectionate respect,

"I remain, dear Sir,

"Yours very truly,

"Rev. Dr. TIDMAN."

(Signed)

"THOMAS BROCKWAY.

ORDINATION OF MISSIONARIES.

BRISTOL.

A SPECIAL service was held at Brunswick Chapel, Bristol, July 4th, when the Rev. S. ORGAN, of the Western College, Plymouth, and the Mission College, Highgate, was ordained as a Missionary to India, in connection with the London Missionary Society.

The Rev. J. O. Whitehouse, late of Travancore, described the field of labour; the Rev. J. Morris proposed the usual questions; the Rev. H. I. Roper offered the ordination prayer; Rev. E. J. Hartland gave the charge to the missionary; and the Rev. William Fairbrother gave a special missionary address to the young.

LEAMINGTON.

On Tuesday evening last (July 24th), a service of an interesting character took place in the Congregational Chapel, Hollywalk, Leamington, in connection with the ordination of Mr. T. E. SLATER, lately a student of

Spring Hill College, Birmingham, and the Missionary College, Highgate, London, as a Missionary to Calcutta. The chapel was well filled. The Rev. Professor Barker, of Spring Hill College, opened the service by reading the Scriptures and prayer; the Rev. J. Mullens, D.D., of India, and now one of the Foreign Secretaries of the London Missionary Society, described the field of labour to which Mr. Slater has been appointed. Dr. Mullens expressed his great pleasure that Mr. Slater was to enter upon much the same line of work in which he himself had so assiduously laboured for many years, and that he would, in all probability, occupy the same house. The usual questions were asked by the Rev. E. T. Prust, of Northampton; the ordination prayer was offered by the Rev. W. Slater, father of the new missionary, and pastor of the Church; the Rev. R. W. Dale, M.A., of Birmingham, delivered the missionary charge; after which the solemn engagements of the evening were brought to a close by an appropriate prayer offered by the Rev. C. Clemance, B.A., of Nottingham.

HALIFAX.

On Thursday evening, July 26, MR. JOHN NAYLOR, B.A., late of Spring-hill College, Birmingham, was ordained as a missionary to Calcutta, in Sion Chapel, Halifax. The Rev. Bryan Dale, M.A., read the Scriptures and offered prayer. The Rev. Dr. Mullens then gave a graphic description of Calcutta, and impressively stated its moral and spiritual needs. He said that he engaged in the evening's service with peculiar pleasure, not only because his young friend was going to the very city where he had spent twenty happy years, but also because he was about to be occupied in the very work which had so largely engaged his own sympathies and energies. He congratulated Mr. Naylor on the honourable and responsible position to which he was designated. The Rev. James Pridie asked the usual questions, to which the candidate suitably replied. The ordination prayer was offered by the Rev. John Marsden, B.A., of Kidderminster. The Rev. Professor Bubier, of Spring-hill College, then addressed the missionary on the sentiment with which he might appropriately enter upon his work, and assured him of his heartiest approval and sympathy. The Rev. F. Bolton, B.A., of Elland, the Rev. D. Jones, of Booth, and others took part in the proceedings, in which the deepest interest was manifested by a large congregation.

DEPARTURE OF MISSIONARIES FOR CHINA.

THE Rev. James Sadler and Mrs. Sadler, and Rev. Thomas Bryson, embarked for China, per "Silver Eagle," August 22nd.

MISSIONARY CONTRIBUTIONS.
From April 30th to June 15th, 1866.
(Continued from last Month).

**N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED
 IN THE "JUVENILE MISSIONARY MAGAZINE."**

IRELAND.		R. Jardine and Co.	0 5 2	Miss Ryan	0 10 0	Mr. W. J. Lawrence,	0 2 0
Hibernian Auxiliary.		W. J. Johnston, and Co.	0 10 0	Sumo under 10s.	2 4 0	J.P.	0 2 0
Rev. W. Urwick, D.D., and the Rev. G. Pritchard, Secretaries.		A. Kent, Esq.	1 1 0	Per John Ryan, Esq.		Mr. A. Curry	0 2 0
Armagh.		Professor K. Hill	0 2 0	John Perry, Esq.		Mr. J. Cuthbert	0 2 0
First Presbyterian Church Collection		G. Langton, Esq.	0 2 0	Kildare	2 0 0	Mr. A. Macky	0 2 0
Congregational Church ditto		John Little, Esq. (Mayor)	1 0 0	Mrs. Perry, Dublin	1 0 0	Rev. S. Guyton	0 2 0
Tontine Room ditto		R. McBride Esq.	0 10 0	John Ryan, Esq.	0 0 0	Mr. John Canning	0 2 0
Miss Br. & Card for the New Ship		Thos. McQuinn, Esq.	1 0 0	For Widows' Fund	0 0 0	Mr. E. Beilae	0 2 0
W. Johnson's ditto		W. McComb, Esq.	0 0 0	For the New Ship	1 10 0	Mr. H. Beilae	0 2 0
Keady Collection		Master Robert McGarry, for Madagascar	0 5 0	11s. 10s.		Mrs. Williams	0 2 0
14s. 17s. 1d.		Rev. Dr. McCosh	0 5 0	Corriferous.		Mr. J. Henry	0 2 0
Ballemont.		Rev. J. McKee	0 5 0	Collection	1 10 0	Mr. T. Boyd	0 2 0
Collection in a Barn		K. Martl Esq.	0 10 0	Masters Thos. and Robert Vint	0 2 0	Mr. J. Hney	0 2 0
Ballecor.		A. S. Mayne, Esq.	0 5 0	11s. 10s.		Mr. Hugh Bellan	0 2 0
Rev. Dr. Dobbin		W. W. Mullar Esq.	1 0 0	Clonakilly.		Mr. B. Hunter	0 2 0
Baltimore.		Rev. Dr. Murphy	0 10 0	Mrs. W. Hungerford, Sec.		Mr. J. Mathews	0 1 0
Collection in a Barn		W. A. Robinson, Esq.	1 0 0	J. G. Spiller, Esq.	2 0 0	Mr. J. Mathews	0 1 0
Ballecor.		John Savage, Esq.	1 0 0	Collected by Mrs. W. Hungerford		Mr. L. Haxter	0 2 0
Baltimore.		J. Shaw, Esq.	1 0 0	B. H. Townsend, Esq.	1 0 0	Mr. A. H. H. Moody	0 2 0
W. Foster, Esq., per Rev. W. Vasey		J. and T. Stodols, Esq.	10 0 0	Mrs. E. H. Townsend	0 2 0	Mr. J. S. Anderson	0 1 0
Miss Foster, ditto		Rev. J. Steen	0 10 0	Mrs. Saunders	0 2 0	Mr. S. Rogers	0 2 0
11s. 10s.		Mr. K. Steen	1 0 0	Miss Lagan	0 2 0	Rev. R. Fleming	0 2 0
Ballycroy.		Mrs. M. Suffera	0 2 0	Mrs. Beamish	0 2 0	Rev. J. O. Herd	0 2 0
Collection		Gordon Thompson, Esq.	0 10 0	Mrs. A. Beamish	0 2 0	Mr. A. McEwaine	0 2 0
Ballykilly.		R. Warring, Esq.	1 1 0	Mrs. W. Hangerford	0 2 0	Mr. Hugh Nevins	0 1 0
M. Dill, Esq., M.D., Ditto for Magazine		A. C. Weir Esq.	1 0 0	Mrs. Wright	0 2 0	Mr. R. Nevins	0 1 0
Collection		Wilson and Woods	0 10 0	Miss H. M. Towns- and	0 1 0	Mr. W. Mohb	0 1 0
Ballykilly.		John Workman and Son	2 0 0	Mr. Honnor	0 1 0	Mr. J. Lavin	0 1 0
Collection		J. and R. Workman, Esq.	2 0 0	Mrs. J. Bateman	0 1 0	Mr. R. McConaghy	0 2 0
Ballykilly.		Mrs. Workman	2 0 0	Magazines sold	0 2 0	Mr. W. Smith	0 2 0
M. Dill, Esq., M.D., Ditto for Magazine		Donaghy Street Auxiliary		Coll. by Miss P. B. Hungerford, for Madagascar		Miss Howden	0 2 0
Collection		Mr. John Freeman, Sec.		James Allen, Esq.	1 0 0	Mr. D. Taylor, J.P.	0 2 0
11s. 10s.		Mr. James Shaw, Treasurer		Rev. A. B. Hadlowall	0 2 0	Mr. W. Young	0 1 0
Ballykilly.		After Sermon and Public Meeting, including 17 from Mr. T. Shaw, and 10s. per H. Hodgkinson, Esq.	2 7 10	Rev. T. Toye	0 2 0	Mr. W. N. Dawson	0 2 0
Bequest of the late Mr. E. Martin		Public Meeting in Dr. Knox's Presbyterian Church	2 6 1	Missionary Box	0 11 2	Mr. John Bruen	0 1 0
Ballymena.		Alfred Street Sabbath School	0 10 0	Coll. by Meas. G. Ronaldson		Collected by Mr. John McPherson	0 2 0
Collection		Evangelical Union Church	2 0 0	Mrs. Ronaldson	0 4 0	Mrs. McPherson	0 1 0
For Missionary Ship		Mrs. Campbell	0 10 0	Mrs. Driscoll	0 1 0	Nancy Black	0 1 0
14s. 6s. 11d.		W. Campbell Esq.	0 10 0	Mrs. Mullen	0 1 0	Mr. R. Ross	0 1 0
Belfast.		Mrs. A. Calmore	0 10 0	Mr. Hunter	0 1 0	Mr. K. Houston, Junr	0 2 0
Dr. R. Steen, Hon. Secretary, R. O. Weir, Esq., Treasurer.		A. McQuinn, Esq.	0 10 0	Mr. T. Kennan	0 1 0	Mr. D. McIlravy	0 2 0
J. Anderson Esq.		Mr. Robt Young	0 2 0	Miss Bateman	0 0 0	Mr. S. McQuady	0 2 0
J. Arnold, Esq.		110s. 10s. 1d.		Collected by Miss Isabella Shiple	0 0 0	Mr. R. Fisher	0 1 0
H. H. Boyd, Esq.				10s. 10s. 1d.		Mr. J. Gray	0 1 0
Jan. Carlisle, Esq.				Colbridge.		Mr. J. Hoag, sen.	0 1 0
D. Carmichael, Esq.				Giles Shaw, Esq.	2 0 0	Mr. J. Hoag, Junr.	0 1 0
W. M. Collins Esq.				Coleraine.		Mrs. Hoag	0 1 0
J. P. Corry Esq.				Rev. J. Kyd, Secretary.		Collected by Wm. Smith, Ballemont	
John Corry, Esq.				Public Meeting	1 2 2	Mr. W. Smith	0 20 0
J. Cunningham, Esq.				Juveniles in the Town Hall	0 7 0	Mr. H. Young	0 2 0
Rev. John Edgar, D.D.				First Presbyterian Church	1 0 0	Mr. B. Brown	0 2 0
Ewart and Son				United Services	2 0 0	Mr. John Young	0 2 0
Mrs. Ferguson				A Friend of Missions	0 10 0	Mr. James Smith	0 2 0
A. Finny, Esq.				For the Agherito Schools in India		Mr. Vance McAuley	0 2 0
C. and W. Finlay, Esq.				Collected by Mr. W. McLaughlin		Miss Stewart	0 2 0
A. Friend				Mr. P. D. Grant	0 10 0	Mr. N. Law	0 2 0
John Gelly, Esq.				Mr. John McVeigh	0 2 0	Miss M. Reath	0 1 0
W. Gries, Esq.				Mr. William Orr	0 2 0	Mr. N. Law	0 1 0
The Misses Hamilton				Messrs. Givins & Co.	0 2 0	Mr. N. Dallas	0 1 0
J. Harkness, Esq.						Mr. John Young	0 2 0
Hawkins, Robertson and Co.						Miss M. J. Smith	0 2 0
A. F. Herdman, Esq.						Miss O. Smith	0 2 0
Mr. Thos. Hughes						14s. 6s. 11d.	

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<div><div>Kapunda. Rev. M. Williams. Public Meeting .. 8 5 9</div><div>Encounter Bay. Public Meeting .. 3 5 6</div><div>Port Elliott. Rev. J. Hotham. Public Meeting .. 3 0 0</div><div>Angaston. Rev. J. Gibson. Public Meeting .. 4 13 0</div><div>Kadina. Rev. W. Wilson. Collection 3 15 11 Public Meeting .. 6 10 3</div><div>Wallaroo Bay. Collection 3 5 0 Public Meeting .. 4 6 0</div><div>Presbyterian Churches. St. Andrews, Adelaide. Rev. Mr. Haining. Public Meeting .. 6 0 11</div><div>Chalmers, Adelaide. Rev. J. Gardiner. Collection 13 18 6 Public Meeting .. 19 5 6</div><div>Yancalilla. Rev. J. Henry. Public Meeting .. 2 2 10</div><div>Morphett Vale. Rev. J. Henry. Public Meeting & Collection 12 15 6</div><div>Gouger Street, Adelaide. Rev. J. Lyall. Collection 9 0 0</div><div>Subscribers. Rev. H. Cheetham 0 10 6 Messrs. Giles and Smith 5 0 0 Henry Giles, Esq. 7 10 0 James Smith, Esq. 5 0 0 M. Goode, Esq. ... 1 1 0 O. K. Richardson, Esq. 1 1 0 Rev. C. D. Watt. . 1 0 0 R. Stuckey, Esq. . 2 2 0 T. Graves, Esq. . 3 3 0 W. White, Esq. ... 1 1 0 M. Goode, Esq. ... 1 1 0 James Hill, Esq. . 5 0 0 F. H. Faulding, Esq. 2 2 0 Rev. J. Jeffers . . 2 2 0 Hon. W. Peacock 20 0 0 Miss Small 1 0 0 J. Fisher, Esq. .. 2 2 0</div><div>Collected by— Miss Bruce 2 0 10 Master H. Goode 1 17 4 Rev. G. Prince .. 0 14 4 Miss Milne 0 10 0 Master Wilson... 0 14 6 Rev. J. Austin... 2 10 0 Rev. H. Cole 2 13 2</div></div> <td><div><div>At Moonta, Public Meeting 3 15 2 A Wallaroo Mines tditto 5 9 1 \$751. 10s. 8d.</div><div>Brisbane. Rev. E. Griffiths. For Widows' Fund 4 4 3</div><div>Per Rev. J. P. Sunderland.</div><div>Victoria. Brighton Congregational Church. Sunday School, for Native Teacher ... 5 0 0</div><div>Richmond Congregational Church. Sunday Schools 4 0 0 J. Roberts, Esq., per Mr. Stokes .. (D.) 4 4 0 137. 4s.</div><div>Per Robert Smith, Esq. For Widows' Fund.</div><div>St. Kilda. Rev. A. Gosman..... 8 2 11</div><div>Parade. Rev. W.S.H. Fielder 7 9 11 Exa. 8s.; 15l. 4s. 10d.</div><div>CANADA. Montreal. Zion Church. Rev. Dr. Wilkes. George Winks D. 5 0 Patrick, for India, per J. Dougall, Esq. ... 10 0</div><div>Sterling 3 1 8</div><div>Toronto. Rev. T. S. Ellerby. For the Native Boy Stephen Niagara (2 years) 6 6 0</div><div>DEMERARA. Georgetown. Rev. E. A. Wallbridge. For Widows' Fund 3 8 2</div><div>Rev. J. Scott. For African Mis- sions 12 17 5</div><div>HONG KONG. Rev. Dr. Legge. For Widows' Fund 9 18 6</div><div>JAMAICA. Ridgmount. For Widows' Fund 2 0 0</div><div>Portus. For Widows' Fund 2 10 0</div></div><td><div><div>BERBICE. Albion Chapel. For Widows' Fund 5 10 0</div><div>HAMBURG. Per Mr. A. Scott. Mrs. Davenport 5 0 The late Mrs. Kough ... 5 0 Mrs. Young 2 8 Mr. James Scott 15 0 Messrs. R. & A. Scott 10 0</div><div>Current Marks..... 27 8 In Sterling 2 4 0</div><div>HUNGARY. Tos Komlos. Rev. S. Horvath..... 0 7 0</div><div>PARIS. English Congregational Chapel. Rev. T. Baron. Fr. Anon 6 Anon 5 Madame Aldebert 5 Henry Edwards, Esq. ... 50 A Friend 5 A. Fitzroy, Esq. 5 Rev. T. B. Hart 20 Mrs. Hart 10 E. R. Long, Esq. 20 Mr. Meech 5 Mr. Pearce 10 A. Lloyd, Esq. 25</div><div>Sterling 6 12 9</div><div>Barotonga. Rev. E. R. W. Krause. Auxiliary 19 11 0</div><div>ROTTERDAM. Ladies' Auxiliary. J. G. Herklots, Esq., Treas. For General Pur- poses 8 5 0 For Two Indian Girls, Caroline and Isabella 6 0 0 For Native Evange- list Ebenezer M. 10 0 0 For the New Ship... 2 5 0 204. 10s.</div><div>St. Petersburg and Alexandroffsk. Rev. Raffles Hoskin and Rev. James Key, Pastors. Collected by Mrs. C. Bell. R. Mrs. Bell 10 0 Miss Bell 2 0 Mr. and Mrs. C. Bell 14 0 Mr. D. Bell 5 0 Mr. J. Bell 3 0 Mrs. L. Casalet 10 0 Mrs. Eales 3 0</div></div><td><div><div>Miss Funck 6 0 Miss Hoggart 5 0 Mrs. Kolkenbeck 3 0 Mr. Muir 15 0 Mr. Norman 5 0 Miss M. Nystram... 3 0 Misses Romanes 7 50 Mrs. Stevenson..... 25 0</div><div>Coll. by Mrs. Wm. Gibson. Nina Bain 3 0 Mrs. E. Bell 3 0 Mrs. Bladd 1 0 E. Davison 3 0 Mrs. Dickinson..... 3 0 E. Edwards 2 0 A. Fairlie 1 0 Mr. Andrew Fraser.. 3 0 Mrs. C. J. Gibson .. 3 0 Mr. Alex. Gill 3 0 G. and H. 0 0 Mr. Henry Hilton .. 3 0 Mrs. Holgate 1 0 Mrs. Hughes 3 0 Rev. James Key 5 0 Miss Joan Kennell .. 5 0 Miss A. Marriott 1 0 Mrs. McNeary 3 0 Miss Slater 5 0 E. A. Sparrow 3 0 Mrs. Stubbs 1 0 Mrs. C. Thornton .. 5 0 Mr. James Thornton 5 0 Mrs. John Thornton 6 0 Helen A. Wilton 3 0 Mrs. Webster..... 4 0 Mrs. Winans 3 0 E. Yates 3 0</div><div>Collected by Mrs. Lee. Mrs. Lee 14 0 Mrs. Moss 14 0 Mr. John Moss 3 0 Two Friends 20 0 For Widows' Fund .. 80 55 For General Purposes 74 55 Sunday Scholars 13 0</div><div>Sterling 455 0</div><div>Disposition of Foregoing. Towards Support of Native Teacher Wm. Swan 3 0 For Native Teacher Alexandroffsky 71 50 For Native Teacher at Nagercoil, Catherine Codman Ropes 20 0</div><div>For Native Scholars at Salein School, India. Thos. Scales Ellerby 15 0 Edwin Corbold 15 0 For Widows' Fund .. 80 55 For General Purposes 20 55</div><div>Sterling 453 4 10</div><div>Toronto. Zion Congregational Church. Mission Sabbath School, for a New Boat for the New Ship 2 7 1</div><div>UNITED STATES. Norwalk, Ohio. Rev. B. C. Cooke .. 0 10 0</div></div></td></td></td>	<div><div>At Moonta, Public Meeting 3 15 2 A Wallaroo Mines tditto 5 9 1 \$751. 10s. 8d.</div><div>Brisbane. Rev. E. Griffiths. For Widows' Fund 4 4 3</div><div>Per Rev. J. P. Sunderland.</div><div>Victoria. Brighton Congregational Church. Sunday School, for Native Teacher ... 5 0 0</div><div>Richmond Congregational Church. Sunday Schools 4 0 0 J. Roberts, Esq., per Mr. Stokes .. (D.) 4 4 0 137. 4s.</div><div>Per Robert Smith, Esq. For Widows' Fund.</div><div>St. Kilda. Rev. A. Gosman..... 8 2 11</div><div>Parade. Rev. W.S.H. Fielder 7 9 11 Exa. 8s.; 15l. 4s. 10d.</div><div>CANADA. Montreal. Zion Church. Rev. Dr. Wilkes. George Winks D. 5 0 Patrick, for India, per J. Dougall, Esq. ... 10 0</div><div>Sterling 3 1 8</div><div>Toronto. Rev. T. S. Ellerby. For the Native Boy Stephen Niagara (2 years) 6 6 0</div><div>DEMERARA. Georgetown. Rev. E. A. Wallbridge. For Widows' Fund 3 8 2</div><div>Rev. J. Scott. For African Mis- sions 12 17 5</div><div>HONG KONG. Rev. Dr. Legge. For Widows' Fund 9 18 6</div><div>JAMAICA. Ridgmount. For Widows' Fund 2 0 0</div><div>Portus. For Widows' Fund 2 10 0</div></div> <td><div><div>BERBICE. Albion Chapel. For Widows' Fund 5 10 0</div><div>HAMBURG. Per Mr. A. Scott. Mrs. Davenport 5 0 The late Mrs. Kough ... 5 0 Mrs. Young 2 8 Mr. James Scott 15 0 Messrs. R. & A. Scott 10 0</div><div>Current Marks..... 27 8 In Sterling 2 4 0</div><div>HUNGARY. Tos Komlos. Rev. S. Horvath..... 0 7 0</div><div>PARIS. English Congregational Chapel. Rev. T. Baron. Fr. Anon 6 Anon 5 Madame Aldebert 5 Henry Edwards, Esq. ... 50 A Friend 5 A. Fitzroy, Esq. 5 Rev. T. B. Hart 20 Mrs. Hart 10 E. R. Long, Esq. 20 Mr. Meech 5 Mr. Pearce 10 A. Lloyd, Esq. 25</div><div>Sterling 6 12 9</div><div>Barotonga. Rev. E. R. W. Krause. Auxiliary 19 11 0</div><div>ROTTERDAM. Ladies' Auxiliary. J. G. Herklots, Esq., Treas. For General Pur- poses 8 5 0 For Two Indian Girls, Caroline and Isabella 6 0 0 For Native Evange- list Ebenezer M. 10 0 0 For the New Ship... 2 5 0 204. 10s.</div><div>St. Petersburg and Alexandroffsk. Rev. Raffles Hoskin and Rev. James Key, Pastors. Collected by Mrs. C. Bell. R. Mrs. Bell 10 0 Miss Bell 2 0 Mr. and Mrs. C. Bell 14 0 Mr. D. Bell 5 0 Mr. J. Bell 3 0 Mrs. L. Casalet 10 0 Mrs. Eales 3 0</div></div><td><div><div>Miss Funck 6 0 Miss Hoggart 5 0 Mrs. Kolkenbeck 3 0 Mr. Muir 15 0 Mr. Norman 5 0 Miss M. Nystram... 3 0 Misses Romanes 7 50 Mrs. Stevenson..... 25 0</div><div>Coll. by Mrs. Wm. Gibson. Nina Bain 3 0 Mrs. E. Bell 3 0 Mrs. Bladd 1 0 E. Davison 3 0 Mrs. Dickinson..... 3 0 E. Edwards 2 0 A. Fairlie 1 0 Mr. Andrew Fraser.. 3 0 Mrs. C. J. Gibson .. 3 0 Mr. Alex. Gill 3 0 G. and H. 0 0 Mr. Henry Hilton .. 3 0 Mrs. Holgate 1 0 Mrs. Hughes 3 0 Rev. James Key 5 0 Miss Joan Kennell .. 5 0 Miss A. Marriott 1 0 Mrs. McNeary 3 0 Miss Slater 5 0 E. A. Sparrow 3 0 Mrs. Stubbs 1 0 Mrs. C. Thornton .. 5 0 Mr. James Thornton 5 0 Mrs. John Thornton 6 0 Helen A. Wilton 3 0 Mrs. Webster..... 4 0 Mrs. Winans 3 0 E. Yates 3 0</div><div>Collected by Mrs. Lee. Mrs. Lee 14 0 Mrs. Moss 14 0 Mr. John Moss 3 0 Two Friends 20 0 For Widows' Fund .. 80 55 For General Purposes 74 55 Sunday Scholars 13 0</div><div>Sterling 455 0</div><div>Disposition of Foregoing. Towards Support of Native Teacher Wm. Swan 3 0 For Native Teacher Alexandroffsky 71 50 For Native Teacher at Nagercoil, Catherine Codman Ropes 20 0</div><div>For Native Scholars at Salein School, India. Thos. Scales Ellerby 15 0 Edwin Corbold 15 0 For Widows' Fund .. 80 55 For General Purposes 20 55</div><div>Sterling 453 4 10</div><div>Toronto. Zion Congregational Church. Mission Sabbath School, for a New Boat for the New Ship 2 7 1</div><div>UNITED STATES. Norwalk, Ohio. Rev. B. C. Cooke .. 0 10 0</div></div></td></td>	<div><div>BERBICE. Albion Chapel. For Widows' Fund 5 10 0</div><div>HAMBURG. Per Mr. A. Scott. Mrs. Davenport 5 0 The late Mrs. Kough ... 5 0 Mrs. Young 2 8 Mr. James Scott 15 0 Messrs. R. & A. Scott 10 0</div><div>Current Marks..... 27 8 In Sterling 2 4 0</div><div>HUNGARY. Tos Komlos. Rev. S. Horvath..... 0 7 0</div><div>PARIS. English Congregational Chapel. Rev. T. Baron. Fr. Anon 6 Anon 5 Madame Aldebert 5 Henry Edwards, Esq. ... 50 A Friend 5 A. Fitzroy, Esq. 5 Rev. T. B. Hart 20 Mrs. Hart 10 E. R. Long, Esq. 20 Mr. Meech 5 Mr. Pearce 10 A. Lloyd, Esq. 25</div><div>Sterling 6 12 9</div><div>Barotonga. Rev. E. R. W. Krause. Auxiliary 19 11 0</div><div>ROTTERDAM. Ladies' Auxiliary. J. G. Herklots, Esq., Treas. 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Sparrow 3 0 Mrs. Stubbs 1 0 Mrs. C. Thornton .. 5 0 Mr. James Thornton 5 0 Mrs. John Thornton 6 0 Helen A. Wilton 3 0 Mrs. Webster..... 4 0 Mrs. Winans 3 0 E. Yates 3 0</div><div>Collected by Mrs. Lee. Mrs. Lee 14 0 Mrs. Moss 14 0 Mr. John Moss 3 0 Two Friends 20 0 For Widows' Fund .. 80 55 For General Purposes 74 55 Sunday Scholars 13 0</div><div>Sterling 455 0</div><div>Disposition of Foregoing. Towards Support of Native Teacher Wm. Swan 3 0 For Native Teacher Alexandroffsky 71 50 For Native Teacher at Nagercoil, Catherine Codman Ropes 20 0</div><div>For Native Scholars at Salein School, India. Thos. Scales Ellerby 15 0 Edwin Corbold 15 0 For Widows' Fund .. 80 55 For General Purposes 20 55</div><div>Sterling 453 4 10</div><div>Toronto. Zion Congregational Church. Mission Sabbath School, for a New Boat for the New Ship 2 7 1</div><div>UNITED STATES. Norwalk, Ohio. Rev. B. C. Cooke .. 0 10 0</div></div></td>	<div><div>Miss Funck 6 0 Miss Hoggart 5 0 Mrs. Kolkenbeck 3 0 Mr. Muir 15 0 Mr. Norman 5 0 Miss M. Nystram... 3 0 Misses Romanes 7 50 Mrs. Stevenson..... 25 0</div><div>Coll. by Mrs. Wm. Gibson. Nina Bain 3 0 Mrs. E. Bell 3 0 Mrs. Bladd 1 0 E. Davison 3 0 Mrs. Dickinson..... 3 0 E. Edwards 2 0 A. Fairlie 1 0 Mr. Andrew Fraser.. 3 0 Mrs. C. J. Gibson .. 3 0 Mr. Alex. Gill 3 0 G. and H. 0 0 Mr. Henry Hilton .. 3 0 Mrs. Holgate 1 0 Mrs. Hughes 3 0 Rev. James Key 5 0 Miss Joan Kennell .. 5 0 Miss A. Marriott 1 0 Mrs. McNeary 3 0 Miss Slater 5 0 E. A. Sparrow 3 0 Mrs. Stubbs 1 0 Mrs. C. Thornton .. 5 0 Mr. James Thornton 5 0 Mrs. John Thornton 6 0 Helen A. Wilton 3 0 Mrs. Webster..... 4 0 Mrs. Winans 3 0 E. Yates 3 0</div><div>Collected by Mrs. Lee. Mrs. Lee 14 0 Mrs. Moss 14 0 Mr. John Moss 3 0 Two Friends 20 0 For Widows' Fund .. 80 55 For General Purposes 74 55 Sunday Scholars 13 0</div><div>Sterling 455 0</div><div>Disposition of Foregoing. 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MISSIONARY CONTRIBUTIONS

From 15th June to 15th August, 1866.

George Bayley, Esq. 50 0 0	Shadwell.	Missionary Boxes.	Exeter.
A Thank-offering, July 8, 1866..... 25 0 0	Ebenezer Chapel.	Mrs. Cooper..... 0 17 0	Rev. D. Hewitt.
F. J. 20 0 0	Rev. J. Bowrey.	Mr. Mania..... 1 1 8	Friend, A 15 0 0
W. O. Gellibrand, Esq., including 10% for Native Children 20 0 0	Sunday School 1 0 0	Collection at Duxford Chapel 9 0 8	Legacy of the late Mr. W. Taylor, less duty..... 45 0 0
A. B. M., a Thank-offering 10 0 0	Walthamstow.	Little Shelford 8 18 10	00%.
Dr. J. H. Bennett 5 5 0	Rev. J. Davies.	Public Meeting 4 16 0	Ermouth.
In Memoriam, for Missions in India 5 0 0	Juvenile Collection 2 17 0	J. Patterson, Esq. ... 1 1 6	Ebenezer Chapel.
Mrs. Storrow, for China 5 0 0	BEDFORDSHIRE.	28l. 9s. 9d.	Rev. W. T. Bull.
From Private Friends, to the Bellary Orphan School, by Miss Reid, Peckham ... 8 1 0	Luton.	CHESHIRE.	Collection 1 10 10
W. H. Avery, Esq., for Widows' Fund 1 8 0	Union Chapel.	Birkenhead.	Miss Warren 1 1 0
W. C. 1 0 0	Molety of Contributions..... 26 7 0	Oxton Road Congregational Church.	J. Walters 0 19 0
R. A. M. G. 0 4 0	BERKSHIRE.	Sabbath School, per Mr. J. Shore..... 4 18 8	Collected by—
Bedford Chapel.	Caversham Hill.	CUMBERLAND.	Miss Weekes 0 11 8
Rev. Thomas Jones.	Missionary Box, per Rev. W. Forham 1 2 0	Carlisle.	Mr. J. Perriam 0 5 2
Mr. John Beale, Treasurer.	BUCKINGHAMSHIRE.	Rev. J. B. French.	Mr. J. Walters 0 6 6
Collections 33 4 0	A Friend 5 0 0	For Mrs. Jones's School, Maré. -	Miss Sprague 0 1 9
Mr. John Beale 1 0 0	High Wycomb.	J. Corrie, Esq. 1 1 0	Prayer Meeting Box 0 8 7
Mr. Bedford 1 0 0	W. Butler, Esq., Treasurer.	Mrs. Corrie 1 1 0	Exs. 8s. ; 4l. 10s.
Mrs. Brown 1 0 0	Trinity Chapel.	A. Corrie 1 1 0	Ilfracombe.
Mr. W. Davies 1 0 0	Rev. J. and Mrs. Hayden 2 10 0	3l. 8s.	Rev. G. Waterman, M.A.
Rev. Thos. Jones 1 0 0	Sunday School 1 12 6	Kewick.	Sunday School, for the Support of Ellen Ilfracombe, in Rev. G. O. Newport's School, Poreychaley..... 8 5 0
Mr. Francis 1 1 0	Collection 5 5 9	Rev. W. Martin, for Widows' Fund ... 1 1 0	Kingsbridge.
Mr. D. Owen 1 0 0	A Friend 0 5 0	Wigton.	Miss C. E. Fox, for Support of Native Girl in Travancore Seminary 2 0 0
Sunday School 6 18 7	P. Weston, Esq. 1 1 0	Congregational Church.	Tiverton.
47l. 3s. 7d.	West Wycomb.	Per Mr. W. Mandall.	A. Z., Weber..... 0 10 0
Clapham.	Collection 2 8 1	Master Joseph Bell 0 8 8	DORSETSHIRE.
Park Crescent Chapel.	Sunday School 0 16 0	Miss Ann Bell..... 0 1 5	Beaminster.
Sunday School 3 17 0	Chapel Box 0 10 0	Miss E. Dugdale ... 1 1 0	Rev. T. Neave.
Fetter Lane Chapel.	Town Hall, Collection 4 1 0	Maat. Jno. Patrickson 0 2 8	Mrs. Whitty, Box... 0 14 7
Rev. R. G. Harper.	18l. 10s. 1d.	Collection 0 18 0	Sunday School..... 0 9 1
Wm. Merriman, Treasurer.	North Bucks Auxiliary.	2l. 7s. 9.	1l. 3s. 8d.
James Scaats, Secretary.	Stony Stratford.	Workington.	ESSEX.
Coll. by Jane Merriman.	Public Collection ... 2 16 7	Mr. J. Mordy 2 2 0	Auxiliary Society.
Mr. Blanchard 0 0 6	Collected by Mrs. Coxley 1 10 0	DERBYSHIRE.	T. Daniell, Esq., Treasurer.
Miss Brown 0 5 8	Mr. Cowley 1 10 7	Derby.	Bocking, for the Native Teacher Thomas Craig..... 10 0 0
Miss A. Brown 0 5 8	Children's Boxes ... 1 1 0	A Friend 5 0 0	Chelmsford, London Road Chapel 235 4 8
Mr. Cubbon 0 5 0	Sunday School Children's Boxes 1 4 7	Ditto, for Madagascar 2 10 0	Colchester, Lion Walk Chapel 70 0 0
Rev. R. G. Harper... 0 5 0	Exs. 7s. ; 7l. 15s. 9d.	7l. 10s.	Maldon, for Native Teacher J. G. Hughes 12 0 0
Mr. Lamb 0 2 6	CAMBRIDGESHIRE.	DEVONSHIRE.	Ditto, for Widows' Fund 14 13 2
Mr. Melluish 0 8 3	Duxford Auxiliary.	Chadleigh.	Saffron Walden, per Mr. W. Starling 51 15 7
Mr. R. Melluish 0 1 8	J. Patterson, Esq., Treas.	Rev. W. J. Payne.	Stebbing, Ladies' Association 13 16 7
Mr. Merriman 0 2 6	Collected by Miss Burgess, for the Board & Training of a Native Lad in India for Twelve Months, named Henry Madgin ... 8 0 0	Mr. G. Stooke 1 0 0	Thaxted, per Rev. J. C. Rook 18 0 0
Mr. W. H. Peacock 0 10 6		Collected by Miss Bennett 0 13 8	Wickford, per Mr. Daynes 1 9 6
Mr. Perry 0 5 8		Sunday School Collection 0 17 8	45l. 19s. 6d.
Miss Steel 0 1 8		Public Meeting 2 10 10	
Collections 2 14 0		Public Meeting 0 12 6	
5l. 3s. 6d.		Cold-Bast 0 12 6	
Hanover Chapel, Peckham.		Exs. 1l. 2d ; 4l. 19s. 6d.	
Hatcham Sunday School 1 2 8			
Peckham.			
Clifton Congregational Church.			
Rev. D. Nimmo.			
Contributions 11 5 10			

Bocking. Collection 12 3 7 Marks Gate. Rev. J. Mully. Mrs. Mully, Memo- rial 2 0 0 Mr. Mully 2 0 0 Mr. F. Finlay 1 0 0 Missionary Boxes, &c. 5 0 0 102.	Ventnor. Per Mr. A. Muggridge. Contributions 12 3 4 GUERNSEY. Collected by Miss Lidstone, for Na- tive Schools in Madras 1 0 0	Forest Hill. Congregational Church. Rev. E. Johnson, B.A. For Widows' Fund 2 11 7 Greenwich. Maize Hill Chapel. Juvenile Society 1 5 2	Little Lever. Independent Chapel. Rev. E. Pickford. Collection 2 0 2 Ex. 237s.; 112l. 10s. 9d.
Woodford. J. Spicer, Esq., Treasurer. Auxiliary, on Ac- count 28 2 0	JERSEY. Auxiliary Society. E. C. Williams, Esq., Treas. On Account 41 16 6	St. Mary Cray. The Temple. Collections 12 8 1 Tonbridge Wells. Mrs. Joshua Wilson, Treas. Auxiliary Society, on Account 17 7 7 Juvenile Society .. 3 15 0 21l. 2s. 7d.	Collection at Public Meeting 25 10 6 Do., at Juvenile do. 12 1 5 Great George Street Chapel. Collection 201 12 3 Mr. W. Crossfield, Jun. 16 0 0 Crescent Chapel. Sunday Schools 20 0 0 Juvenile Working Party 19 0 2
GLOUCESTERSHIRE. Bristol Auxiliary. H. O. Wills, Esq., Treasurer. On Account 240 0 0 Legacy of the late Richd. Ash, Esq. 100 0 0 340l.	HEREFORDSHIRE. Gore and Huntingdon. Rev. W. Jones. Gore. Collection 0 13 0 Boxes. Ann Jones 0 8 2 Ellen Davies 0 2 0 Emily Rickets 0 1 8 Polly Griffiths 0 4 0 Harriet A. Hope 0 4 2 Mrs. Watkins 0 6 0 Huntingdon. Collection 1 5 0 Sunday School 0 7 0 Elizabeth Morgan... 0 2 7 Eliza Worthing 0 4 8 Eva Jones 0 3 2 Ann Powell 0 2 0 Exs. 6d.; 4l. 9s.	LANCASHIRE. Manchester and Salford Auxiliary. J. Sidebottom, Esq., Treas. On Account 648 10 0 Bolton and Farnworth Auxiliary. D. Crossley, Esq., Treas. Bolton. Mawdaley Street. Rev. R. Best. Collection in Chapel 13 15 9 Do., in Concert Hall 4 0 4 Juvenile Missionary Auxiliary 23 3 10	Newington Chapel. Collection 9 10 0 Berkeley Street Chapel. Collection 23 0 1 Burlington Street Chapel. Collection 3 16 1 Wavertree Chapel. Juvenile Society 10 17 0 Woollton Chapel. Collection 11 6 7
HAMPSHIRE. Bishop's Waltham. Mrs. Booth, for the disposal of Mr. Pool, Madagas- car 50 0 0 Miss A. M. Ushborne, towards enlarging Mr. Pool's House 10 0 0 60l.	HERTFORDSHIRE. Barnet Auxiliary. Rev. James Renny. Annual Subscribers 5 9 0 Quarterly Subscribers. Collected by— Miss Cowing 0 12 6 Miss Nunnally 0 16 6 Miss Allen 2 13 7 Boxes 1 11 7 Sabbath School 1 10 1 For Widows' Fund 2 0 0 Exs. 7s. 6d.; 14l. 5s. 9d.	Farnworth. Market Street Congrega- tional Church. Rev. W. Hewgill, M.A. Collections and Missionary Boxes 16 11 0 Collection, Lord's Day 23 6 10 For Widows' Fund 4 8 2 44l. 1s.	Stanley Chapel. Grant 10 0 0 Waterloo Chapel. Collection 10 10 0 Schools 3 16 0 Claremont Chapel .. 2 0 0 362l. 18s.
Gosport. Rev. C. F. Moss. Miss Goodeve 4 4 0 Mrs. Walton 1 1 0 51. 5s.	Buntingford. Rev. F. A. Warmington. Collected by— Mrs. Oliver 0 15 6 Mrs. Norris 1 2 6 11. 18s.	For Hope Town Chapel, Berbice. Mrs. Woollard... 6 10 0 Mr. E. Woollard... 6 10 0 12.	Mawdaley Street School. For the Support of Native Boy in Mr. Rice's School, Bangalore, named William Brown ... 4 0 0
Purbrook. W. Blessley, Esq. ... 10 10 0	KENT. Blackheath. Mrs. Stapelton, for Madagascar 5 0 0 Deptford. Mr. J. T. Prestige's Missionary Bag... 0 5 0 Erith. Rev. S. March. Collections 4 3 4	Albert Road Congregational Church. Rev. W. Jackson. Collection 14 16 0 Public Meeting 8 14 1 23l. 10s. 1d.	Lancaster. Auxiliary Society. Per E. Dawson, Esq. Collections 47 12 0 Juvenile Society 2 0 0 Ladies' Association 5 8 0 Zenana School 2 11 6 Native Teacher, Robert Bounfield 10 0 0 William Jackson .. 2 2 0 Miss Bakridge 1 1 0 Ex. 6s.; 67l. 10s. 8d.
ISLE OF WIGHT. Newport. Nodehill Chapel. Rev. G. J. Proctor. Collected by Miss Poore 1 10 2 John May, Esq. 0 10 6 Mrs. Lea 0 5 0 Collections. Sabbath 2 17 8 After Meeting 1 14 0 Sunday School, less Magazines 7 7 0 For Widows' Fund 1 10 0 13l. 14s.		Egerton. Independent Chapel. Rev. R. G. Leigh. Collection 5 13 8	

Oldham.		MIDDLESEX.		NORTHAMPTONSHIRE.		Wiltshire.	
Providence Congregational Sabbath School.		Barnetford.		Wantage.		B. S. Mander, Esq., for Mrs. Hall's Caste Girls' School, Madras	
Per Mr. J. D. Ker- shaw.....		Albany Chapel. Rev. J. F. Glass.		C. Menckton, Esq., for the support of Mancos, in Rev. G. Hall's School, Madras		5 0 0	
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THE REV. F. J. H. ...

OF THE ...

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THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

OCTOBER, 1866.

Autumn Leaves.

BY THE REV. J. S. BRIGHT.

WHEN the Saviour cautioned His disciples against excessive care, He was teaching them to gain those quiet states of mind which would fit them for acts of worship, and prepare them to look with profit upon the constant working of their Father "in heaven." Anxiety conceals the varied beauty of the world, which, notwithstanding its sin and sorrow, is the temple of the Divine presence, and full of the richest beauty for those who have eyes to see and ears to hear. Individual objects reveal His power, wisdom, and goodness, and call for that grateful notice, of which the holy Psalmists have given us many impressive examples; but there are periods in which God works upon a large scale, and at once effects changes in the conditions and appearance of vast regions of the earth. Such seasons are spring and autumn. In the former, Nature revives and puts on her beautiful garments, and in the latter the abundant foliage which made summer so magnificent, fades, and falls to the earth from which it drew its nourishment and strength.

As it is the dictate of Christian wisdom to turn all passing events and circumstances into the materials of thought and self-culture, and so to make all things work together for our good, it will be our aim to supply a few suggestions which the arrival of autumn furnishes, with the hope of setting others on the track of patient attention, happy discovery, and personal improvement.

Some years ago a distinguished artist exhibited at the Royal Academy a picture which he named "Autumn Leaves." This painting contained many points of happy suggestion; and from the harmony of its arrangement, and the felicity of its execution, became a deserved favourite with many. In the foreground was a heap of pale, faded leaves, remarkable

for the variety and beauty of their forms ; a thin, spreading film of smoke from the bottom of the mass shows that the fire is about to consume them ; two girls stand near, whose outlines are touched with the last rays of the departing day ; one of them holds a golden, fiery-tinted apple in her hand ; and the solemn twilight fitly canopies the whole group. Of this picture Ruskin says : " It is by much the most poetical work the painter has yet conceived ; and also, as far as I know, the first instance existing of a perfectly-painted twilight. It is as easy as it is common to give obscurity to twilight, but to give the glow within the darkness is another matter ; though Giorgione might come near the glow, he never gave the valley mist."

Starting with the hint supplied by this work of art, we may make our way to some profitable reflections on the subject of " Autumn Leaves."

One of the first ideas which the young maiden with the apple presents is the fact, that although the mass of foliage has been stripped from the trees, and is now decayed and ready to vanish away, yet its course has been marked by undeniable and varied *usefulness*. The dead leaves have done their work, and have assisted to swell and ripen the delicious fruit of the year, whether it be the clusters of the vine, the golden quince, the ruddy apple, or the luxurious peach. They were fellow-workers to produce the choice fruitage of the year. Like all the works of God, which have a manifold office, while an elaborate man-made machine has often but one. These leaves have, each one of them, given their contribution of oxygen to the atmosphere for human use and enjoyment, and so have been made the humble ministers of God for our advantage. They have formed the beauty of the woods, and have cheered many a languid citizen with their fresh and lovely forms, which have made so sweet a contrast to the din, dust, and roaring streets of London. They have formed a curtain for the nest, and in the shady secrecy of some convenient bough, the brood has been reared in safety, and with success. At their base they have protected and nursed the young bud which next year is to unfurl its beauty, and extend the life of the tree. But these fragile forms have left other proofs of their usefulness in the solid wood, the rings of which they have aided to multiply, and have left the trees on which they grew stronger than ever, and larger in bulk than they were before. The tiny leaf carries with it a pointed lesson of individual usefulness. It has been a faithful servant. It has used sunshine and showers as they fell upon it, and having done its work, retires from service with the sign of honourable dismissal ; for God sees that its course has been very good.

Autumn leaves remind us of the *desirableness of rest*. During the spring and summer the tree has been in a state of singular activity ; and if it were possible for us to behold the rapid, continuous circulation of

the sap, the formation of bud, leaf, blossom, fruit, and solid wood, they would astonish us by the variety of its living, and mysterious changes. The tree is full of movement, from the lowest fibre which works in darkness to the topmost twig which revels in sunshine. Rest is, however, very necessary for the tree. It is a truth, once uttered on a sacred occasion, but which has a great range of application, and includes the sleep which Providence so graciously vouchsafes to man, and the pause of growth which the mosses on our walls require, "that if he sleep he shall do well." There must be some period of repose for the invigoration of our bodily and spiritual powers, and eminent men of God have been as remarkable for times of withdrawment from the world, an quiet fellowship with their heavenly Father, as they have been for gallant daring and public toil. Moses, Elijah, and probably Paul at Horeb, John the Baptist in the wilderness, the beloved disciple at Patmos, and Luther at the Wartburg, have found silence a means of grace and a restoration of spiritual power. The truth which Milton sang has been experienced from the beginning, that —

"Wisdom's self
Oft seeks to sweet retired solitude,
Where, with her best nurse, Contemplation,
She plumes her feathers, and lets grow her wings,
That, in the various bustle of resort,
Were all too ruffled, and sometimes impaired."

Jesus Christ drew his disciples into a desert place to rest awhile ; lest the disturbance of the crowd, the importunity of needy people, and the very splendour of their master's works should make them unfit "to wait upon the Lord without distraction." It is thus that the God of creation quietly strips off the beautiful garments of the trees in autumn and lays their foliage in the dust, that there may be a period of repose and refreshment.

Another of the points of instruction which these decaying leaves supply is the *harmony and suitableness* of the surrounding circumstances in which they fall from the bough. In the spring, all things teem with life : the seeds sprout, the bulbs swell, the bud opens, gay flowers deck the soil, the birds sing, the insects hum and flutter, the gales are soft, and the sky is bright and genial. All things sweetly harmonize ; and at the time of vernal freshness everything seems to partake in the general revival. If we look to autumn we find the whole scene changed ; but the harmony of surrounding conditions is surprisingly maintained, and wonderfully perfect. It is the period of decay ; and now, as we look abroad upon the woodland, there is a mysterious silence which creates a kind of awe from its depth and prevalence. The cheerful voice of birds is hushed, with the exception of that of the robin, whose smart, shrill occasional note makes the silence more striking and impressive.

The flowers have nearly vanished from the gardens. The days begin to shorten, as if to veil somewhat the fading beauty of the year, and men begin unconsciously to moralize and reflect upon the vanity which, as Baxter remarks, is "the disgrace of all sublunary things." Serious passages of Scripture recur to the memory, and then the sad confession of the ancient church comes home to the heart: "We all do fade as a leaf, and our iniquities, like the wind, have taken us away." At the same time, by the mental law of contrast, the mind may revert to that spiritual beauty and enduring life which are nourished and maintained by the Holy Scriptures and the Holy Spirit; and humble and obedient souls may realize the blessedness of Him of whom it is said, "His leaf shall not wither, and whatsoever he doeth shall prosper."

The fall of the leaves intimates that it is a time of *preparation* for rough and stormy weather. The trees of the field are exposed to some dangers, even when the air is quiet and the season calm; indeed, perfect calmness of the atmosphere is in itself especially dangerous, as we know by observation and experience. If the night is dewy and the air perfectly still, every leaf becomes a vessel filled with moisture, and a massive, far-extending limb has been wrenched and snapped by the silently-growing weight of the dew-drops, when a ripple in the air would have scattered them, and saved the arm of the tree. During the winter the snow descends, and would accumulate in overwhelming masses upon the branches, if the leaves spread out their surface to retain the burden, and then, instead of the comely shapes and beautiful balance of the trees which we behold and enjoy, there might be maimed branches and marred symmetry to tell of past trouble and adversity. The winds, however, even when the fair growths of the garden and the wood have been dismantled, are often extremely violent, and make the trees strain and tremble with their rude and fierce assaults. In prospect of this rough and tempestuous period of winter, Divine wisdom prepares them to endure the blast by stripping them of those fair leaves which would, perhaps, be the cause of their overthrow and ruin. It reminds us of the skilful mariner, who reefs his sails, scuds under bare poles, and waits until the storm is gone by before he unfurls his canvas to softer gales and the sweet sunshine of happier days. It may not appear too far-fetched to intimate that there is a similar process often in the preparation of Christian men for special hardships and searching trial. The Divine Redeemer treated His disciples in this way. They had seen His miracles of power which had compelled stormy winds and surging waves into peace. They had seen Him stand in the presence of thousands while He bounteously fed them whose haggard, anxious faces became pictures of joy and satisfaction; and they had seen the demoniac released from spasm and violence, and the once agonized form now calmly sitting at his feet, and looking with vivid, grateful eyes into the gracious coun-

tenance of his Deliverer. These apostles probably thought, "These are the first circles of an ever-spreading splendour and glory, of which we shall be the favoured spectators." But His thoughts were not as their thoughts, nor His ways as their ways. He began to speak of sorrows, shame, and spitting; of cruel injustice and manifold suffering; of public rejection and ignominious death; and in this way he prepared them for those three days of heavy amazement which soon overtook them. The fair foliage of their earthly hopes was withered; but they went through the tribulation unhurt, and when Christ met them again they could say, "All this is come upon us; yet have we not forgotten Thee, neither have we dealt falsely in Thy covenant. Our heart is not turned back, neither have our steps declined from Thy way. Though Thou hast sore broken us in the place of dragons, and covered us with the shadow of death."—Psalm xliv. 17—19. The author of "The Christian Year," in his "Forest Leaves in Autumn," has noticed this law of sanctification, and after showing the happy prospects of the believer, sings thus:

"But first, by many a rude and fiery blast,
The world's rude furnace must thy blood refine,
And many a gale of keenest woe be past,
Till every pulse beats true to airs divine."

These fading leaves present us with *great beauty* in their decay. The various forms of leaves supply materials for constant observation and quiet delight. Botanists have reckoned between two and three hundred different forms; and all show that love of variety and beauty in Him who in wisdom has made them. When they fade they pass through successive stages of decay. July and August show a dark and solemn tint on the foliage. In September small specks and partial changes of colour are observed—the struggle has already begun; and ere long the silent process of withering is complete. Leaves fade with different tints; and though our woodlands can never rival the fiery glow of an American forest in autumn, our own sylvan scenery has a charm more suited to our climate, and quite as favourable to pensive thought. The beech leaf dies with a cheery warmth of colour, the oak with a sober russet, the elm with a tender, delicate amber, the larch with a strawy, sickly tint, the vine often with a pure yellow, an evanescent green, and a touch of fiery scarlet, and forms a picture in itself, while the sumach "burns itself away." Leaves fall at different times, and under varying circumstances. Now they drop and flutter silently and in sunshine to the earth whence they came: now a sharp, early frost thins the boughs with a surprising suddenness: then the winds are riotous, and

"The flying gold of the ruin'd woodlands drives through the air."

Before this happens, there are fine opportunities to enjoy this scene of beauty. Autumnal tints are universally admired, though many are inclined to place the beauties of spring above those of the fall of the

year. The unfolding of the buds, the delicate gradation of colour, the profusion of bloom, the song of birds, and the hopefulness which insensibly springs up in the heart, certainly combine to make the period of vernal beauty especially attractive. In autumn the woods present large masses of glorious colour ; and occasionally a single tree, well grown and nicely balanced, is an object of rare beauty. The charm of such sights is considerably enhanced by choosing the right time to look at them. It is remarked by Dr. Watts, when describing the course of the sun—

“ When the fair traveller comes to the west,
His rays are all gold, and his beauties are best.”

And it is about an hour before sunset that almost all colour is enriched by the streaming light which gilds and glorifies everything upon which it falls. Then the warm tint glows, the pale colour is revealed with new beauty, and the woods and forests seem to be lit up with the splendours of the departing day ; while a single tree, as the elm or the tulip tree, seems like a canopy of gold :

“ So blessings brighten as they take their flight.”

To observe these objects well, and thereby to become the disciple of Divine wisdom in those regions where instruction is quietly conveyed, requires calmness of mind, and some susceptibility for the manifold lessons which the works of God so richly supply. There are some happy states of feeling when the eye sees more than it ever saw before, and the heart draws from surrounding scenes those touches and impressions which form a part of our true spiritual wealth. Tranquil states of the soul, too seldom enjoyed, allow these things to be seen as in some fair and sheltered lake, where the sublime shapes of the hills and forests, and the spaces of the overhanging sky glass themselves in unbroken beauty. The true preparation for seeing the Divine hand, and hearing the Divine voice, seems hinted in the precious words of the prophet Isaiah, who, when authorized by Jehovah to proclaim his free and gracious forgiveness, declares, “ Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, who will have mercy upon him ; and unto our God, for he will abundantly pardon.” Lest men should be slow to believe in grace so large and free ; or lest they should deem it a passing mood of the Divine mind, the prophet continues : “ For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater : so shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” These words seem to mean that as the rain and snow fall upon and fructify the earth, so that men

live upon bread, and the husbandman sows his fields as the result of a fixed agency in the realms of nature, so shall the law of pardon upon faith and repentance be the established law of the moral government of God. If that law is obeyed, then holy peace and blessed friendship with God shall certainly follow ; and not only shall there be reconciliation with the glorious Creator, His perfections, His revelation, and His providence, but the scenes of nature shall assume new beauty, and minister occasions of real and sanctifying joy : "For ye shall go out with joy, and be led forth with peace : the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree : and it shall be unto the Lord for a name, for an everlasting sign that shall not be cut off."—Isaiah lv. 12, 13.

Patmos and its Privileges.

BY THE REV. J. R. CAMPBELL, D.D.

THE enemies of Christ and His Gospel might be excused for thinking that in banishing John, the servant of Christ, to the barren and lonely Patmos, they had severely punished his obstinacy in continuing to speak in the hated name of the Nazarene, had effectually silenced the preacher, and had given a fatal shock to the cause which he furthered. The heart of the beloved disciple must have been sorely troubled. To suffer for Christ was a familiar experience. To be silenced and be unable to hold forth the word of life was probably the most aggravated form of tribulation for Christ. To have been imprisoned and silenced in Ephesus would have wanted some of the dreary discouragement of this distant Patmos. In Ephesus some familiar sounds would break into his prison-cell, and, like thought-rays, would picture the scenes from which they proceeded. To be so near the flock of God, of which he was the overseer, would quicken his sympathy and help him to create, out of his own thoughts, the responses and returning Christian love from the heart of his widowed church. But as twilight or night hid the mainland from his view, the wind moaning around the ship which bore him away, and the ripple and dash of the water as he went on his dolorous course, would mingle as a plaintive accompaniment with the sighs of bitter anguish and the tears of disappointment and discouragement. Apostle though he was, he was not encased in an armour of supernatural insensibility. His inspiration and endowment did not take the form of a serene peace and heavenly delight which no troubles could disturb. The servant of Christ was partaker of Christ's sufferings. His Divine Master had sometimes been cast down. It is enough that

the disciple be as his master and the servant as his lord. In his lonely communings John may have felt as if God's face were hid from him, when it was only the earth-born cloud of sorrow through which his prayer was sure to pass; or only the shadow of his persecutor hiding for a moment the light of his Father's countenance—a brightness which nothing but our sin can darken. It was the bitterness of death to one who could say, as one of his brethren did: "Now we live if you stand fast in the faith,"—to find the functions of this Christian life suddenly paralysed, so that he cannot find aught to say or aught to do for his brethren. In such a mood, what anxious fears, what dark visions of decay, disorder, and apostasy in the church—these few sheep left in the wilderness without a shepherd! He had seen the evil source in their hearts from which these evils might spring. His own heart gave him knowledge of the deceitfulness of theirs. His word of warning may be forgotten, and he cannot remind them of it. A single glance of the pastor's eye or the beckoning of his hand might keep them out of the way of death, but he is not there to render this service. The good man may have felt as if his own piety was under a chilling and benumbing shadow. It had so entwined itself with the circumstances of his life and labour, that it seemed to languish in the absence of them. Some forms of spiritual thought and sentiment could not be quickened as they were wont, and his soul had not yet learned the habit of its new position. I see the anxious, solitary man standing on the extreme edge of his island-prison, gazing across those waters which separated him from the mainland scene of his labours, happy to discern the dim outline of the land, if occasionally he might; his loving spirit mingling freely and familiarly with the fathers, the young men, the children of his flock; trembling lest they should leave their first love, become lukewarm, and make shipwreck of their faith.

But it was not long until the silenced prophet found that his lips, which could not now speak to the Lord's congregation, could speak in their behalf to the Lord Himself; that the less he could do in his own personal ministry, the more he must commend them to God and the word of His grace. He came soon to believe and be sure that amid these candlesticks, trimming them, One was ever walking, against whom the kings of the earth had raged, and the rulers taken counsel together—all in vain; that He is the ever-living, who was once dead—the Prince of the kings of the earth. The churches in Asia that might have the presence and teaching of that Faithful and True Witness could bear the loss even of their faithful minister and overseer.

John also finds the Lord very present in Patmos. What is this banishment he is mourning over? As the Lord talks with him, he knows that he is not cast aside, or his real privilege diminished. He has only turned another page of that wondrous Book of Life, in the first

lessons of which he was taught by the same Lord, while yet He dwelt in human flesh amongst men. Surely a chosen witness for Christ must rejoice in the fuller and more confiding communications of Christ's love. Especially as these lessons were not solely for himself. They foretold His apostolic ministry in its continuance. Whether he should minister in his personal teachings, or by means of the prophecies which he wrote by the Spirit, it should, all the same, be the testimony of Jesus, and himself the honoured witness. As the Lord sets forth His gracious and faithful administration for the perfecting of the saints, and the establishing in the earth of His kingdom of the heavens, John receives his share of encouragement and hope along with his fellow-servants. He cannot go to Ephesus; but He that walketh amidst the churches gives him messages of admonition and of hope, forming a fountain of blessing to them and to all congregations of Christ from that time to this. In that glorious Apocalypse, in which even the unlearned, can see clearly promised the avenging of God's elect—the freeing of God's prisoners out of the deep pit—the setting up of God's tabernacle among men—the restoring of Eden, and the opening up the way to the Tree of Life—the building of the temple of God's presence—the preparing and the occupying of the home and rest of a redeemed universe—how John's heart must have been strengthened to rejoice in the “manner of love which the Father had bestowed” on him, that he should be called a child and partake of this inheritance! What a sweetness of joy as he cried “Abba, Father,” and found that even Patmos was but an outer chamber of his Father's house, and that from its familiar and hallowed serenity he could be a witness to his fellow-servants of the unsearchable riches of Divine love! Anticipating his and their fulness of joy, he could say, as if the race was done, and the rest and reward were in possession, “Here is the patience of the saints.”

It is a mistake and an error to hold that the excessive troubles and hardships which befel the early Christians, and have fallen, upon occasions, to Christians in later times, are so exceptional that they cannot greatly contribute, by way of example, to our guidance and progress in the Christian life in quieter times. The form of these troubles is merely a secondary feature of them. It was so regarded by those who endured them; it should be so regarded by us in interpreting them. Their troubles had a common and invariable quality within their occasional form. The weakness and insufficiency of human resources were proved. The constancy and infinite fulness of Divine grace were experienced. The tribulations of the church have this meaning at all times. By them human sin as well as weakness is discovered, and the chastening and correcting power of Divine love plentifully proved.

Accordingly we do not adopt the vulgar maxim, that persecution is needful for the purity and progress of the church, and that times of

persecution have been, and may be expected to be, the times of greatest spiritual life in the Church of Christ. This would make Divine life in man a thing of times and seasons, of circumstances and accidents; whereas life in Christ is that which may thrive under all the varieties of human conditions. Its Divine excellence can be shown as truly in resisting the effeminating influences of quiet and prosperity as in yielding to the stimulus of adversity and persecution.

It is, indeed, a fact that true piety, in its simple obedience to Divine rather than human laws, in its force and earnestness "after Christ," rather than "after the world," provokes the antipathy of the formal, the indolent, and the worldly. And it may be regarded as an invariable condition of true and active piety that it will have to meet this resistance, and have to gather its experience in the Patmos of a secluded and painful resort to the Father who seeth in secret. And if we cannot go so far as to assert it, as many do, to be an unquestionable truth in theology, that Christians have a larger share than others of various troubles, they have, at least, their common share. It is not a law of God's providence in redemption that His children's piety should have a present reward in the form of material prosperity, and of preternatural exemption from the ills of life.

All our troubles of every sort may be described in the language of the exile of Patmos, in speaking of his own, as "tribulation in the kingdom and patience of Jesus Christ," "and for the word of God and the testimony of Jesus Christ." This description is strictly true of all sorrow or trouble, whether outward or in the spirit, which arises directly from our Christian profession, or the pursuing of the Christian life. And the description is virtually true also of all troubles, whatever be their origin or cause, because they form the occasion of our holding fast our integrity in faith and patience, and of thus witnessing to the sufficiency of Christ and to the worth of His testimony. The outcome of these troubles, if we are profitably exercised by them, is a manifestation in us of the kingdom and patience of Jesus Christ, and is the uttering of the testimony of Jesus Christ, that He faithfully fulfils His work of proclaiming "liberty to the captives, and the opening of the prison-doors to them that are bound."

Our troubles, of whatever sort, have also this general correspondence to those of John in Patmos, that they are a kind of banishment and imprisonment. They put a restraint upon the activity and freedom of ordinary life. They cut off from us certain forms of enjoyment and benefit.

There are forms of pleasure and paths of ambition from which the true Christian is greatly shut out, because of the word of God. In submitting to that restraint, he holds forth the testimony of Jesus, and manifests the kingdom and patience of Jesus Christ. It cannot, indeed,

be called banishment or restraint to keep from pleasures and pursuits that are in themselves evil. To do so is the essential form of the liberty of Christ. But the pleasures from which the Christian must restrict himself are often evil only in the excess in which they are indulged, and in the commanding influence which they acquire over the motives and aims of life. This evil excess gathers other evil accompaniments to it. The prevalence of the taste for such pleasure, and the earthly and sensuous temper which it generates, may be the moral pestilence of the time. Luxury, we know, can effeminate before it debases. Its influence may be pernicious when, as yet, no moral defilement has added its virus to the disorder. The passion for wealth or power may shrivel and deaden, by inaction, the sentiments of virtue and goodness in the soul, although no act of injustice has been perpetrated, and the passion of avarice or tyranny may not have grown into strength. These instances show the kind of restraint and banishment which the godly man may have to endure for the word of God and the testimony of Jesus.

The same thing is true of society. The disciple of Christ is often, not always or altogether by his own choice, shut out from the society which it might be pleasant to enjoy. All that is true and pure and lovely, and whatever has in it virtue, in human character, has a natural attraction to the man who has found every moral quality in fullest excellence in the man Christ Jesus, whom he worships as his Saviour, and follows as his example. But these qualities of character may be, in ordinary society, so much under the influence and control of lower sentiments or of unhallowed accompaniments, that the good cannot be enjoyed without some taint of the evil; and the endeavour to refrain from, and protest against, the evil may be hopeless and vain. To hold fast our integrity we must be shut out from certain company, and have no part in their peculiar pleasures. To the right-minded Christian this is a great trouble. He feels the loneliness of his Patmos. He is impatient with those who seem to delight in such separation for its own sake. He protests, with all the force of his piety, against their narrow tests, their arbitrary restraints, and their harsh judgments. He will not, even in Patmos, allow that the kingdom of Christ is for himself alone, or for the chosen few; and that in its overflowing privileges there is no room to regret separation from those that are without. Some of them are his companions, the foster-brothers of his growing manhood, whose great natural virtues only show how powerful must be indwelling sin in man when it can make such men false to any true claim, or insensible to any form of true goodness. They may be the children of his heart, or the very parent whom he has looked on with a reverence almost devout. He knows that the Christian faith is not for sects and coteries, and that the Christian life is not narrow and artificial, and ruled by small scruples, but that it is the life of the great God Himself reflected on the

disc of man's great nature. But despite of all these yearnings of natural feeling and Christian piety, he must refrain from much prevailing pleasure, and separate himself from much society in which the higher forms of virtue are to be found. And wherefore not? It is for the word of God and the testimony of Jesus, and all his pains and regrets are "the kingdom and patience of Jesus Christ." The true Christian will not only endure his exile, but he will, before God, glory in tribulation; "knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in his heart." Patmos has its compensating comfort. The Apocalypse, by the faithful Master, cheers the heart of His suffering servant, and continues the ministry which his exile seemed to have interrupted. Into that painful seclusion God comes to talk with His servant, and turns the barren rock or the dark prison into the Eden serenity of holy communion, from which the devout acknowledgment bursts forth: "My fellowship is with the Father and with His Son Jesus Christ." Other springs are dried up. "All my springs," says he, "are in Thee." It seems as if he were dead to the world, and the world to him; but it is for Christ's sake. It is His kingdom and patience, one of the ways in which he is called to administer the testimony of Jesus Christ.

An imperative and painful banishment from much that we might claim as right, and much that we might desire as privilege, follows the assertion of our liberty and obligation to worship God according to our best knowledge of His will, and not in obedience to ordinances of man. The demand for freedom and self-government in Christ's church, the rejection of secular authority in religion, are very well-known forms of "the testimony of Jesus Christ." But this testimony brings on us the "tribulation of the kingdom and patience of Jesus Christ." We are banished from our share in the emoluments and offices of the nation. The pomp and dignity attaching to the favoured form of religion cannot be ours. The traditions of the nation's piety are appropriated forcibly by others. Rank and wealth do not resort to our sacraments. The endowments of learning are reserved for others. From the opportunities of learning provided by these endowments we are practically excluded. The wounded pride of those from whom we separate, and whom we seem to censure by our separation, misconceives, misrepresents, and drives us away. The amenities of society are embittered; its neighbourly courtesies are diminished or denied. Our social position is arbitrarily lowered; our social advantages are made fewer and less certain. This Patmos is familiar to many among us. What then? If we are what we are, only by custom or tradition, or at the dictate of convenience, of ordinary choice, of temper, or of whim, we have banished ourselves. Our Patmos is the solitude of our selection.

But if we hold the truth, if we follow it in honour of Christ, if we are standing fast in the liberty with which Christ has made us free ; if to believe, and avow, and worship as we have done, necessity is upon us, and this tribulation follows, then it becomes us patiently to endure the tribulation for the kingdom and patience of Jesus Christ, and to make full proof of the consolatory privileges of our Patmos. Is it not right and satisfying in itself to honour truth, to promote freedom, especially the freedom of the soul, to offer respect to our own nature, and worship to the Lord Christ who has formed it ? What is there in our privations and pains and sacrifices to make us forget or lightly esteem the sweetness of child-piety, the joy of manly freedom, the satisfaction of doing well to our neighbour beside us, or who is to live after us, by strengthening the security of liberty against all tyrants and traitors ?

But there is a large portion of our earthly trouble which arises not from our being Christians, or calling ourselves Christians, but from causes common to us and to others. Many of these have, to the Christian, the characteristic pains and the corresponding privileges of Patmos.

Poverty shuts many in their obscure and unvisited chamber, forms a separating barrier between neighbours and friends, takes away the means of enjoyment and the opportunities of society, and sometimes even the privileges of the sanctuary. Hard toil exhausts the strength, jades the spirit, takes away the power of thought, dulls even the desire for recreation, buries in the ditch of a uniform and unprogressive life. Confinement to the work-room or to the house, the daily duty admitting of little society and no cessation, takes away the hope and almost the right of a holiday—even the Lord's day is stripped of its peculiar aptness as a relief, and variety, and rest. Sickness, or waiting upon the sick, closes upon many the door of the chamber, with its sickly warmth, its unhealthy influences, its sickening fears, its wasting weariness, until the sense is weak and the memory is dull, and the spirit is languid and the soul itself seems dead, and its step slow and heavy in following after God. It is hard following after Him.

How many lonely exiles—prisoners of Jesus Christ ! Theirs, too, is the kingdom and patience of Jesus Christ. None of them liveth to himself. It is theirs to enjoy, and to avow the all-satisfying presence of the God of all comfort. Theirs it is to hold fast the testimony of Jesus, in the midst of their tribulation. Let them know and testify that God is love ; that Christ is their salvation, at hand and not afar off ; that God dwells with the poor in spirit ; that He hears the sighings of His prisoners ; that the passing cloud of trouble reveals the eternal weight of glory ; that patience is having its perfect work, that they may be perfect and entire, wanting nothing.

Oh ! disciples of the suffering Saviour, which of you would not suffer and be in prison, to be thus visited—to have fellowship with your

suffering Master—to behold, as in a glass, the glory of the Lord until you are changed into the same image from glory to glory? Fear not the pains of Patmos. Remember its privileges!

Unsuccessful Prayers. No. 2.

BY THE REV. J. G. ROGERS, B.A.

THERE are many prayers the reason for whose want of success is sufficiently obvious. In no true sense of the term are they prayers at all. They may be beautiful utterances of correct devotional sentiment; they may be very original in thought, and elegant in expression; there may even appear to be in them a great deal of emotion; but they are not prayers, and are just as likely to accomplish the great ends of prayer as some eloquent poetic apostrophes to the wind or waves. We do not speak here of the petitions of the formalist or the hypocrite, in relation to which it is not necessary to say a word, since there is nothing at all inconsistent with the great spiritual law which proclaims the power of prayer, in the utter inefficacy of that which is nothing but a hollow mockery of prayer. We are referring rather to a large number of religious exercises in which very sincere and good men engage, and which they regard as prayers, but which certainly do not realize the Scriptural ideal. They are correct and proper in every point; they express just the kind of desires which a Christian might be expected to cherish, and seek just the blessings which he ought to crave; they are clothed, perhaps, in Scriptural language, and are marked by that solemnity, devoutness, and reverence which should characterize all addresses to God; but they lack point, fervour, life. They wander on through a long list of generalities, and, in consequence of their very indefiniteness, are deficient in intensity and force. Monotonous, vague, drearily correct, they never glow with a holy fire, or reveal the earnestness of a soul groaning under a burden which it seeks in humble faith to cast upon a tender and loving God. If prayer was nothing more than a becoming tribute of respect, which men have to pay to the Majesty of Heaven, nothing could be more laudable; if it was only the recital of the objects which a Christian man hopes to see realized, nothing could be more complete and comprehensive, for these petitions circle the whole globe, and embrace almost every variety of blessing, temporal and spiritual; but if prayer be the “making of our *requests* known to God” they are not prayer. Of them it must be said, “They have not because they ask not.” How different these from the impassioned cry of Abraham, “Oh, that Ishmael might live before thee;” from the self-sacrificing, importunate intercession of Moses, “Yet, now, if Thou wilt forgive their sin; and if not, blot me, I pray Thee, out of Thy book which Thou hast written;” from the agonized cry of David, when the burden of his guilt

was upon him, and out of the depths of humiliation and penitence he sought forgiveness. Nay, how different from some of the supplications of the very men thus prone to fall into something very near akin to formalism, when the hand of the Lord has been upon them ; when “the sorrows of death have compassed them, and the pains of hell get hold upon them ;” when in their trouble and sorrow they have called upon the name of the Lord. Then there have been no more the cold, measured, precise words, which meant nothing, and seemed to freeze on the lips which uttered them ; but the earnest cry—it may be in broken ejaculations, nay, in groanings which could not be uttered, of a soul that had a blessing to seek from God, and could not rest until it was granted. The prayers which are to prevail must be of this character. They must be fervent if they are to be effectual. He who has no deep consciousness of his own need, no grace to seek for himself, no blessing to ask for his family, or his pastor, or his church ; who, therefore, prays rather from a conviction of duty than from an eager longing for some mercy, will never wield a mighty power by means of prayer.

I will not stop to inquire how many so-called prayers are thus to be altogether dismissed from our consideration. I pass on to mark another limitation indicated in Scripture, in language just as distinct as the law which it thus qualifies. “This is the confidence,” says the Apostle John, “that we have in Him, that if we ask anything *according to His will* he heareth us.” Such a qualification, indeed, hardly required to be stated, for it must be implied in the promise itself. We cannot suppose that God has entirely abdicated the government of the universe, and left His creatures to prescribe what they will have, or do, or suffer ; that He has placed all the agencies of His providence under the absolute control of fallible men ; that His wisdom, His purposes, His plans are all nothing, and the desires of his people are everything. Yet to this and nothing less would the promise amount, if no such conditions as that of which we are speaking were implied. And we need only to have the case stated to be convinced that God would do nothing so unworthy of His own character, and so undesirable for the happiness of those whom He seeks to bless. His declaration is certainly conceived in infinite mercy ; but it must be regarded only in a terrible sense, if it is to be interpreted in this absolute manner. To set aside the Divine will, and to set up in its stead the mere caprices of our own spirits, would be the most fearful calamity that could befall this earth.

There is no figure which so appropriately represents the relations which God sustains to those who pray to Him as that of the Father listening to the cries of His children. The Divine Fatherhood is a reality, not a mere figure, the type and model of all human fatherhood ; and though the earthly representation can but faintly exhibit to us the characteristics of the original, it does help us in some measure to under-

stand the principles of the Divine procedure ; and, therefore, our Lord reasons upon it : "If ye, then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things unto them that ask him?" How, then, does a wise and discriminating father deal with his children ? Does he indulge every whim, gratify every desire, and comply with every request of his children ? Certainly not. He must exercise his own judgment as to what will really contribute to their happiness, and, even at the risk of considerable misunderstanding as to his motives and objects, resolutely deny them that on which their hearts are most intensely set. They may suppose him harsh, unreasonable, unkind ; but it is his very affection that compels him to impose the restraints against which they most chafe. If he loved them less, he might humour them more : it is because he values their real and permanent good more than the pleasure he might derive from seeing their momentary enjoyment, that he takes a position from which he would gladly shrink, and issues prohibitions which, did he regard only his own ease and present comfort, he would at once set aside. The common idea is that the best father is the indulgent father who relaxes the bonds of discipline, who anticipates the wishes of his children, who readily and generously grants all that they ask ; and the excessive kindness is generally attributed to extraordinary love. There could be no greater mistake. It is self-love which is quite as often at the root. The father does not like the anxiety of careful training, nor the pain of seeing the trouble of his child ; and, therefore, he spares his child that he may spare himself. It is the devoted, affectionate, self-sacrificing parent who forgets his own feelings in the concern for the true welfare of his family, who knows when to say "no." The child desires to carry out his purpose, he would be free and independent ; he can hardly admit that even his father understands what is good for him better than he does himself, and therefore he clamours for liberty to please himself. But the father has to consider what is due to himself, to the general interests of the family, to the future of the child, and above all to God ; and, therefore, with all his willingness to give good things, must often interpose between his child and the realization of his longings, and resolutely refuse that which he most eagerly seeks.

Now all this is a parable of the Divine dealings with us. God, the true Father, must act more wisely, as well as more tenderly, than the best human parent. Between the two, whatever the points of resemblance, there is an infinite distance. The earthly father, however desirous to do right, may commit great mistakes. He may fail to read correctly the character of his child, and adopt a discipline the most unsuited to his peculiar temperament. He may mistake himself, and do in a passion what he fancies he is doing out of pure kindness. He may

be narrow in his sympathies, prejudiced in his opinions, fitful in his feelings, inconsistent in many of his views. But with our Heavenly Father, there is the union of infinite wisdom with perfect love. His will must not only be just and good, but it must be the best and the kindest to men. It may and will often cross ours; it may be wrapped in a mystery through whose folds we seek in vain to penetrate; it may puzzle, and perplex, and disappoint us: but of its wisdom and mercy there can be no doubt. But this being so, the question comes, Is our will to shape and mould His? Is He, who knows all the possibilities of our natures, and who, from the beginning, sees all the events that await us, with their full consequence, to allow His infinitely wise and gracious will concerning us to be overruled by our short-sighted, ignorant, and mistaken ideas about ourselves? Is it possible that He should, like a weakly indulgent father, yield up His own knowledge to our fancies? If possible, could it be desirable?

The story of that wondrous pilgrimage of the Israelites supplies us with the answer to such a question. God granted his ancient people their own request, and they learned in the result the folly of their murmurings against His will, and the sin of their secret thought that their way was better than His. An eternal truth, necessary for all ages and all people, just as much for Englishmen of these times as for the Israelites of those early days, is thus impressively set before us. Our notions of our own wisdom are rebuked, and we are taught that the greatest curse which God could send upon any man or upon any people would be to leave them to guide their own course and fix their own destiny. It is as impossible that the true Christian should ask as that God should grant this. He is too sensible of his own ignorance and feebleness, knows too well how impossible it is for a man that walketh to direct his own steps, has too implicit a confidence in the loving-kindness and wisdom of Him in whose hands are all his ways, to ask for any blessing, except so far as it may be according to His will. He knows well that it is better for him that he should be steeped in all the privations and sorrows of poverty, that he should encounter disappointment and persecution, that friends should be treacherous and foes cruel, and that his whole life should be one succession of crosses, difficulties, and trials, if so God's will concerning him is done, than that he should lead a life of ease and comfort, bask in the sunshine of prosperity, and rejoice in the possession of every earthly blessing, if God's will had not decreed such a course for him. It is a hard lesson to learn. We are all only too ready at times to think that if it were ours to fix the bounds of our own habitation, and to choose our own lot, we could find for ourselves something easier, happier, better than that which has been ordained for us. Most of us would be only too ready to ask for unbroken health, for a family circle free from the intrusion of death, for prosperity to attend our commercial

ventures, and wealth to reward our daily toils, if we thought that the mere asking such blessings could secure them. We do not understand, till a bitter and trying experience has often taught us, the fulness of that joy which is the fruit of our heaviest sorrows, the richness of that inheritance which we find in the very depths of poverty, the blessedness of that Divine communion which cheers our hours of keenest suffering and solitude, and the strength of that faith which grows up amid trial and adversity. Our will would like a life of enjoyment and of progress, unruffled by storms, undisturbed by conflicts, unchequered by reverses, unclouded by doubts. God's will is that, like the good trees, we should be rocked by storms, and gain strength and firmness by trial and endurance; so that even when we bear fruit, we are purged in order that we may bring forth more fruit. The wise and good man feels that God's will must be best; and, therefore, when he asks that he may be spared calamity, crowns all his petitions with the prayer which he has learnt from his Lord, "Father, not my will, but Thine be done."

But now the objection at once presents itself. If these views be correct, and if this limitation is to be introduced, of what good is prayer? God's will must be done, done whether we are submissive or not, done whether it be in accordance with, or in antagonism to our desires, done when we are most reluctant, as much as when we are most acquiescent. Why, then, should we come and ask God to do that which He will certainly do altogether independent of our requests? What is this but to reduce prayer to a mere form, which we may think it right to observe, but which really exerts no power, and so to deprive our Lord's words of all their significance and consolation? The Divine purposes move on to their own fixed and determined issue; what, then, is the value of our bootless supplications? The difficulty, it cannot be too often repeated, is common to all our attempts to understand Divine mysteries; and even if we could do nothing to remove it, cannot be accepted as detracting at all from the preciousness of the privilege of prayer, or as interfering with the duty which such a privilege brings with it. We may be quite sure that our Master has not uttered unmeaning words, and that even if we could not, owing to the imperfection of our faculties, apprehend all the richness of the blessings secured to us by His gracious declaration, we are not, therefore, at liberty to doubt its reality, or undervalue its preciousness.

But are we really shut up to this alternative? Even though the Divine will be not altered by our petitions, are we, therefore, to conclude that they are thrown away? The most earnest, the most sublime, the truest prayer ever uttered on earth was that which, with "strong cryings and tears," was presented in the garden of Gethsemane. Three separate times did the Saviour, in that hour of agony, pray that if it were possible

that cup might pass from Him. Yet the cup was drained to its very dregs. Are we, then, to believe that the prayer was resultless? Unmeaning it could not be. That terrible agony, those words coming from the very depth of the Saviour's soul, that bloody sweat, was no mere form, no theatrical display. Was it, then, powerless? Did even the Saviour pray in vain? Surely not. He, indeed, was baptized with the baptism of suffering; but there appeared an angel unto Him from heaven, strengthening Him; and in the utterance with which that prayer closed, "Nevertheless not what I will, but what Thou wilt," we may see the fruit of His prayer, and may perceive how, "even though He were a Son, yet learned He obedience by the things which He suffered." If we can learn this obedience, if through our prayers we attain to a spirit of more sublime resignation, if, though we do not alter the Divine will, we are brought to a more perfect recognition of its gracious wisdom, and a more absolute submission to its decrees, if every feeling of discontent and repining is silenced, and we can more trustingly commit ourselves to our Father's hands, then our prayers have not been in vain. Trial may still come, the blessings we have sought may be withheld or delayed, but our souls have been strengthened by our communion with Heaven, and we go on our way rejoicing even in those things which seem to be adverse, and waiting for the revelation of the Divine purposes. Nor is it only thus that prayer may have power. It may be, we believe it often is, one of the instrumentalities employed by God in the working out of His will, one of the causes by which, in a way unknown to us, His designs in relation both to us and to others are to be accomplished. Not the less earnestly, therefore, but the more earnestly do we pray, because we know that there is an overruling sovereign will, which, with us or without us, will still secure its own gracious ends, just as we "work out our own salvation with fear and trembling, for it is God which worketh in us, both to will and to do of His own good pleasure."

The Refugees of the Seventeenth Century. No. 2.

BY THE REV. J. G. MIALL.

IN our previous paper we detailed some of those heartless and outrageous transactions which preceded the act called "The Revocation of the Edict of Nantes." In the present, we shall describe the consequences of the act itself. The final blow was given by Louis XIV., when he signed the terrible decree at Fontainebleau, on the 22nd October, 1685.

Few visitors to Paris fail to bestow a portion of their time on Versailles, consecrated by Louis Philippe à toutes les Gloires de France, but really a monument of the glories of Louis XIV. If glory consisted in a magnificent palace, decorated with all the profusion which art and device, or immense sums of money could command—in a court splendid beyond description,

and crowded by the elegant, the frivolous, the vain, and the wicked—if it were identical with the march of great armies and the subjugation of neighbouring nations—or if it were upheld by the perpetual representation of the monarch himself, in every variety of attitude, and at every age of a very prolonged life—then Versailles is a fit tribute to such a glory. But the thoughtful see in those halls and gardens the constant mementos of vanity, adulation, and ambition, of enormous sums torn from a famishing people, of resources wasted and commerce crippled, of human beings sacrificed without stint and amidst every variety of outrage, and especially of an abandoned life ending in a blind bigotry to which enormous multitudes of the most able, pious, and useful lives were mercilessly sacrificed. Providence has its compensations, even in this life; and some of these fell heavily upon the last days of this haughty and self-seeking monarch. Beyond himself, however, France received from the tyranny of this priest-ridden monarch a blow from which she has never recovered. The apartment at Versailles is yet shown where the priest counselled the monarch to this act of devastation.

In the preface to his edict, Louis XIV. recalls the efforts of his ancestors to establish the Catholic religion, and enumerates his own attempts in the same direction. These had, he asserts, been successful, inasmuch as the greater and better part of his reformed subjects had already embraced the Roman Catholic faith. Since, therefore, this change had rendered the Edict of Nantes and other ordinances made in favour of Protestants unnecessary, he revoked them all. He then proceeds to enact—

“That all Protestant temples shall be demolished, and that the exercise of the Protestant religion shall absolutely cease, on pain of confiscation of bodies and of goods. Ministers refusing to conform are ordered to quit the kingdom within fifteen days, under pain of the galleys. Protestant schools are to be closed; children born after the proclamation of the edict must be baptised by the parish curates, and brought up in Romanism. Three months are to be allowed to refugees to return to France and conform; after that term their goods shall be confiscated. Protestant residents are forbidden to leave the kingdom or to send away their property, on pain of the galleys for men, and the confiscation of their persons and goods for women. The reformed who had not changed their religion must remain in France, ‘waiting till it shall please God to enlighten them.’ ”

At the same time medals were struck with the legend, “On the extinction of heresy.” A bronze statue was set up in the Hotel de Ville, Paris, dedicated “To Louis the Great, always conqueror, defender of the majesty of the Church and of Royalty.” The bas-relief below the statue, represented a kind of demon enveloping with his wings the works of Huss and Calvin. It is remarkable that this statue was, at the time of the revolution, melted into cannon and turned, at Valmy, against those foreign troops who vainly endeavoured to support the Bourbons against their people.

In consequence of this edict (which banished ministers and forbad the retreat of their flocks) fifteen hundred pastors left the country. Claude, one of them, was accompanied to the frontier by a foot-servant of the king, to ensure his departure. He went to the Hague; Dubosc to Rotterdam. These eminent men were allowed to take their children and their books.

But afterwards, even this consolation was forbidden. The exiles were permitted only the presence of their wives. Their children were required to be abandoned to the tender mercies of their ruthless enemies. Besides these were Dumoulin, Jurieu, Abbadie, Beausobre, Saurin, Basnage—1,580 ministers in all.

There were two pastors of Metz, who, by old age and calamity, had sunk into a second childhood. Pitying their case, one of the Government functionaries sent to Louvois to know whether they should be banished. "If they are imbecile," was the reply, "let them die there; but if they have a grain of sense, banish them." They were banished, and departed among the tears of their people, who followed them to the place of their embarkation on the Moselle.

As a period of fifteen days only had been allowed to ministers for quitting the kingdom, the greater number hastened at once to retire, though in doing so they separated themselves from their property and children, with no asylum before them, whilst the season was the beginning of winter. In many cases the necessary passports were refused them, so that they were compelled to remain and suffer the severity of the new law. If any of them were persons of influence the fifteen days accorded were shortened, that they might be precipitately hurried away from their flocks. In the case of Claude, only twenty-four hours were given before quitting Paris, and other ministers of that capital had but a respite of two days.

Whilst the desire to destroy their influence had compelled ministers to leave the country, no such permission was granted to their flocks. On the contrary, *their* emigration was forbidden, under the severest penalties. One of the exceptions was that of Admiral Duquesne, to whom the navy of France was so deeply indebted, and who, it was feared, might help in his banishment the king's enemies. Louis sent for him, and vehemently pressed him to relinquish his Protestantism. The lion-hearted old man, then upwards of eighty, pointing to his grey locks, said, "Sire, I am a Protestant, but I always thought that my services were Catholic. I have given to Cæsar during sixty years that which I owe to Cæsar; allow me, sire, now to render to God that which I owe to God." The appeal was successful; the veteran was permitted to finish his days in peace. But instances of lenity were extremely rare. Even persons of high birth found indulgence extremely difficult, so intent were the king and his advisers on the utter extirpation of the pestilent Protestantism.

The removal of so many pastors from their people rendered it difficult to furnish a sufficient number of Catholic ones to replace them. Nor was this the only embarrassment. For even those who had professed a conformity with the requisitions of the law showed the utmost repugnance to the witnessing of the mass and the performances of Catholicism. Especially when those who had conformed fell sick, their real convictions triumphed, and the priests who attended them in their maladies became objects of resentment and even of insult. Dying men often abjured their forced recantations, and avowed that they departed in the faith of their forefathers. If their disease proved mortal, their bodies were thrown into the common sewers; if they survived, they were consigned to the galleys. In some instances living men were chained to dead bodies. One thus attached

fainted. He was immediately slain by the attendant soldier. The dead bodies of the reformed were exposed to dogs and beasts of prey, whilst guards were placed to keep their friends from giving them interment. The utmost pains were taken to prevent the Protestants from passing the bounds of the kingdom. Peasants living near the frontiers were armed and forced from their work to guard the avenues by which escape might be probable, whilst promises were made to them that they should be large partakers in any spoil which might be secured. At the same time reports were circulated that those who had escaped were living in foreign countries, especially in England, in the utmost destitution, and that they had vainly desired to return to their native land. Protestants taken in their flight were exposed to every variety of torture, and were collected in bands which were paraded in public, that so their sufferings might strike terror into the minds of those who witnessed them.

"One saw," says Benoit, "on every side of the kingdom, these miserable condemned ones marching in large troops, carrying heavy chains on their necks, which gave them all the inconvenience it was possible to impose, and many drew loads which amounted to fifty pounds weight. Sometimes they were placed on carts, bound with iron manacles attached to parts of the vehicle. They were made to perform long journeys, and when they fell from fatigue, were roused by blows of the stick. The bread which was given them to eat was coarse and unwholesome, and the avarice of their conductors, accustomed to pocket the half of what was given for their maintenance, refused them sufficient food to sustain life. When they reached their journey's end they were put into the district prisons, or when there were none, they were placed in barns, where they lay on the earth without covering and without alleviation of the weight of their chains. Amidst all these hardships they had yet the further pain of seeing themselves coupled with thieves, and creatures who had not been condemned to be broken on the wheel, only because an example was to be learned from their sufferings, and because their wretchedness was useful to the state. . . . They made these chained prisoners defile before the prisons in which others were confined, who, being taken for the same cause, might expect the same punishment; and to strike horror into their minds, they maltreated the convicts in their sight."

Nor were these the only evils. Catholics were forbidden to employ Protestant domestics. Protestants were forbidden to have any servants but Catholics, on pain of 1,000 livres for each offence, whilst such servants were liable, if men, to be sent to the galleys; if women, to be branded with the *fleur de lis*, and whipped. Even the ambassadors of foreign countries were subjected to this outrage. Those who harboured refugee ministers were condemned—men to the galleys, women to be shaved and confined for life, whilst all their property was confiscated. Many foreigners fell under these proscriptions, and strong remonstrances were addressed from Protestant states on behalf of their subjects.

At this time Marseilles and Toulon, the naval ports of France, were crowded with the victims of this terrible persecution. Consigned to the work of galley-slaves, the Protestants were chained, two and two, to long and heavy oars. Between the sets of rowers, and in the middle of the

vessel, was an open space, which was traversed by a superintendent, armed with a whip of bull's hide, with which he punished those who were, or were chosen to be, considered remiss. The punishment of these poor prisoners was for life. They were never allowed to leave their galley or to traverse it beyond the length of their chain, and an imperfect awning, which the wind often blew entirely aside, was their only shelter from the heat of the sun, on the one hand, or the storms of winter on the other.

The most vigorous measures were taken to secure the persons of the heretics. A reward of 5,500 livres was offered for the capture of a minister. If he were taken in the act of officiating in a public service the penalty was nothing less than death. Men were destroyed without mercy, and by wholesale. A Catholic writer records—"The fugitives who assembled on the mountains were pursued. A premium was offered to each parish that would give up twelve, and three or four pistoles to each soldier that brought in one. *Battues* were made throughout the country by the troops, just in the manner of chasing wild beasts." Protestant sanctuaries were mercilessly destroyed, and it was one of the boasts of the men of the time that they had assisted, hatchet in hand, and amidst the sound of trumpets, in their demolition. As many as eight hundred churches, in which the sound of salvation through the merits and righteousness of Jesus Christ had been heard from the lips of earnest and pious pastors thus perished. Sometimes a day was given to the Protestants for the celebration of their service for the last time. The pastors availed themselves of the occasion to reiterate the leading doctrines of the gospel, as on our Bartholomew Day, and to exhort their people to fortitude and trust in God. Till now, whatever the trials they had undergone, the reformed had looked upon Louis XIV. with the feeling of admiration so congenial to a French mind. "They admired in him the greatest king of his age, and persisted in believing in his good faith, his wisdom, his humaneness. They reckoned also on the remonstrances of the Protestant powers to whom they had made their complaints. This illusion vanished when they saw the demolition of the temples they had possessed, and saw troops marched into all the provinces to effect their conversion."*

The proceedings taken before the Revocation had already driven many from their native soil; after that cruel act the numbers increased inordinately. However difficult escape might be, the laity followed the example of the pastors. In all directions men hastened to quit their paternal soil; amidst what variety of contending emotions may be easily conjectured. What, in the days of United States' slavery, was termed the underground railway, was at this time in constant operation in France. Heavy sums were paid to muleteers and others, to conduct the hapless fugitives, by secret paths, across the frontiers. In this passage every kind of disguise was assumed. Gentlemen and ladies of rank became travestied into hawkers and beggars; those who had never known the want of a luxury were compelled to deny themselves the very necessities of life. The Roman Catholic stations at Loretto, at Einsiedeln, at St. James' of Compostella had never drawn such crowds of devotees as now seemed to be wending their way thither from all quarters of France. Some of the more

* Weisse's Hist. des Réfugiés Protestants de France, &c.

compassionate among the priests aided the escape of the heretics, giving them certificates for pilgrimages which they well knew would never be completed after the wanderers had once crossed the border.

Whilst many of the refugees made their escape by land others attempted the same by sea. The coast fishermen were largely bribed to give their aid; but the officers of the navy were alert, and each vessel as it went out of port was subjected to the strictest scrutiny. Many were thus stopped on their passage, and the consequences were always severe. But sometimes the persecuted Protestants eluded their captors. On one occasion some emigrants were embarking at Rohan. The coastguard came on board the vessel at the moment of its departure. Escape seemed impossible till the captain cut the cable and put to sea, carrying the officers, together with the Protestant crew, to the coast of Holland. Many refugees were hidden in bales of merchandise, secreted under loads of coals, where they could scarcely breathe, or hidden in various ways till the vessel which carried them had left the port. Sometimes the poor creatures would commit themselves to open boats, trusting to the mercy of the wind and waves rather than to the consideration of their persecutors. A gentleman of Normandy, Count Maraucé, embarked thus, in the middle of winter, with forty persons, some of them delicate females. They were long on the ocean, exposed to storms, and entirely without provisions, so that they were reduced to melted snow, with which they assuaged their burning thirst. They were cast by a kind of miracle, and almost dead, upon the shores of this country.

It is a relief to know, that in this time of distress and suffering, among the many nations which opened their doors wide for the relief of the victims, England was conspicuous. Then, as on many occasions before and since, her soil became the asylum for the oppressed, the home of the homeless. In the sequel she received a more than adequate reward.

It is impossible to estimate, with anything like certainty, the number of those whom the hard-hearted tyranny of "the Great Monarch" drove from their own land. It has been calculated, however, that in the last fifteen years of the seventeenth century no fewer than from 250 to 300,000 became expatriated. This was a large proportion of the whole Protestant population, which probably at no time much exceeded a million souls. Vauban, in his military capacity, presented a memoir to Louvois in 1688, in which he represents 100,000 men to have deserted the ranks, whilst the marine of the enemies of France was increased by 900 sailors, the best in the kingdom; and the armies of those opposed to France received the accession of 12,000 well-trained soldiers and 600 officers. Sismondi estimates the number of emigrants at 300,000 or 400,000.

These events almost annihilated the manufacturing power of France. The emigrants were the most skilled and industrious part of the whole population. Commerce received also a fatal blow. Protestant merchants could no longer send their sons to Amsterdam or London as a kind of apprenticeship. And as no one could visit a foreign country without permission of the king, and as all kinds of evasion were suspected in those who made application for such a permission (lest it should be the colour for some escape of Protestants), a kind of interdict was put upon all commercial traffic, and France became her own worst enemy.

Yet during all the time the Church of Rome was rejoicing in the ruin she had wrought. We have quoted the words of Bossuet. We may add to these a part of Massillon's funeral oration for Louis XIV. "Specious state reasons! In vain you opposed to Louis the timid views of human wisdom, in vain you represented the monarchy enfeebled by the loss of so many citizens, commerce slackened by the cessation of their industry, or by the secret removal of their wealth; such perils increased his zeal. The work of God does not stand in awe of man. He believed he was strengthening his throne in overturning that of error. The profane temples are destroyed, the chairs of heresy beaten down, the lying prophets torn from their flocks." Flechier follows in the same strain. The work of destruction might be well supposed acceptable to the Jesuits by one of whom (Père la Chaise) it had been proposed to the king. But the Jansenists also joined in approbation of the measure. Arnauld said that "indeed harsh measures had been employed, but that they were by no means unjust."

At the Vatican Louis was regarded as the Prince of monarchs. A solemn Te Deum was chanted in honour of the conversion of the Huguenots, and Pope Innocent XI. sent a brief, awarding to the king the highest praises of the Church.

It would be too much to imagine that in such numerous cases of emigration all were influenced by the highest and noblest motives. But, allowing for exceptions, the result is a noble testimony in favour of the principle which dictated such sacrifices, and of the true religion which supported the sufferers under them. Wherever it is found, the martyr-spirit is the true glory of the Church of Christ. What a spectacle will that be when all shall be gathered together of whom it may be said, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb!"

Spiritual Health.

BY THE REV. WILLIAM LOWE.

"How are you?" is the kind inquiry when friend meets friend; and when the question is put with a happy smile on the countenance, and with a hearty warm shake of the hand, it does us good to find that we have some really interested in our welfare. Where true Christian friendship exists the inquiry will cover far more than it does between men of the world, and will call our spiritual affections into exercise. The big heart of the benevolent Gaius must have pulsed with stronger and warmer affection, not only to the lovely and loving Apostle John, but to all the household of faith, when he opened the Apostle's letter and read, "Beloved, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth." Whatever was the state of Gaius' bodily health and worldly circumstances, it is evident his soul was in a healthy and prosperous state; and the Apostle could offer no better wish for him than that his bodily health and worldly circumstances might be as prosperous as his soul. The Apostle felt assured that worldly prosperity would be used to the best of purposes, and afford the godly Gaius greater opportunities of

“ministering to the saints.” We cannot but wish the temporal prosperity of those who show that they are “ready to distribute, willing to communicate.” It is, however, only as the soul of the Christian is prospering and in health, that there is any reason to expect that the measure of temporal prosperity God may bestow will be consecrated to his glory. In regard to many professing Christians, it would be about the worst worldly wish we could express for them, were we to wish them worldly prosperity and bodily health just in proportion to the health and prosperity of their soul. It would be held to be keen sarcasm, bitter irony—it would be to wish them adversity, poverty, disease, and death.

“Art thou in health, my brother?” is both a kind and proper inquiry between Christian brethren; and the writer puts it in the kindest spirit to the reader of these pages. Spiritual *health* can only be found where there is spiritual *life*. We should never think of looking for a healthy body under the winding-sheet, in the coffin, or in the grave; and we might as soon expect to find health in the corpse as to find spiritual health in the soul that has not yet been made alive to God. There, and there only, can spiritual health be found, where spiritual life has been conferred.

It is, however, a well-known fact, that there may be life where there is little or no health. There is life where the hectic flush and the emaciated body indicate that wasting consumption is fast hurrying its victim to the grave. And so with regard to the soul, there may be spiritual life, but it may be in a languishing declining state. The soul may have at one time been made “alive unto God,” but it has come in contact with some spiritual malaria, and now, instead of health there is disease going on in that soul. There are, no doubt, more under spiritual malady than yet manifest external symptoms—just as you may find individuals walking about and engaging in the business of life without any outward appearance of disease, who, nevertheless, carry about with them some hidden malady which is secretly progressing to a fatal termination; so in regard to the state of the soul, the person may attend on Divine ordinances and go about the routine of Christian duties as if all were well with him, while, were the tests of spiritual health applied, it would be found that some spiritual disease was secretly advancing and endangering the soul. “Am I in spiritual health?” is a question that deeply concerns every one. If the state of my bodily health is what I cannot neglect with impunity, the state of my soul’s health is of far more importance. The body, with us all, will soon be consigned to its original dust, and disease can only hasten on that event; but the soul is deathless—it has eternity before it; and that word *eternity* carries with it ideas too vast, too grand, too blissful, or too terrible, for our comprehension. Yet all that is blissful or all that is terrible in eternity will soon be ours! It can only be but a little while, and if we are possessors of spiritual life in Christ, and enjoying spiritual health, all that is grand and blissful in eternity shall be ours! On the other hand it can only be but a little while, and if we are found under spiritual disease and spiritual death, all that is terrific must be our portion for ever! If such is the tremendous alternative dependent on the state of the soul, then surely the inquiry demands immediate attention, “Art thou in health, my brother?”

If we would ascertain our spiritual state we must apply to ourselves the evidences of a healthy and prosperous soul, and examine ourselves by these.

In the body there are certain vital parts, the sound condition and the regular operation of the respective functions of which are essential to health. An analogy drawn from some of these may be applied to ascertain the state of spiritual health.

When a physician would know the state of his patient, he examines the action of the lungs, the regularity and character of the breathing, and from this he so far predicates the state of his patient's health. Prayer is the vital breath of spiritual life—the very first breath of spiritual life is breathed in prayer. “Behold, he prayeth,” is just as true now of every one into whom the Spirit of life from God has entered as it was of Saul of Tarsus; and where this life from God is in an active and healthful state, it is in prayer that the fact is indicated; and it is by prayer that the spiritual health and vigour of the soul are maintained. Here, then, is a test, as to whether spiritual life is in the soul, and as to the health of the soul. If your soul, reader, is prospering and in health, you are a man of prayer; if you know nothing of prayer, and are a total stranger to the exercise, then do not delude yourself with the idea that you are a Christian, a follower of Christ, for that you *are not*. Christ *prayed*, but you do *not*. If the breath of prayer is frequently suspended, interrupted, or irregular, then depend upon it your soul is not prospering.

Again, when the body is in a good state of health, there is the regular action of the heart, and the physician will easily detect the existence of disease by irregularity or peculiarity in the pulsations of the heart. So in the spiritual life, the state of the heart and affections will indicate the state of the soul's health. The spiritually vivified soul, who is in a prosperous and healthy state, may be known by the heart pulsating with holy affections towards God and things that are above. But if the heart and affections, instead of following the instinct of spiritual life, by ascending and ranging Godward and heavenward, are found habitually gravitating earthwards, and groveling after the things which are seen and temporal; if the pulse of holy affection is low and languid; if the world in some of its merely sensual enjoyments, or carnal pleasures, or even in its lawful business, or in its higher intellectual and scientific pursuits, if the world in *any* of its multifarious forms and fascinations, or even if the dear ties and relationships of life hold the *first* place in our affections, and our God and Saviour and the things that are above have only a *secondary* place in our heart, then it is *not* well with our souls—we are not in health.

Again, the state of the appetite indicates the state of bodily health. One who is in a delicate and declining state of health, may sit down to a well-furnished table, but it is often for form's sake; only to look on and to loathe the most nourishing food. When this is the case, or when there is a craving for something, the person knows not well what, something rare, spicy, stimulating, depend upon it, there is something physically wrong with that individual. On the other hand, a man in good health enjoys his food, he sits down with good appetite to his regular meals, he needs no coaxing to eat. Just so with the man who is in spiritual health; he enjoys his spiritual food—Christ, the bread of life, is precious to him. In the private perusal of the Word of God, in attending on the public preaching of the Word, and the other ordinances of God's house, it is this *living bread* he seeks, that

he may feed thereon and grow thereby. Nothing but the good old doctrines of the glorious Gospel of the blessed God can satisfy the soul that is prospering and in health. The healthy soul is never satiated with the preaching which has for its grand theme, "Christ and him crucified." The beautifully-composed essay about religion or morals, although stuck full of the flowers of rhetoric, and scintillating with the most brilliant illustrations, and read or delivered from the pulpit with the most captivating eloquence, would be but spiritual starvation to the soul that is prospering and in health. But where there is a vitiated spiritual appetite indicating that the soul is not in health, the person will turn away with loathing from that ministry where the doctrines of the cross of Christ are the prevailing theme. There will be a craving for that sort of preaching which panders to the pride of intellect, which enthrones the advancing philosophy and science of the present day as the idol before which all should bow, and which pleads that our Christianity must be readjusted on a basis to suit the advancing spirit of the age. When the soul, like Israel of old, loathes the manna that came down from heaven, and can relish only the mysticisms of that preacher who collects and condenses all the rationalistic theories that can bedazzle and bewilder the mind, and presents them, as an intellectual banquet to his hearers, in place of the bread of life, it is a sure symptom such a soul is not prospering in health.

Further, where there is good bodily health, it is generally accompanied with a cheerful state of mind and happy looks. There are, it is true, exceptions to this. There are some whose countenance is never lighted up with a smile; whose features are settled down into a sad, sour, forbidding cast, indicating that they are neither happy themselves nor calculated to make others happy, and yet they may be, on the whole, in good bodily health. There may have been unhappy influences in their early training, or some occult causes which have given a gloomy cast to their countenance and character. These, however, are exceptions. In general, a healthy person carries with him a joyful spirit and a cheerful countenance; it is so also in regard to a spiritually healthy soul. The person who is truly made alive unto God, who is living in Jesus, enjoying communion with God, whose affections centre supremely on things above, and only subordinately on things below, who relishes the Word of God and feeds upon it, will be a joyful Christian. His views of the grace that is treasured up for him in Jesus, the hold he has by faith of Jesus, and the Spirit of Jesus in him, witnessing with his spirit that he is a child of God, will be sufficient to dispel all sadness, and to banish and bid defiance to despairing thoughts. The light of God's countenance and His precious promises come like sunbeams into his soul, and cause a joy there which cannot be concealed, and which all the trials and adversities of life are not sufficient wholly to neutralize or dispel. He has secret sources of happiness, of which the Godless professor and backsliding Christian know nothing, and which brace him up, even in times of trial and calamity, to say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

To all these analogies one more may be added, namely this : activity and enjoyment in the business and pursuits of life indicate a state of bodily health. To one who is not in good health everything is a toil—he has no enjoyment in his daily calling. His business is neglected by him, or if he engages in it, it is neither with heart nor energy.

Now just so with regard to the health of the soul ; the state of spiritual health may be discovered from the spirit and manner in which the person enters into the duties of his Christian life. The person whose soul is prospering and in health will show it in the activity, heart, and energy with which he engages in the duties and privileges of his high relationship as a child of God. The services of the sanctuary, instead of being a drudgery, are a pleasure to that soul: whatever opportunities of usefulness he has are willingly embraced; whatever means of doing good are at his command, he cheerfully employs them; whatever he does, or whatever he gives to promote the cause of God and the welfare of man, he does it, and gives it cheerfully, as unto the Lord. What a contrast is there between the prosperous and healthy Christian and the backsliding soul! The former enters with activity, energy, and pleasure into every work of faith and labour of love in which he is privileged to take part. The latter has neither heart nor aptitude for these. The manner and spirit of the one seem to say: What can I do more for God, who has done so much for me? The manner and spirit of the other seem to say, How little can I do, and how laxly can I do it?

Let the reader apply these criteria to ascertain the state of his own soul, and they may help him to a solution of the question, "Art thou in health, my brother?" There is a physician, Jesus—let the declining Christian go to Him, follow His prescriptions—"His blood cleanseth from all sin;" seek the reviving, comforting, strengthening influences of His Spirit, and He will not only restore thy soul, He will heal all thy diseases, and restore in thy experience the joys of His salvation.

A pure atmosphere is necessary to the restoration and preservation of bodily health. Many have their recovery prevented and their life sacrificed by being kept in an impure atmosphere. And so in regard to the health of the soul. There is an atmosphere in which alone the soul can thrive, and without which the soul's health, if it has fallen into decay, cannot be recovered. The atmosphere of mere worldly pleasures, of gay, giddy, Godless society, or of sordid, sensual, worldly men, can never tend to the health of the soul. It may, if Divine mercy prevent not, insure the ruin, but can never promote the recovery of spiritual health. It is sometimes prescribed to a patient, under disease, that he remove to another climate; and not unfrequently, if he has caught disease when away from home, he is recommended to revisit his native clime and breathe his native air. Heaven is the native clime of the renewed soul. A life of prayer raises the soul into a heavenly atmosphere where spiritual health and vigour can alone be secured and maintained.

Proper nourishment is as essential to the recovery and preservation of spiritual health as it is to the recovery and preservation of bodily health. The soul can no more prosper and be in health without a portion of God's Word for its daily support than the body can retain or recover health

without its daily nourishment. Spiritual health and vigour will flow into your soul and be maintained there, Christian brother, if you use God's Word, as did the prophet, when he said, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart."

Nor are the public means of grace and ordinances of God's house less essential than the private perusal of God's Word for the soul's nourishment; and when these are wilfully neglected, which they too frequently are by the declining Christian, it is in vain to expect recovery to spiritual health. The Sunday sicknesses which are sometimes pled as an excuse for absence from the house of God, but which vanish with the return of Monday morning when the business or pleasures of the world are to be pursued, are in too many cases indicative of a worse than bodily malady, and the recovery from which they directly prevent. Let the declining Christian follow the prescription of the Psalmist, and he shall undoubtedly experience the result he predicates, "Wait on the Lord, and he shall strengthen thy heart; wait, I say, upon the Lord!"

Poetry.

TO-MORROW.

"Yes, to-morrow, love," I fondly said,

"Yes, to-morrow it shall be,
When the sun is shining overhead,
And the birds sing merrily."

But she cried in blank dismay,
"Not to-morrow!—now!—to-day!"

In vain I spoke of the stormy night,
And in vain of brighter skies;
And then I saw that in childhood's sight
All hope in the present lies.
Still my little maid would say,
"Not to-morrow!—now!—to-day!"

"Ah, me!" I thought, "when our Father's love
Speaks of to-morrow to us,
And tells of the brighter joys above,
How often we answer thus,
Filled with earth-born, sad dismay,
"Not to-morrow!—now!—to-day!"

Lord, forgive Thy children's sin in this,
Lord, forgive our wayward cries,
Give us faith to trust Thee for the bliss
Which Thy wisdom here denies,
Till in heaven's pure light we say,
"Not to-morrow!—now!—to-day!"

Essays for the Times on Ecclesiastical and Social Subjects.*

Dr. Rigg sends "forth this volume with some hope that it may assist in bringing Christian thinkers to an agreement in some of the pressing questions of the day." It is certainly a noble and patriotic object, and if it be realized to any appreciable extent, he will have rendered the state some service; for assuredly his eye has passed over a great breadth of thought, and he has honestly expressed his convictions, in masculine English, like a man who loves his country much and truth more, and has real convictions to express. This is clearly not a book made for the sake of book-making; we should judge that an uncongenial employment to a man of our author's mental grasp; it is in truth a book for "thinkers," and in saying so Dr. Rigg has not ministered to a feeble egotism. The worst of it, however, is, that we are all so wise in these days of universal reading that the calm thoughts of a teacher's study, notwithstanding their immeasurable superiority to the easily-digested matter of the popular periodicals, stand little chance of that earnest attention which they deserve. To grapple with the rough problems of the day, which are driving statesmen, churchmen, and social reformers to their wit's end—to look them through and through—to weigh them in an honest balance—to measure them by a true standard—and to come to a wise decision regarding them without prejudice and without fear—is not a task for the thousands; hardly, indeed, can it be said to be a task for the tens. Nevertheless, these questions must be settled some day, some way. They cannot be allowed to lie across our path as a perpetual stumbling-block, and every honest citizen who makes an effort to remove any of them deserves the respect of his fellow-citizens.

All this, however, is general, and is not to be understood as implying that we agree with Dr. Rigg's conclusion in every case. That was too much to expect in an 8vo. of 500 pages which deals with such large questions as—The Relations of Wesleyan Methodism to the Established Church; The Vocation and Training of the Clergy; The Established Church, Defects and Remedies; The Puritan Ancestors and High Church Parents of the Wesleys; Kingsley and Newman; Pusey's Eirenicon; Archbishop Manning and Dr. Pusey on the Working of the Holy Ghost among Separatists, or Ultramontane Charity *versus* Anglican Charity; The History of Heterodox Speculation; The Bible and Human Progress; Pauperism, Land Tenure, and the Clergy; The Origin, Causes, and Cure of Pauperism; and Popular Education.

On the position of the Wesleyan Methodists in relation to the Established Church and Dissenters we have a statement, which is probably true enough; but when the ecclesiastical problems of the country come to be solved, we are certain that this position must be abandoned. Our esteemed Methodist brethren must then either become Churchmen or Dissenters. Neutrality will not do when the inevitable battle comes. Thus speaks

* Essays for the Times on Ecclesiastical and Social Subjects. By JAMES H. RIGG, D.D., Author of "Modern Anglican Theology." (London: Elliot Stock.)

Dr. Rigg, himself "a Minister of the Wesleyan Methodist Church," and therefore able to speak with authority: "In general it may be said that the Methodists have no ill-feeling against the Established Church as such. Considering how contemptuously they have been treated, not seldom, but commonly, now for a hundred years past, this is very remarkable. But they remember that the Wesleys were Churchmen; and like other Englishmen, they are proud of the greatness, the wealth, the splendour, the potent organization, and, above all, the historic celebrities of their national church. But it is well that it should be known that, speaking generally, neither ministers nor people now acknowledge any allegiance, or anything like a filial relation to the Church of England. We are as independent of the Church of England as those are who call themselves Dissenters, or as we are of the Dissenters themselves. We have been smitten on both cheeks by both parties. But we cannot keep up a feud, nor make a principle out of our grievances. We desire, in very deed, to be 'the friends of all, and enemies of none.' If needs be, we can be independent, but we try to be not unfair or unfriendly critics of both. Narrow Methodists may often have been too full of their own system and its praises, but no one can attribute to them Ishmael's character. Their position has been like that of Israel, as described by the Gentile prophet. 'This people shall dwell alone, and shall not be reckoned among the nations.' Like Ishmael, too, in one respect, it has often seemed as if 'every man's hand' had been 'against' them. But even those who do not love them will hardly allege that 'their hand' has been 'against' every man."

"The Bible and Human Progress" is an elaborate and very able lecture, conceived in the spirit of historical philosophy, and "The History of Heterodox Speculation" contains many admirable thoughts vigorously expressed. Altogether Dr. Rigg's book must take its place among books to be referred to again for an examination of the underlying principles which give it a voice to Reformers in Church and State.

Brief Notices of Books.

Kitto's Cyclopædia of Biblical Literature. Edited by W. L. ALEXANDER, D.D. Vol. III. (Edinburgh: Black.)

A Smaller Dictionary of the Bible for the Use of Schools and Young Persons. By WILLIAM SMITH, LL.D. (London: Murray.)

The Imperial Bible Dictionary. Edited by the Rev. P. FAIRBAIRN, D.D. (Glasgow: Blackie and Son.)

THERE has been of late years an unusual amount of activity in this department of English literature, and not before it was much needed. The young students of the present day, who have so much assistance of this description afforded them, can scarcely estimate the disadvantages of their fathers, who, in early life, had nothing of the kind, worth much, to fall back upon, except the undigested articles and fragments of Calmet and Taylor. We congratulate Dr. Alexander on the successful termination of his labours as editor of Kitto. Some years ago "Kitto's Cyclopædia" was

the best book of the kind we had; but it needed re-editing,—the addition of many new articles, and the re-writing of several old ones. Dr. Alexander has well executed this necessary task. His name is a pledge for the orthodox character and spirit of the work in general, an advantage of no mean value in these days of adventurous, and often reckless criticism, whilst much of what he has here revised, or anew produced, falls by no means below the standard of modern advanced scholarship. It is very much the custom, in some quarters, to run down the learning of every man, however good a scholar, who does not adopt certain latitudinarian conclusions,—a custom which strongly savours of prejudice and narrow-mindedness—vices in criticism, which these very critics are so ready at all times to charge on others, while indulging in them, to an equal extent at least, themselves. Upon questions of Hebrew literature, we apprehend no articles can be found in any Bible Dictionary, superior, if indeed equal, to those which are contributed by Dr. Ginsburg to this edition of Kitto. The dictionary contains several theological articles, which, while an objection to some, will be a recommendation to others. And not unreasonably; because, to many who have not large libraries, the most comprehensive range of topics in such a work is requisite in order to afford all the help needful to them in their studies. To students of a particular class, this Cyclopædia will stand almost in the stead of a complete Biblical library, and be just the sort of book they specially need. To such persons the biographical articles upon eminent critics will also be serviceable, though we may observe in passing, that some names are introduced which do not occupy a high place in the critical world. Topography and geography do not form the stronghold of the Cyclopædia, for some of the papers on these subjects are imperfect, and scarcely up to the mark, whilst others on Biblical characters are rather common place. Still there are more than a few in both departments very respectable; we would add that some of the woodcuts are exquisite, for example, see one of the Jordan by moonlight. On the whole the Cyclopædia is a very valuable work indeed, and has excellencies possessed by no other production of the kind; whilst looking at its size, its typography, and handsome appearance altogether, it is a marvel of cheapness.

Dr. Smith's Dictionaries of the Bible we have noticed before in terms of the strongest commendation, and we are glad to see a still smaller book than even the condensed edition, so prepared as to suit schools and young persons. Thus, the wants of all classes are met by our indefatigable compiler. He says in his preface—"The larger Dictionary of the Bible is mainly intended for divines and scholars, and the Concise Dictionary for families and students, but a smaller and more elementary work is needed for the use of schools, sunday-school teachers, and young persons in general." It is well supplied by the careful and skilful abridgement presented in this neat little volume.

We can here only report progress in Dr. Fairbairn's Dictionary, reserving remarks upon it until it be completed.

Commentary on the Books of Samuel. By C. F. KEIL, D.D., and F. DELITZSCH, D.D.

Commentary on the Book of Job. By F. DELITZSCH, D.D. Vol. I. (Edinburgh: Clark's Foreign Theological Library.)

It is not necessary that books bearing this imprint and written by such eminent scholars should be applauded by us. These volumes worthily carry on the well-known series. It is not too much to say that the Book of Job is not understood, even unsatisfactorily, by one in ten of those who by claiming the right of private judgment accept the responsibility of searching the Scriptures for themselves. The need of critical expositions of it is therefore manifest. Dr. Delitzsch gives us an exhaustive introduction, and

then a new translation—which we read continuously with great profit—verbal and grammatical comment appended to each strophe of the poem, and, at the conclusion of each speech, exposition of its artistic relation to the whole book, and its theological relation to the religion of the Old and New Testaments.

Commentaries such as this on Samuel will be welcomed heartily by every one who begins to read them. For here we have not only devout suggestions and reverent tracings of the manifestations of God's will, explanations of difficulties and diligent critical investigations, but also an unfolding of the purpose of the author. This we hold to be extremely valuable. Hitherto we have been content to regard the Hebrew historians as dry annalists, giving things chronologically, or as weak-minded story-tellers, relating one event with the garrulous detail, and passing over another of apparently greater importance with the forgetful carelessness, of old age. But such were not the men whom the Holy Spirit chose as His amanuenses. They were men of literary ability, skilled to "put one thing over against another," capable of grasping a purpose as historians, and of working it out consistently, by details where necessary, by mere references where sufficient, by contrast, climax, and summary. If the student can do no more than master the account here given of the general plan and purpose of the Books of Samuel, and the introductions to the exposition of each section of the history, he will rise with new respect for the inspired writer, and with gratitude to the devout expositor.

The Love of God. By HENRY JENNINGS. (London : Nisbet.)

This little book is the production of the son of an aged minister who has patiently borne the heat and burden of the day. The writer himself, knowing and believing the love of God, desires to tell the wondrous story to others, and illustrates his eudiphonia by several suitable anecdotes. We notice, in a few commendatory remarks, that Horatius Bonar speaks of the great truths of the Gospel as vividly and scripturally set forth.

Obituaries.

Rev. James Buckpit.

On the 19th of March, there passed from our midst one of God's servants in the ministry of His Son. He was more of the ancient than the modern school of divines; largely possessing qualities of the types of Puritanism; breathing much of its spirit; evincing its characteristic boldness, thoroughness, and honesty. He was a foe to ecclesiastical establishments and priestly domination, and no less to everything tyrannical, assumptive, or dishonest, in Nonconformist life. His perception of evangelical truth was clear; his grasp of it was strong; his enunciation of it from the pulpit was vigorous and earnest. His mind was broad, and views expanded. He was indifferent to nothing with which human interests were bound up. He had a public spirit, as a citizen of no mean country; a catholic spirit, as one with the whole household of faith, whilst attached with a peculiar affection to dissenting principles and organisation.

As secretary of the North Devon Association, he laboured indefatigably, and watched over all its interests with parental eye and heart. In private life he was genial, hospitable, hearty. Seasons of depression, arising from constitutional morbidness, sometimes intruded on the hallowed peace of the soul, and the joyousness of the family, but the essential life was happy, hopeful, trusting in God.

He has now finished his course of sixty-six years, forty-one of which were spent in preparing for or exercising the Christian ministry. "Precious

in the sight of the Lord is the death of His saints." His sufferings for three years were severe; for several months were agonising. Nights and days of sorrow, like to those of Job, were made to pass over him, before which flesh and heart would fail, working out God's discipline. He persevered in his labours, as long as he had any strength left, and when necessitated to be "nothing," he still looked forward hopefully to resuming them. He now rests from his sufferings as well as his labours.

Our dear friend was born at Trowbridge, on March 9th, 1800. His parents trained him to the observance of the national established worship. He early imbibed, from an anti-evangelical ministry, prejudices against the distinctive doctrines of evangelical religion, and those who professed and lived them in or out of the establishment. Fear was the predominant principle of his early religious life. As he entered into youth, sharp, terrible struggles took place in his soul. So stony a will as his, with such tenacity of purpose, and rigidity of thought as were natural to him, could not be broken up without a dire conflict. The great change from bondage to liberty, from slavish fear to holy love, from selfish worldliness to consecration, took place gradually whilst he attended the ministry of the late Rev. B. Kent. A deep and lasting influence also was exerted on him in connexion with an incident of family worship in the house of a pious man near Trowbridge. He had never bowed his knees at a family altar; when now asked to do so, his heart rose against the act and the profession it involved, and his whole frame was agitated. Still, he did kneel, in pride and rebellion, scarcely knowing where he was or what he was doing. He rose from his knees by God's grace, softened, subdued. When he had received the knowledge of Christ he joined the church and became a useful member. Hallowed reminiscences of his early labours for Christ still linger in the place. He repaired to Hackney College in 1825, where he studied diligently, and preached acceptably, till his leaving to take his first charge at Burwell, in Cambridgeshire. Many still remember his first pastorate with fond regrets. At his coming, animosities were allayed and differences healed. In this place, as he preached his first pastoral sermon, so he preached his last on earth. The death of one of his friends and helpers, E. Ball, Esq., M.P., was the occasion of his leaving Torrington to revisit Burwell. He preached the funeral sermon—never to be forgotten by those who heard it. He said to them then, under the pressure of a disease which ought to have detained him at his home, "I stand before you as a marked man, marked for death." A solemn realization of eternal truths, and of his own coming change, pervaded his discourse, and gave it an edge and force which no rhetoric could command. Some bless God for this last effort of his ministry.

Leaving Burwell in 1839, he ministered at Castle Donnington, in Leicestershire, for three years, after which he took his last charge at Torrington, in N. Devon, a place of lasting interest from the labours of John Howe in the great age of Nonconformity. Here he laboured for nearly twenty-four years, preaching the truths which Howe had preached two hundred years before. After labouring some years, he sought to consolidate the cause by erecting a suitable place of worship, for which he raised, with the help of his affectionate people, more than £2,000. Whilst a fearless expounder of gospel truth, he also maintained his position in the town as Nonconformist minister with a firm and uncompromising spirit. He opposed in solid argument the assumption made by the Episcopal minister of being with his brethren a member of the Apostolical Succession exclusively of Dissenting ministers. His reasonings, if they did not convince, secured at any rate respect for himself and his brethren. He successfully resisted the attempt made to divide by a stone wall the unconsecrated from the consecrated portion of the cemetery, urging the matter by private influence, and by public discussion, till at length the

Bishop of Exeter was forced to retract his priestly refusal to consecrate the episcopal portion, unless thus divided, and was contented with having merely a few stones set up as boundaries between the two plots of ground.

His religious conversations with his family and friends during his latter days were earnest, and at times, from his natural temperament, aggravated by his fearful malady, were distressing. They, however, generally ended in the expression of brighter hopes. He was weighed down at times by a sense of his own unworthiness in contrast with the Divine perfections, and especially of his ministerial defects. When assaults on his faith came violently upon him, it was interesting to see how he rallied around him all the reasons of his faith, and calmly expounded to his friend the grounds of his belief in the Divinity and Atonement of Christ, the Creatorship and Fatherhood of God, the work of the Holy Spirit, the glory of the saints. In loud, earnest prayer he would then afresh commit himself in strong appeals to the Omniscient God in Christ. When desponding he was asked, "Cannot you simply trust yourself to Christ?" "Oh yes," he said, "had I ten thousand souls, I could trust them all to Him." Nearly his last words were, "I am not in an ecstasy." The implication was, that he enjoyed peace. When disease had done its worst, and severed the spirit from the earthly tabernacle, there, doubtless, ensued the ecstasy of being "present with the Lord." The funeral was attended by the members of the North Devon Association, and the mourning members of his family, church, and congregation.

Rev. Benjamin Kent.

THE Rev. Benjamin Kent, who died at Norwood, July 13th, 1866, was the son of the late Rev. B. Kent, of Barnstaple, North Devon. He was born at Trowbridge, Wilts, June 1st, 1817.

His school days were distinguished by habits of intent application. These were succeeded by studies at the Edinburgh University, where, at the age of seventeen, he obtained the first Greek prize; after which he entered Coward College, London. Here he won the esteem and affection of all his fellow-students. He then ministered at Glastonbury, Somerset, for about twelve months, and, in the year 1840, became the settled pastor of the Independent Church, Lower Norwood, Surrey, where he continued till his death. He was interred in the cemetery, July 18th, amidst the profound regrets of a large concourse of sorrowing friends.

He was one of the most accomplished scholars in the Nonconformist ministry. His classical and general learning were extensive, accurate, and profound; and yet all this erudition was but the foundation of a massive, broad, and spiritual theology. He was mighty in the Scriptures, for his study of the Word of God was a life-long passion. Bold and unfettered in all his investigations, he felt, nevertheless, that there were profound mysteries in God's nature, and spiritual intuitions in man's, which finite reason could never hope to sound. Though his literary stores were very rich, and his mind very fertile, yet there was no one theme, nor any one prominent faculty which distinguished itself, either in his character or ministry, but an evenness and harmony reigned over all, which rather *impressed* than *struck* you. He reasoned clearly and convincingly; still, it was not so much the weight of his argument that you felt, as the weight of the truth he uttered, and of the purity and goodness which you felt were in him. In his preaching there were originality, depth, and freshness. His sermons were not recondite, nor splendid, nor speculative; but, what was better than all, they were eminently experimental, and replete with lucid truth, sound principle, searching expostulation, and loving appeal. The

simplest hearer could understand him, while the souls of the devout were refreshed and expanded, as under a soft, warm shower from heaven in spring-time.

The basis of his character was an unofficial, unaffected, deep spiritual life. His religion was more, far more, than a sincere belief, and an upright conscience, and a faithful stewardship; these all grew naturally up out of it—their secret spring was a life which flowed into his spirit from God. Prayer, to him, was the breath of this life—God's Spirit seemed to fill him; wherever he prayed, in the family or in the pulpit, he never seemed to be making a prayer, but to be speaking as if God were close to him, and the shadow of God's form, and sometimes the full light of God's face, were falling on him, and covering him. This habitual devotion gave to his countenance a most solemn sweetness; the mild and radiant benignity which lighted it up won the confidence of all hearts. You might, sometimes, have said that never had Divine grace on earth dwelt in a fairer, nobler shrine. Conscience sat always on the throne within him, and administered thence, over all his impulses and deeds, an habitual and righteous self-government. Hence his pure and exemplary life.

His spirit was essentially benevolent; so that he seemed to create an atmosphere of love all around him, and to live and move in it. The poor in Norwood will long remember his generous charities, and the sick and sorrowful his tender and heart-healing ministrations.

He was a keen and discriminative observer of public events, so that he stood like a holy man at God's altar, and thence looked out over the world, and, therefore, took an intense interest in the advance of science, human liberty, and righteous government. He was ever ready, as by instinct, to defend the right and the true, to unmask falsehood, and rebuke sin.

His Nonconformity was as liberal and generous as it was intelligent and firm. A calm spirit of independence, grounded on self-respect, kept him intolerant of all flippancy, assumption, and arrogance. You never could take a liberty with him. He never would accept the patronage, or move as the satellite, of any great man.

With all this virtue and grace, who can wonder that he sank down so deep into public veneration and private love? That he did so was witnessed by the crowded procession which followed him to his tomb. Rarely, if ever, has such a scene been surpassed, or even equalled, at the sepulchre of any man who owed his funeral honours, not to any adventitious dignity, but to his own personal weight and worth, and to the spontaneous sorrow and reverence of those among whom he lived.

His illness, which extended over two months, was marked by the most touching gratitude for the kind attention and sympathy of friends. As he almost unconsciously drew near the frontiers of the eternal country, the light which came in upon him from it was almost too strong for him to bear. Beneath it, all earthly ambitions and virtues seemed to be sickly, withered, and deformed. His conscience, the always keenly sensitive and governing faculty of his soul, became then, at times, intensely and painfully active. His self-introspection was incessant and severe, and filled him with deepest abasement and diffidence. His sense of his own sinfulness and God's holiness was so heavy, that his spirit sometimes sank beneath it, and his faith trembled rather with awe than with joy. Then, oh! how precious did he find the rest of the cross! In its light alone did he see light! "God be merciful to me," was his one plea—"He delighteth in mercy," his one hope. Hence came an intense love for the most penitential portions of Scripture, and his fervent prayer for only one year more of life, that he might bring into it more of consecration to Christ, more of love to His Church, and more of personal spirituality and social righteousness. Thus his life was a serene, holy power, and his death a simple, evangelical trust. "The memory of the just is blessed!"

Diary of the Churches.

July 18.—Mynydd Bach Congregational Chapel. This place of worship was opened, when the Rev. Professor Morgan, the Revs. Messrs. Davies, Roberts, Thomas, Rees, and others, officiated. The cost of the building will be about £1,500.

July 25.—Enfield. The Chase Side Congregational Church was re-opened after alterations and enlargement. A sermon was preached by the Rev. G. Wilkinson. A public meeting was held in the evening, when Lord Teynham presided, and addresses were delivered by the Revs. H. S. Toms, W. M. Robinson, J. Stribling, and P. Bunnell, Esq.

July 26.—Alwark, Northumberland. The jubilee of this church was celebrated. A public soiree was held in the Corn Exchange, when the chair was occupied by the pastor, the Rev. J. T. Shawcross, and addresses were delivered by the Revs. A. Jack, W. Ayre, T. Hind, D. Donaldson, T. Hepton, T. Addyman and Mr. Murray. The church having been closed for more than three months for the purpose of entirely remodelling its interior was re-opened on the following Sunday when the Rev. J. T. Shawcross preached.

July 27.—Aberystwith. The opening services of the English Congregational Church were held, when sermons were preached by the Revs. N. Hall, LL.B., and Professor Morris. The cost of the building is about £2,600.

Aug. 2.—Blackwood, near Newport, Monmouth. The recognition of the Rev. D. Edwards took place. The Revs. J. Thomas, Professor Roberts, H. Daniel, W. Edwards, D. Hughes, W. Williams, and others, took part in the engagements of the day.

August 16.—St. John's Hill, Sevenoaks. The new Congregational Church in this town, under the care of the Rev. A. B. Attenborough, was opened. The Revs. B. W. Noel, M.A. and Dr. Halley preached on the occasion. The Revs. T. B. Attenborough and H. Baker also took part in the services.

August 17.—Longridge, near Preston. The Rev. W. Booth, of Lancashire Independent College, was recognised as pastor of the church in this place. The Revs. H. J. Martyn, J. B. Lister, D. T. Carnson, G. W. Clapham, and Professor Newth conducted the services. On the following Sunday a sermon was preached by the Rev. A. Wilson, B.A.

August 19.—Hambrook, near Bristol. The jubilee services in connection with Whiteshill Congregational Chapel and its Sunday schools were held. The Rev. J. Thomas and S. Hebditch preached on the occasion. On the following morning a sermon was preached by the Rev. R. P. Macmaster. In the evening a meeting was held, at which C. Godwin, Esq., presided, and various addresses were delivered.

August 21.—Rodborough Tabernacle. Services were held to recognise the Rev. J. Rees, of Swansea, as pastor of the above place of worship. Mr. Bozzey, one of the deacons, took the chair, and the Revs. J. C. Butterworth, M.A., W. Wheeler, E. Jacob, J. Davies, W. Yates, and others, took part in the proceedings.

August 22.—Dudley. The schools in connection with the church under the care of the Rev. T. W. Tozer, were opened by the Rev. R. Bruce, M.A. On the following Sunday the Rev. J. Raven preached.

——— Matlock Bank. Services were held in connection with the ordination of the Rev. H. Starmer, of Hackney College. The Revs. T. Atkin, W. Crosbie, LL.B., S. Dyall, S. McAll, and T. G. Horton, conducted the engagements of the day.

August 23.—Uttoxeter. The ordination of the Rev. J. M. Hodgson, M.A., to the pastorate of the Congregational Church, took place. The Revs. W. Southwick, J. Cooke, E. Muscutt, Professor Newth, J. Hankinson, Professor Scott, LL.B., and J. Wolfendale, took part in the services.

August 24.—Wirksworth, Derby. The foundation-stone of the new Congregational Church in this town was laid by Alderman Brown. The Revs. W. Young, H. Tarrant, S. McAll, and J. Barton, assisted in the ceremony. A meeting was held in the evening, when the Rev. W. Young presided, and addresses were delivered by the Revs. H. Starmer, J. Bartram, and others.

August 27.—Somerset-street Chapel, Bath. A meeting was held in the schoolroom of the above chapel, to welcome the Rev. J. Davis, of Arlington, Gloucester, as assistant minister to the Rev. D. Wassall. Addresses were delivered by the Revs. J. Bromley, W. H. Dyer, J. Huntley, and others.

August 28.—Duncanstone. The Rev. A. Simpson, M.A., of the Edinburgh University and the Congregational Theological Hall, was set apart to the work of the ministry over the Congregational Church in this place.

——— Wilsden, Yorkshire. The jubilee of the Independent Chapel in this town was celebrated. Prayer-meeting in the morning, re-union-meeting in the afternoon, public-meeting in the evening, addressed by Revs. J. G. Miall, D. Fraser, LL.D., J. Gregory, J. A. Savage, R. Tuck, B.A., H. Robertshaw, and others. W. E. Glyde, Esq., in the chair. The Rev. J. Parnaby, minister of the place, read a brief historical sketch of Independency in Wilsden. The first chapel, now used by the day and Sunday-schools, was built in 1795.

August 29.—Selhurst, Dagnall-park, Croydon. The new Congregational Church in this place was opened. The Revs. J. Wager, S. Parkinson, S. Martin, and G. Smith, D.D., conducted the engagements of the day. The cost of the building is about £2,600, and will seat about 500 persons.

——— Teignmouth. A meeting was held in the schoolroom of the Congregational Chapel on the occasion of the Rev. J. H. Bowhay resigning his pastorate, when he was presented with a testimonial consisting of a purse of gold and a time-piece.

August 30.—Headingley-hill Congregational Church. This new church was opened, when the services were conducted by the Revs. G. W. Conder and E. Mellor, M.A. In the evening a meeting was held under the presidency of Mr. Baines, M.P.

——— Portsmouth. The Rev. W. Jones, of Cheshunt College, was ordained to the pastorate of Highbury Congregational Church. The Revs. S. March, B.A., J. H. Cooke, W. Rose, T. Cousins, H. Allon, D. Thomas, D.D., U. R. Thomas and H. G. Hastings assisted in the day's engagements.

August 31.—The foundation-stone of a new chapel was laid by Mr. E. Goddard. The Revs. G. Gladstone, J. Hinde, J. Browne, and others took part in the engagements.

September 4.—Haverhill, Suffolk. The ordination of the Rev. W. Courtnall, of Hackney College, as pastor of Market Hill Chapel, took place. The services were conducted by the Revs. H. D. Jamieson, S. Ransom, S. Steer, W. Bevan, S. Martin, and J. Raven.

——— Curry River, Somerset. The Rev. Mr. Bull was ordained as pastor of the Independent Church here, which has been recently re-formed. The Revs. R. Pearce, J. H. Sampson, W. Guest, and H. Mead, conducted the ordination service. A public meeting was held in the evening, when the Revs. H. Guest, T. E. Sweeting, J. Curtis, and H. Bull delivered addresses.

——— Leamington. The Spencer-street Chapel, which has been closed for alteration and repairs, was re-opened, when sermons were preached by the Rev. Dr. Halley.

September 5.—Hackney College. The usual inaugural service at the commencement of the session, was held at the Institution, when an address was delivered to the students by the Rev. E. Mannering. The Revs. J. Kennedy, M.A., J. S. Wardlaw, M.A., and A. Mackennal, B.A., conducted the devotional exercises.

September 6.—Broad-street Chapel, Reading. The ordination of the Rev. S. C. Gordon, M.A., of King's College, Aberdeen, and the Lancashire Independent College, to the co-pastorate with the Rev. W. Legg, B.A., took place. The Revs. R. Bulmer, E. R. Conder, M.A., F. J. Stevenson, LL.B., W. Legg, B.A., Professor A. Newth, and J. Rowland, conducted the services of the day.

—— Clayton West. A new Congregational Chapel was opened by the Rev. G. W. Conder, who preached two discourses. The building will seat about 500 persons.

—— Halstead, Essex. The ordination of the Rev. T. G. Wilson, of New College, took place. The Revs. B. Johnson, G. Wilkinson, S. Steer, T. W. Davids, S. Newth, M.A., J. Steer, S. G. Woodrow, and E. Manner- ing took part in the services.

—— Leominster. The ceremony of laying the foundation-stone of a new Congregational Church was performed by Mr. Wills. The Revs. D. M. Brown and J. J. Waite also took part in the engagements. In the evening a meeting was held, at which Mr. Wills presided, and addresses were delivered by Professor Hartland, and the Revs. J. O. Hill, and R. G. Soper.

September 9.—Carmarthen. Services were held in connection with the re-opening of Lammas-street Chapel, which has been closed for alterations and repairs. Sermons were preached by the Revs. Messrs. Thomas, Stephens, and Little.

PASTORAL NOTICES.

CALLS ACCEPTED.

The Rev. G. Barrans, of Rawdon College, has accepted an invitation to the pastorate of Portmahon Chapel, Sheffield.

The Rev. G. S. Barrett, B.A., of Lancashire Independent College, that of the church at Princes-street, Norwich.

The Rev. H. Simon, of Castleford, that of the church at Tolmers-square.

The Rev. J. M. Stott, M.A., of St. Andrew's, Fifeshire, that of the church at Chapel-street, Blackburn.

The Rev. T. Hall, of Halesowen, Worcester, that of the church at New Mills, Stockport, Derby.

The Rev. J. Hicks, of Burwell, that of the church at Dean, Bedfordshire.

The Rev. C. H. Murray, of Wheatley, Oxon, that of the church at Cullen, Banffshire.

The Rev. R. Ellis, that of the churches at Carno and Llanwnnog, Montgomery.

The Rev. D. R. Jenkins, of Aberhosan, that of the church New Town, Montgomery.

The Rev. J. E. Whitehead, of Lancashire Independent College, that of the church at Horncastle, Lincolnshire.

The Rev. W. K. Lea, of Amoy, in China, that of the church at Lower Norwood.

The Rev. J. McKiddil, of Harmer-hill, that of the new Congregational Church, Stretton, Shropshire.

The Rev. William Roberts, late of Halifax, that of the Christian friends who worship at the Temporary Congregational Church, Junction-road, Upper Holloway.

RESIGNATIONS.

The Rev. T. S. Jones, has resigned the pastorate of the Congregational Church, Heywood, Lancashire.

The Rev. J. C. Beadle, that of the church in Bradford-street, Walsall.

The Rev. J. Hudswell, that of the church at Salem Independent Chapel, Leeds.

THE
Missionary Magazine
AND
CHRONICLE.

INDIA.

MADRAS.

ORDINATION OF NATIVE MISSIONARIES.

Few things are more gratifying in the progress of Mission work than the extension of the native ministry. The more completely that an increase is secured in the number of faithful ministers, the more sure is the hope that the native Church will not only remain steadfast, but will extend itself. Progress in this direction has been slow hitherto; but the time has come when a large increase may be looked for, especially in the Missions in India and in China. A goodly number of young men, well educated both in the English and native languages, have in India been preparing for this advanced position among the agents of the Society, and are anxious to offer themselves for it to the missionary brethren. In Calcutta, five years ago, three native evangelists of this rank, all well-tried men, were ordained as pastors of native Churches or as missionaries to the heathen. Two others, trained almost entirely in the native languages, have since been ordained pastors of the Churches in Benares and Mirzapore. In February last, four were ordained in Travancore.

The missionaries of the Madras District Committee have recently forwarded to the Directors, with their own full approval, the application of two of their evangelists, Mr. KOTELINGUM and Mr. PARATHASARATHY, also to be ordained to the ministry, and accompanied the application with the answers which the two brethren have given to various questions put to them by the Committee. These answers are wholly the work of the brethren themselves, and are written in excellent English, which they both well understand. After reading these papers, and considering the high testimonials given to their

religious character, the Directors, with thankfulness and pleasure, have given a hearty sanction to their ordination. Selections from these answers are now laid before our readers, who cannot fail to be equally interested in a measure calculated to prove a great blessing to the Churches of Madras.

QUESTIONS PROPOSED TO MR. COTELINGUM AND MR. PARTHASARATHY.
NATIVE CANDIDATES FOR ORDINATION, WITH SELECTIONS FROM
THE WRITTEN REPLIES OF THE CANDIDATES.

THE FOLLOWING APPLY TO MR. COTELINGUM:—

Q. WHAT are the distinguishing doctrines of the Bible, and what are your views upon them?

A. There is but one God. He has revealed himself in His Word as three in one and one in three. This is incomprehensible, but true.

The first man was created holy and upright, but soon fell into sin, and thus became a subject of its wages, which is death. In this state he or his posterity could never for a moment be exempted from the consequences of sin; but Jesus Christ, according to the covenant of redemption, made and agreed upon between Himself and God in the counsels of the Trinity before the foundation of the world, became God and man (Emanuel), assuming both human and Divine natures in Himself. He, as surety for sinners, fulfilled the demands of the law by giving perfect obedience to it; and thus the justice of God, by the sufferings and death of Christ on the accursed tree, was satisfied. He therefore saves from sin and death all those who firmly believe in Him. Moreover, He makes them that believe in Him righteous in the sight of God and heirs of eternal life, which is promised to man only in connection with faith in Him. Christ is invested with the threefold office of prophet, priest, and king. As a prophet, He revealed the will of God for our salvation; as a priest, He offered Himself a sacrifice once for all, and now intercedes with the Father for our redemption; as a king, He rules over the Church, and defends His people from their and His enemies.

This plan consists of the doctrines of justification, adoption, and sanctification.

Justification, or deliverance from the condemning sentence of the law.

Adoption, or the translation of sinners from a state of enmity into the family of God.

Sanctification, or deliverance from the power of sin. These benefits cannot and will not be separated. Though, on account of our narrow and limited capacities, we are under the necessity of considering them separately, yet we must remember that essentially and really they become the believer's at once; for when he is called he is justified. Believers are made partakers of these benefits in this life, which is evident from Rom. viii. 9. Believers also partake of those blessings which flow from these benefits: such as peace with God—Rom. vi.; freedom of access to God the Father at all times as children; fatherly correction—Heb. xii. 6 and 7; a title to immortality; a happy death—Psalms xxiii. 4.

The outward means and ordinances appointed for converting and saving perishing sinners are the Word of God, the Sacraments, and prayer.

The Word of God.—This is the rule of faith and life. This makes the full discovery of the only way of man being saved, and hence the preaching of it is the most important means, with the aid of the Spirit of God, to convince, convert, and save perishing sinners.

The Sacraments.—There are only two ordained by Christ in the Gospel—*i.e.*, Baptism and the Lord's Supper.

Baptism is a religious ceremony by which one is received into the visible Church by sprinkling of water in the name of the Trinity. The Lord's Supper was instituted by our Lord in commemoration of His sufferings and death on the cross. Bread and wine are the aliments used in this ordinance. This is a token of His love. It is a pledge of the believer's communion with Christ. It is designed for their spiritual nourishment and growth in grace.

“Prayer is an offering up of our desires unto God for things agreeable to His will in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies.”

It must be asked agreeably to God's will—1 John v. 14.

It must be offered up in the name of Christ—John xxi. 23.

It must be offered up with confession of our sins—Daniel ix. 4.

It must be offered up with thanksgiving—Phil. ix. 6.

Q. WHAT do you apprehend as the proper duties of a Christian minister and missionary, and what do you conceive to be the peculiar temptations to which he is exposed?

A. The duties of a pastor and missionary are the following:—

To preach the Word of God faithfully and diligently, in season and out of season, and to give his whole heart to the work.

To labour for the conversion of the unconverted, and to give advice to inquirers after truth.

To build the church under his charge, and try to plant new churches, scattering the seed in all directions, as far as it lies in his power.

To administer the Sacraments, to visit the Christian families, and to visit and pray with the sick.

Faithfully to exercise Church discipline according to the precepts of the Gospel. Offenders should be censured, admonished, and excommunicated if need be.

To cultivate Christian graces, such as faith, humility, love, patience, seriousness, zeal, reverence, &c.

To work under a deep sense of his own utter insufficiency, and of his entire dependence on God, looking up to Him alone for success.

To work for his own salvation and that of his Church.

The peculiar temptations to which a pastor and a missionary is exposed are the following:—

Pride.—Thinking too highly of himself, his knowledge, his talents, his labours, or his dignity.

Neglect of studies; dull and drowsy sort of preaching; not helping the destitute of the congregation; seeking more of creature comforts than the glory of Jesus Christ.

Barrenness in works of charity, and neglecting Church discipline.

Q. You having for some time past been engaged in the work of an evangelist, what has led you to wish to take upon you the more responsible duties of an ordained missionary?

A. For the following reasons:—

I can do the work of an evangelist just as any ordained missionary. The work of an evangelist is to preach the Gospel. The first duty of an ordained missionary is likewise to preach the Gospel.

There are duties to be performed by a missionary which I, according to our views of God's Word, am not eligible to perform; such as the administration of the ordinances of the Gospel. These have been instituted by Christ and therefore I wish to be able to attend to His command in this respect.

I wish to devote my whole life, with the help of God, to His service, doing the duties of a servant of Christ among my own fellow-countrymen, for their conversion, edification, &c.

I can, as an ordained missionary, have the sympathy of the native ordained missionaries already in the thick battle-field, fighting the battles of the Lord, and, to some extent, pulling down, by God's help, the strongholds of Satan in my dear fatherland.

I think I can be better appreciated and accepted as an ordained missionary than as an evangelist by my own countrymen, both Christian and heathen. When they see that I am set apart for the work of Christ and the building up of His Church, by the ceremony of ordination, they will then, I think, be better prepared to listen to my counsels and advice.

I have always observed that those who come to this country from Europe to preach the Gospel are ordained as ministers. This, I think, gives them an advantage in their work, and, moreover, it is, I think, in accordance with the Word of God.

I believe the native Church of this country will have ordained pastors after there is no need for European agency, and, believing both that this is expedient and Scriptural, I desire to be specially set apart for this work by the laying on of hands as commanded in God's Word.

(Signed)

M. COTELINGUM.

THE FOLLOWING APPLY TO MR. PARTHASARATHY.

Q. WHAT grounds have you for your belief that you are a Christian?

A. When I look back upon my past history, I feel very thankful to God for His mercy in bringing me out of heathenism. I was born a heathen, and lived with my heathen friends till I was eighteen years of age. I received for several years a good education in our Mission school. After long and close attention to the Bible, I was very much struck with the truths that are contained in it. Then I began to see the difference between idols made by men's hands, and the only true God, who is the Creator of the universe. I found that idols are nothing in the world, and that there is but one living and true God, who so loved the world as to give His only begotten Son to die for sinners. I then forsook my parents, friends, property, and broke my caste for the excellency of the knowledge of Christ Jesus. I am not sorry now for what I then lost; I feel that I have found the pearl of great price. Christianity

not only shows the possibility, but the mode of our restoration, and describes the happy condition of the restored, even in this world, by declaring that to be "spiritually-minded is life and peace." The religion which I professed before did not give me any solid happiness and comfort; but the religion which I now profess gives me true comfort and happiness, which I cannot adequately express by words. It is a glorious thing to be a Christian. I feel in my heart that I have been brought out of darkness into light, and therefore I believe that I am a Christian.

Q. WHAT are the motives which urge you to the work of the ministry?

A. The motives which urge me to the work of the ministry are the following:—I believe my chief motive is a desire to save souls. I voluntarily take upon me this honourable office; an office which it is right for a man to desire. This desire or motive which exists in me has no tendency to a worldly kind of honour; a motive not aiming at an extra allowance of money. Pure motive is that, by being ordained, I will be more useful in the great work of the evangelization of India. It will give me more power or authority over those who are under my charge or control than I have now; or, in other words, it will give me a high, noble, and peculiar position in the Church of Christ. As a minister, though I may not magnify myself, yet I may magnify my office. Though I esteem myself as less than the least of all saints, and unworthy to be called a servant of God, yet I feel that I am an ambassador of Christ, intrusted with a message of salvation, entitled to the respect due to an ambassador, and to the honour which is appropriate to a messenger of God. To unite these two things constitutes the dignity of the Christian ministry.

Q. WHAT, in your judgment, are the qualifications necessary to form a good pastor and missionary?

A. The qualifications that are necessary to form a good pastor and missionary are the following:—1st. He should have good general health. 2nd. He should have a clear and distinct utterance. 3rd. He should have self-possession. 4th. He should possess the ability of acquiring and retaining knowledge. 5th. He should have good sense, and be a man of good private character, independency of thought and judgment, possessing and illustrating the Christian virtues by an upright life. 6th. He should be distinguished by profound knowledge of his own heart, and of Christian experience generally: a man who rules his own house well, and who thus shows that he is qualified to preside as the first officer in the Church of God. 7th. He should possess appropriate sensibility, marked by a disposition for retirement and study, characterized by an enlarged and experimental acquaintance with the Scriptures; should be marked by facility in preaching; apt to teach; should be distinguished by readiness and fervency in prayer, and should be familiar with the people in general. 8th. He should be characterized by unfeigned humility and by ardent love to the Saviour, and especially marked by habitual communion with God, for he must be a man of prayer and guided by the Spirit of God, without which no qualification will avail. 9th. He should cherish a continual sense of dependence on the Lord Jesus, and an earnest desire to be useful. 10th. He must be a man of suitable age and experience, one who would not be likely to fall into the temptations that are laid for the

young. Lastly, he must have a fair reputation among those who are not Christians, as it is intended that the influence of his ministry shall reach them, and as it is impossible to do them good unless he is believed to be a man of integrity.

Q. What do you apprehend are the proper duties of the Christian minister and missionary; and what do you conceive to be the peculiar temptations to which he is exposed?

A. A minister's duties, with regard to the Christian church which is intrusted to his charge, are various in their nature. His studies and labours, in kind and in amount, should correspond to the state of the people, with a view to his being in the highest degree useful to them. The relation between a minister and people is a relation of reciprocal affection and obligation.

With regard to the heathen. It appears to my mind that no duty in the world is so important, so pressing, and so imperative as that of making known the saving truths of the Gospel to those who know them not. Christianity is not a selfish religion; it is a religion of love. A Christian minister, therefore, cannot rest contented with securing his own salvation only; "plucked out as a brand from the fire," he cannot remain indifferent to the eternal interests of multitudes around him of his own countrymen, who are rushing headlong into the gulf of ruin. Sensible of his immutable obligations to the Lord, who has purchased him with his own precious blood, he cannot enjoy "the peace of the Spirit" without doing all he can to make His name "known upon earth." It has been my heart's desire to do so. When I see my countrymen labouring under the yoke of Brahminism; when I see them following the tyrannical system of caste; when I see them worshipping three hundred and thirty millions of gods who have vile characters attributed to them; when I see them depending for salvation on the blood of goats and sheep, instead of the Messiah; when I see them left to the dominion and ruin of their sins, I cannot but feel within myself that, as a Christian minister, I am in duty bound to preach to them that *blessed Gospel* which has brought me out from *Hindu* error, and given me the hope of eternal life. I must be instant in season and out of season, to save them from eternal misery.

There are, I perceive, some temptations that are laid in the way of the minister—viz., pride, a desire to study for the sake of respectability, ambition, an expectation of passing an easier life after becoming a minister, falling off from the first zeal and warm affection to his Saviour and his work, becoming worldly in habits and feelings, and trying to be a lord over the flock of Christ. Another temptation in this country is, I think, to become ashamed of Christ before the high caste heathen, and saying nothing about Him to those who hate both Christ and all those who have broken caste. To retain something of caste feeling and prejudice is also a temptation.

Q. You having some time past been engaged in the work of an evangelist; what has led you to wish to take upon you the more responsible duties of an ordained missionary?

A. I had been cherishing this thought of being ordained as a missionary from the time of my conversion. I remember full well what I said to Mr. Hall soon after my conversion. He asked me (when he and I were walking on the top of the Mission House one evening eleven years ago) what work I

would like to do in future; I told him that I would prefer *this great work of the evangelization of India better than any work of a worldly kind*. As I was a novice to Christianity, I had not clear views about it then. Though it was perhaps a mere wish then, yet God the Almighty began to open my eyes from day to day to behold my way clearly. The mere wish became the real and substantial desire in course of time. Then I felt that I was really called of the Lord for His work. With this intention I joined the theological class in connection with our central institution. My father in Christ, Mr. Hall, trained me for six or seven years, in order that I might be fitted for the work of Christ. God, through the instrumentality of my father, appointed me as an evangelist, and sent me as such to Tripatore; wherein I now labour. I am usefully engaged here as an evangelist, but, by being ordained as a missionary, I shall be more useful and more active in the work of the Lord than I am now. It will give me a peculiar position among the people among whom I labour. When our Lord was on earth, He first of all called the Twelve as disciples and afterwards apostles. Why was this? It was to distinguish them from those that were afterwards called disciples, and that each one should do his respective duties. Just so in our Churches there are different orders, such as pastors or ministers, deacons, or elders, and Church members, &c. The pastoral position is the highest in the Church of Christ. It is His will that there should be pastors. I believe ordination will make me more useful in edifying Christ's people, as well as in bringing the heathen to Him.

Then in our Churches the honour of celebrating the Sacrament of the New Testament is connected with ordination, and, as one of Christ's ministers, I think I ought to obey this command. Though the duties of an ordained minister are more responsible than those of an evangelist, which I now hold, I think it wrong to shrink from responsibility in Christ's work. Under these circumstances, I wish to take upon me, before God and man, those responsible duties which an ordained missionary should perform.

(Signed)

C. PARTHASARATHY.

LEPER ASYLUM AT ALMORAH.

THE accompanying appeal has been forwarded to us by the Rev. J. H. BUDDEN, of Almorah, with a view to circulation among the friends and supporters of Christian Missions, and we feel much pleasure in commending it to their notice, and bespeaking for it their generous sympathy and aid. The efforts recently made to bring the afflicted inmates of the Leper Asylum at this station under the influence of the Gospel have been, on several occasions, described at length in our pages. The visits of Mr. Hewlett and the repeated instructions of the native catechists have commended the Divine message to the notice of saddened hearts, already prepared by the Christian kindness of the English residents to understand the source whence such kindness springs. Systematic efforts to comfort and enlighten them have been crowned with great success; and it is in consequence of this success that the present demand for additional aid has arisen.

"The Almorah Leper Asylum was commenced in the year 1843, to provide accommodation, food, and clothing for the victims of this malady, who were in the habit of seeking a precarious subsistence by begging. From the first it has been sustained by the voluntary contributions of the European community.

"In the year 1851 it was connected with the Kumaon Mission, then recently established in Almorah. At that time there were thirty-one inmates, and there was a debt on the funds of about 100 rs.

"In 1854, owing to the increase in the number of the inmates, it became necessary to enlarge the accommodation; and, as the site of the old buildings would not allow of this, a new site was selected, and a new asylum of better construction erected. There were then forty inmates, and accommodation was provided for fifty.

"On two subsequent occasions it has been necessary to enlarge the asylum. In 1856 five houses to accommodate ten lepers were added; and in 1863 a new row of fifteen houses was built, providing altogether convenient accommodation for ninety persons. This is now more than sufficiently occupied by ninety-seven men, women, and children.

"A proper supply of wholesome food is furnished to all these persons daily, and clothing is given to them according to the season.

"Until the year 1864, the whole of the expenses of this institution were defrayed by voluntary contributions, furnished chiefly by Christian friends residing in the province, or others residing elsewhere, to whom they personally applied for assistance, or annual visitors to the neighbouring sanitarium, Nynee Tal. Beyond this, an appeal has not been made to the Christian public. On occasions of deficiency, assistance has been rendered from the funds of the Kumaon Mission.

"In 1864 some property was given to the institution, which has since been funded. It has already supplied valuable assistance, and it is hoped may eventually produce a monthly income of about 200 rs.

"Since the asylum has been connected with the Kumaon Mission, efforts have been made to teach the lepers to read and to give them religious instruction. And since 1862 a native Christian has been employed expressly for this purpose, at the sole expense of one of the supporters of the institution. These efforts have been so far successful, that a few of the inmates can read Hindee very well, and several others are learning satisfactorily. A still larger number of them have manifested deep interest in the religious instruction given to them, and at their own request ninety-seven men, women, and children have, on different occasions, received Christian baptism. Some of these have since died, but only a few of the present inmates are unbaptized.

"To meet the necessities arising out of these new and interesting circumstances, a commodious and substantial building has been erected on the asylum premises for the purpose of Christian worship. It is used for this purpose daily, by a native Christian or a missionary, in company with the lepers, and on Sunday two regular services are held, generally by a missionary.

"But other responsibilities are now connected with the Christian character of the institution, to meet which it is necessary to make this appeal to the

Christian public. In so large a community of both sexes, promiscuously gathered together, chiefly from the lowest classes of heathens, and separated from each other by caste distinctions, there was no choice but to tolerate many evils of personal and social habit, which it has now become a paramount duty, in the exercise of Christian wisdom and patience, to rectify. In general the converted lepers show every disposition to conform to such new regulations as are proposed to them, and have already done so to some extent; but, in order to carry them out effectually, it is necessary to erect some additional buildings, the character of which will show the kind of improvement needed:—

“1. A washing and bathing house, &c. These are absolutely necessary on sanitary grounds and for cleanliness, as the crippled condition of the majority of the lepers disables them from reaching the nearest water.

“2. A cooking and eating house. Hitherto rations of uncooked food have been supplied to the inmates, which they have prepared and eaten by themselves. By a system of messing together, economy, cleanliness in the houses, and many other advantages will be secured.

“3. A store room where supplies of such food as is not required to be obtained fresh daily may be kept, and arrangements made for the preparation, storing, and distribution of clothing.

“4. An infirmary, where such lepers as are utterly helpless and approaching their end may be properly cared for and attended to.

“5. A school room, where daily classes may be held, and the native Christian superintendent may keep his accounts, registers, books, &c.

“In addition to these, it is very desirable that a suitable dwelling-house should be built near the asylum, for the native Christian superintendent and his family. To carry out all these proposals efficiently would probably cost about 5000 rs. (£500 sterling).

“To an undertaking like this, however, the funds of the institution are at present quite inadequate. Owing to the general rise of prices, the monthly expenditure has for some time exceeded the income, and will continue to do so, even when the anticipated addition spoken of above is fully realized. The excess of expenditure has been met from a balance in hand from extraneous sources, which has now been exhausted. Meanwhile no considerable reduction of the monthly expenditure can be effected without injury to the inmates, until some, at least, of the proposed buildings are obtained.

“The affairs of the institution are under the control of the Committee of the Kumaon Mission, consisting of the following gentlemen:—

Lieutenant-General Parsons, C.B., Almorah.

Colonel H. Ramsay, C.B., Commissioner of Kumaon, and founder of the Asylum.

F. Pearson, Esq., M.D., Almorah.

J. O. B. Beckett, Esq., Almorah.

Captain J. Fisher, Almorah.

The Agents of the London Missionary Society, Almorah.

“Subscriptions and donations in India will be thankfully received by either of the above gentlemen, and in England may be forwarded as follows:—

Rev. Dr. Mullens, London Mission House, Blomfield Street, Finsbury.
 Rev. J. Binney, Upper Clapton.
 Rev. J. Stoughton, Kensington.
 Rev. Dr. Raleigh, Canonbury.
 W. M. Newton, Esq., Park Wood Lodge, Greenhithe.
 J. L. Budden, Esq., Canonbury.
 W. H. Budden, Esq., Newcastle-on-Tyne.
 James Center, Esq., Upper Homerton.
 Rev. Joseph Beazley, Blackheath.
 Rev. Wm. Pulsford, Glasgow.
 Rev. J. S. Rogers, Clapham.

“‘ Inasmuch as ye have done it unto one of the least of these *thy brethren*, ye have done it unto ME.’

“ JAS. PARSONS, Lieut.-General,
 “ Secretary.”

CHINA.

THE following interesting communication has been received from the Revs. A. and J. Stronach and J. Macgowan, comprising the Semi-Annual Report of the Mission at Amoy:—

“ Amoy, July 5th, 1866.

“ We are happy in having to inform you that our dear brother Mr. Macgowan, with his son, arrived here on the second of last month, in the enjoyment of good health.

“ Since the beginning of January, when our last letter was written, eleven new members have been added to the Church. Three of these, two young women and one young man, were baptized by us in their infancy. We trust they are now truly ‘ the children of God by faith in Christ Jesus.’

“ The case of one of the converts, whom we baptized lately, should be specially mentioned. His name is Tin-to, and he is about thirty-three years of age. He is an earnest reader of the Bible, and has become well acquainted with Divine truth. In his youth, from a sort of religious feeling, he restricted himself to a purely vegetable diet. Afterwards he became a Roman Catholic, and eagerly studied all that the priests taught him. He then fancied that he had grown very religious; but, being truly in earnest in seeking salvation, he has not been left under the power of such ‘ strong delusion that he should believe a lie.’ He was led to hear the Gospel preached by Protestant missionaries; and to read the Holy Scriptures for himself. By degrees he saw more and more clearly that there was no foundation in Scripture for what the Romish priests teach in regard to purgatory, the advantage of masses for the dead, of prayers to the Virgin and to the saints, &c.; so he decided on rejecting Popery altogether. He informs us that the Popish priests, at least in this part of China, find it expedient not to force upon their followers *all* the rules prescribed by their Church in Europe. For instance, they do not order women to come to their confessionals, but make their husbands, or their

nearest relatives, confess for them. We know that they once tried at Amoy to get women to come to them privately, but that raised such a commotion that they dared not attempt it again. He says also that the priests hereabouts do not demand money for saying masses for the dead; nor do they burn incense upon their altars.

"Since January last, five of our Church members have been called from our midst to join, we trust, the large and blessed host of 'the spirits of the just made perfect,' who together enjoy the presence of the Lord in heaven.

"One of these, Chan-se-siong, 'fell asleep' on the 16th day of March. He was then seventy-five years of age. It was on the 5th of March, 1854, that he was received into the Church by baptism. Constant in his attendance at all our meetings for worship, he grew rapidly in knowledge and in grace, and was fervent in spirit in commending the Saviour to all to whom he found access. During several years he diligently laboured as a colporteur of the British and Foreign Bible Society, and his whole life 'manifestly' showed that he was 'an epistle of Christ, known and read of all men.' Influenced greatly by his example, his wife and her servant soon sought and found admission into the Church, and they still continue 'walking in the truth.' During his last illness his heart seemed full of love and thankfulness, and he was enabled to bear a clear testimony to the power and the grace of the Lord Jesus, whose presence gave him a blissful foretaste of the joys of heaven.

"We are sorry to say that we have been obliged to expel from the Church ten persons, six men and four women, who formerly seemed to be sincere believers. Some were excommunicated for their long-continued neglect of attendance on public worship, and some for conduct altogether unbecoming their Christian profession.

"Several of our members who were suspended from Church fellowship have been, after repentance and confession of their sins, restored to full communion. Among these is the teacher Tan-sin-eng. He has repeatedly professed deep contrition on account of his very inconsistent conduct at his mother's funeral. He confesses that he was guilty of great sin in so far yielding to the pressure put upon him by his relatives as to bow before the coffin and to worship the spirit of his mother. So, after sufficient time given him to show the sincerity of his repentance, the Church has again received him into full fellowship, but he has not yet been re-established in the deacon's office.

"The convert Sia-ki-sui continues to be faithful to his Christian profession, although he has suffered much persecution from his father and his uncle since his return to Ohwan-chin.

"Our various services at our chapels, and at the different meetings for females, continue to be encouragingly attended.

"Dr. Carnegie has resumed his work in connection with the Chinese Hospital, and the congregations of men and women who listen to our preaching in the hospital hall every Wednesday morning are always large and attentive.

"Mr. John Stromach, having visited the stations at Kwan-k'au, An-bin, and Hai-ch'ung, reports as follows:—

"There is nothing specially interesting to communicate about Kwan-k'au.

and An-bin. The audiences continue pretty much as they were in point of numbers, with, perhaps, a few additions from villages hitherto indifferent to the Gospel. There has also been an increased attendance of women, and they manifest, at the examination of inquirers, held after the regular services are over, an encouraging amount of intelligence and Christian feeling. At Kwan-k'au five men and one woman have been received into the Church by baptism; but at An-bin one man and three women have been expelled for non-attendance on the Sabbath. A school for the education of the children of the converts has been established at Kwan-k'au, and the number of pupils is at present twelve. In the instruction of these the preachers assist the heathen teacher, who has been hired; the parents contribute a portion of the latter's salary.

"The number of converts at all the country stations is sixty-four. Eleven adult members have been added to our Churches in Amoy since the 7th of January last; but during the same time five have been removed from us by death, and ten have been excommunicated; so at Amoy our numbers are 263, making at present a total of 327."

HANKOW.

NOTICES of native Evangelists employed in connection with this Mission (continued from page 230).

"Hankow, 8th January, 1866.

"In this letter," observes Mr. John, "I wish to continue my notices of the native assistants employed by the Society in and around Hankow. I have already introduced to your notice *Shen Tsing* and *Lo Hiang-yung*. I must now try and make you acquainted with *Yü Ki-fang* and *Pan Ting Chang*, both excellent and valuable men.

"*Yü Ki-fang* is employed at Hankow. The following is a brief account of his past career, which he has just handed over to me. It contains two or three facts of much interest. It reads thus: 'My name is *Yü Ki-fang*. I am a native of the district of *Kwang-shan*, in the province of *Kwang-si*, and my age is fifty-eight, having been born in the year A.D. 1808.' (He goes on, *à la Chinois*, to give the month, day, and hour of his birth.) 'When fourteen or fifteen years old, I got to be fond of gambling, and my conduct became very immoral. Soon after this my father gave me a wife, and divided the inheritance between my brothers and myself. My wife did not wish to have female children, and vowed that, should it be her misfortune to have one, she would not allow it to live. Unfortunately, our first-born was a daughter, and the mother insisted upon its being put to death at once. I remonstrated; but she, pointing out the difficulties connected with the bringing up of a daughter, and the uselessness of a female child, threatened to put an end to herself if I should prevent the death of the child. She prevailed, and, within two hours of its birth, the child was smothered by holding its head under water. My next child was a son; but he died when only nine years of age. Three or four years after the death of my son, my wife also died. From my fifteenth

year, for more than thirty years, my life was exceedingly bad, and my wicked deeds were many. I fell in with the Tai-ping rebels twelve times, but did not lead the life of a long-haired rebel for a day. I could always manage to get off by paying a small sum of money. About four years ago I came to Hankow, and heard the Gospel for the first time. What I heard made me feel that I was altogether sinful. At first I only heard the daily preaching; but *Lo Hiang-yung*, finding that I believed, exhorted me to attend the Sunday services. I did so, and in due time was admitted into Church fellowship. Since I have been a member I have often proved myself unworthy of the love and grace of my Saviour. Let me beg the pastor's prayers in my behalf. Pray that I may be enabled, whether I remain here or return to my native province, to hold fast the doctrine of Christ and propagate it among my fellow-countrymen. Pray for the salvation of my soul.'

"Such is *Yü Ki-fang's* account of himself. When he first appeared among us, we were all struck with the earnestness of his manner, the genuineness of his religious convictions, and the simplicity of his faith. A Chinaman's faith in a Chinaman seems to be weaker than that of a foreigner in him. They know that they are as a people lying and untrustworthy, and consequently they put but little confidence in each other. None of the Church members, however, seemed to have the slightest doubt respecting *Yü Ki-fang*. On the contrary, all expressed entire confidence in his sincerity. He has maintained this character ever since. He stands higher now in the estimation of the Church than he ever did, and his influence over the Church members is daily increasing. At the beginning the Gospel seemed to take hold of his very soul, and he appeared to yield his whole being to its blessed sway. Having a little money of his own, he was able to give much time to the reading of the Bible and the various means of grace enjoyed by the converts here. Almost every day was Yü to be seen in the chapel, listening with deep and unfeigned interest to the glad tidings of salvation. Often has the old man's delighted face cheered my heart and strengthened my voice when attempting, apparently in vain, to convey to the stolid, earthly, and sensual minds of my hearers some idea of the tenderness, spirituality, and beauty of our divine religion. Whilst looking at my unimpressible audience, Satan would seem to whisper in my ears that my work was in vain, and that I was attempting an impossibility; but no sooner would my eye light upon Yü than another and truer voice would bid me gaze and believe that the Gospel is now, and in China, what it was in apostolic days—'the power of God unto salvation.'

"Yü did not merely receive passively the truth; the Gospel in him became at once an energizing power, manifesting itself in deeds of love and piety. He strove to bring men under the influence of the truth; and he himself was often seen speaking to men of his Saviour, and entreating them to flee to Him from the wrath to come. His small income, too, he fairly shared with the needy.

"The other converts have been in the habit of regarding Yü as a perfect man, and they sometimes tell him how well pleased they are with him. He, however, never fails to repudiate all such claims, and to tell them that they do not know him as well as he knows himself, and that, if they did, they would not think

so much of his goodness. When, some time ago, *Shen Ts-sing*, my principal assistant, expressed his satisfaction with him, Yü stopped him, and requested permission to relate the history of his past life. 'No one in Hankow knows it but myself,' said he; 'and when you hear it, you will not need be told that I am not naturally the good man you suppose me to be.' Among the many wicked deeds of his life he mentioned that of infanticide, alluded to in his letter.

"This crime of infanticide is fearfully common in China, and is looked upon with the greatest indifference by the people at large. Though illegal, it is quite customary, and the authorities hardly ever inquire into the matter or pay the slightest attention to it when cases are brought before their notice. I have never witnessed a case of infanticide; but I am surrounded by trustworthy natives from several provinces, and they bear a decided testimony to the fact that no vice is more common among the poor (and they are numerous enough in China) than the smothering of female children, and that there is no crime more venial in the sight of the nation as a nation. A native of this province tells me that in his village seven new-born infants were smothered in one family, and [that nothing was thought of it. A native of Nanking tells me that his very next-door neighbour despatched three, and that it was his brother who saved the fourth daughter. Female children are generally the victims of this unnatural and monstrous crime, and the binding of the feet has a great deal to do with its prevalency. Whilst the son is regarded as a perpetual member of the family, the daughter is looked upon as the property of the family of her future husband, and simply a sojourner under the parental roof; and, being almost useless on account of her little feet, which the perverted taste of her country demands, she is regarded as a worthless and expensive intruder. I am told that in the provinces of *Canton*, *Kwangsi*, *Yün-nan*, *Kwei-chow*, and *Hu-nan*, where the large foot is more in vogue and, consequently, the women more useful members of the family, infanticide is far less common.

"But I must return to Yü. He says that, though he knew that to kill the child was not a proper thing to do, yet he had never felt it to be a sin, either against God or man, till he became acquainted with the truth as it is taught in God's Word. In fact, he thought at the time that there was more virtue than vice in the deed, and that his wife was right in the circumstances. But since his conversion he has been brought to look on the offence in a very different light; and now he sees that he has perpetrated one of the most heinous crimes.

"You will observe that in his case, as well as in each of the others, that conviction of sin is spoken of as following the hearing of the truth. One of the most difficult things is to get a Chinaman to feel that he is a sinner in the proper acceptation of the term. Of sin, as sin, he seems to know nothing. It is the Holy Spirit alone that can convince the world of sin.

"About six months ago one of my native assistants had to leave for Shanghai, family matters demanding his presence there. Yü seemed to be the man to take his place. At first the old man positively refused to receive any remuneration for his time and labour. Knowing, however, that a small sum to supplement his little income would be serviceable to him, I have

insisted on his accepting ten or twelve shillings per month. A large portion of this he consecrates to the cause in various ways; the other portion I have to pay him in clothing (which he greatly needed), because, if paid in cash, he would have given it all away to the poor and needy.

"I might give you some interesting specimens of his earnestness and devotedness, but have not the time just now, and this notice is already long enough. He spends his whole time in the chapel, and is ever speaking to men about their highest and eternal interests. He preaches very little else than Christ. Christ's birth, teachings, sufferings, miracles, death, &c., &c., are his themes, on which he delights to dwell every day. In abstract speculations on the being and attributes of God, he seldom indulges. It is the God incarnate—God as He appears in the face of Christ—it is this God that has won his heart, and whom he delights to make known. In this respect the influence of his preaching on his fellow-labourers is very salutary. Should we, in any of our discourses, forget to make Jesus prominent, Yü will never fail to remind us of our derelictions of duty by getting up and delivering a discourse full of Christ. I love this venerable old man, and hope to spend a happy eternity with him when our labours are ended.

"*Pan Ting Chang* is our agent at Wu Chang; and I have a great deal of what is good and interesting to tell you about him and his work, but must defer doing so to another opportunity. *Hu Tsh-men*, our agent at *Kin-kow*, must also be left to a future occasion. *Kin-kow* is a market town of some importance on the *Yang-tsi*, and about twenty miles above *Hankow*. The work there was commenced only three or four months ago. So far everything has been going on well at this new station. The teacher has been received kindly by the people. At the tea shops and other places of public resort, he is respectfully listened to, and our sheet tracts are posted up on the walls in every part of the town. This station and *Tai-tien* are both important in reference to the regions beyond. We have now taken possession of both streams, and it is our duty never to rest till we have reached their sources. I trust that the day is not very far distant when the banks of the *Yang-tsi* and the *Han* shall be lined with temples reared to the Lord of Hosts. The difficulties are many and formidable. I see them and feel them. They sometimes rise up before me like huge mountains, whose summits are lost in impenetrable clouds: they seem to defy our puny efforts to remove them or even to scale them. Still I believe that these obstacles shall be removed, and that righteousness and peace shall flow through these regions like a river some day.

"During the past year eleven have been admitted into Church fellowship. In addition to these, there are several who have been candidates for baptism for some time, among whom there are a few that will soon be enrolled among our number. There have been baptized in all, in connection with our Mission, forty-six. Of these, two have been excommunicated, and two are deceased; so that our present number is forty-two. Many of the members do not reside at *Hankow*, and a few have left for distant parts of the country. From my notices of *Lo Hiang-yung* and *Yü Ki-fang*, you will be able to form some idea of the moral and spiritual status of this infant Church. All the converts are not equal to these two excellent men; but there are some who would

compare well with them, and there are not a few who are trying to imitate their good example. The character of the Church is, on the whole, very satisfactory.

(Signed)

"GRIFFITH JOHN."

SOUTH SEAS.

ARRIVAL OF THE "JOHN WILLIAMS" AT MELBOURNE AND GEELONG.

In our Number for August we published letters from Capt. WILLIAMS and the Rev. J. P. SUNDERLAND, announcing the safe arrival of the new Missionary Ship in Australia, and detailing the incidents that took place on the occasion of her visit to Adelaide.

We have now the pleasure of giving insertion to a second letter from Mr. Sunderland, in which he resumes the thread of his narrative by recording the proceedings which occurred when the ship, in the further prosecution of the objects of her voyage, touched successively at two others of the Australian colonies—Melbourne and Geelong.

"Hobart Town, June 25, 1866.

"TO THE JUVENILE FRIENDS OF THE MISSIONARY SOCIETY.

"DEAR YOUNG FRIENDS,—The new missionary ship is the object of talk and interest to thousands in Australia, as well as to tens of thousands in England. She has proved herself to be a good storm-bird; for, after we left Adelaide, with a fine fair wind, and carried it with us for a day or two, then the winds began to blow, and all on board were very much discomfited by the heavy gale which we encountered between Adelaide and Melbourne. The 'Messenger of Peace' was tossed about by fierce winds, but she struggled on her way; and when the winds moderated, with all sail set, we soon came in sight of the welcome light at Cape Otway. When we saw that light on Saturday morning, we knew we should soon get to Melbourne Heads. The missionaries were all delighted when there was a prospect of reaching Melbourne on Saturday afternoon, May 19, 1866. The pilot directed our vessel, and with a fair wind and all sail set, we drove swiftly up Hobson's Bay. A good minister, the Rev. J. C. M'Michael, was waiting to give us welcome. The electric telegraph had made known our coming, and friends were prepared to receive us. Many eyes were directed to our ship, and the captain and sailors said, 'What a beautiful barque!' We had our work marked out, and on Sunday the missionaries preached in the various churches in Melbourne and its suburbs. On Tuesday there was a large public meeting in Melbourne. The Christian friends in Victoria feel a great interest in the South Sea Missions, and they were delighted to see so many young servants of Christ going as Christ's messengers to the help of God's servants in the Mission field. The ship had to anchor at Sandridge, about three miles from Melbourne; so that we had to ask the railway managers if they would take down the Sunday

scholars to see the ship for a small sum. They consented, and the children were delighted with the prospect of a railway trip and a visit to the ship, towards whose outfit many of them had subscribed.

"The Queen's Birthday, May 24, was fixed upon for visiting the 'John Williams.' Many young hearts beat high with expectation, and early in the morning many were preparing for the train. From ten o'clock in the morning until five in the afternoon, the decks of the vessel were crowded. Upwards of 5000 persons visited the ship, and the great proportion was from the Sunday Schools. The children behaved very well; they looked so happy. They examined everything of interest in the ship and about her. They thronged the saloon from morn to night; they cheerfully put their money into the Mission boxes on the table, and more than ten pounds were collected. Many friends of the Mission visited the ship on the days she was open for inspection; and there was only one opinion, 'Well, the "John Williams" is a good vessel.'

"We are glad we have so nice a ship, and we hope the children will feel a deep interest in all her movements. She is devoted to a great work, and we hope the children of England and Australia will pray that she may be kept from all dangers by the way.

"After the Melbourne people had seen the ship, she sailed for Geelong on Wednesday, May 30th. Geelong is about forty miles from Melbourne. We expected to reach that place in a few hours; but strong winds began to blow and rain to fall, and we let go our anchor in Hobson's Bay. The children of the Sunday Schools at Geelong were to visit the ship the next day, but they were all disappointed; the bad weather prevented us reaching Geelong until Friday morning. Some little boys were so anxious that the ship should come in on Thursday, they were seen on the Geelong wharf looking for the vessel. The pilot said to them, 'What are you looking for?' They replied, 'Oh, sir, we are so anxious to see the new missionary ship, that we have come to see where she is, that we may go on board in the morning.' The pilot said, 'She is not in; the wind is against her.' But the little boys said, 'Oh, but she must be in to-morrow, for we are all going on board.' The ship did get in, but not on Thursday; so it was arranged that on the following Sunday we should have a gathering of children, and on Monday they should see the ship.

"It was a delightful sight to see the bands of Sunday scholars walking to the Mechanics' Hall, a large room that would hold 1800 children. The hall was filled, and about 500 more children outside. They were asked to assemble in an adjoining church. The missionaries had to speak at both these places, and the way it was done was this. Mr. Saville and Mr. Davies spoke at one place, whilst Mr. Sunderland and Mr. Chalmers spoke in the other. Then they changed places. The day will be long remembered.

"On Monday the ship was thrown open, and all day long the decks of the 'John Williams' were crowded, as at Melbourne. On June 5th sail was made; we had a fair wind and we directed our course to Hobart Town. I will speak of this in my next.

"Your friend,

"J. P. SUNDERLAND."

MEMOIR OF THE REV. JOHN McLEOD.

SOME few particulars of the last illness and death of this gifted and promising young missionary were published in our Number for July. From a natural desire that Mr. McLEOD's high Christian character and singular zeal and devotedness to the cause of the Saviour should become known and appreciated beyond the circle of his immediate family and friends, his bereaved widow has favoured us with a narrative of her excellent husband's brief missionary career, to which we feel much pleasure in giving insertion:—

MR. McLEOD's health broke down about a month before his ordination, and after medical examination he was pronounced to be in a very delicate state of health, and physically quite unfit for Mission work in India. His hopes had centred upon India, his earnest spirit longed with the greatest intensity to go to Benares and preach Christ to those multitudes who serve gods of their own handmaking, who fall down and worship gods having eyes, but seeing not, having ears, but hearing not; but God had ordered it otherwise. Mr. McLeod's short missionary life was to be spent in Africa; and when told by the physicians that his lungs were very much diseased, and that his only chance of recovery was in going to the more salubrious climate of South Africa, it cost him one half hour's hard struggle. For about a year he had studied incessantly to gain some knowledge of the Hindustani language, and of the customs and philosophy of India. This hard study had cost him his health, perhaps his life; and now it is all useless: he has another language to learn, another life to live. The half-hour's struggle past, some bitter tears of disappointment shed, and then he said, with firmness and cheerfulness, "I delight to do Thy will, O God." It never cost him another sigh or regret, except once. About a year afterwards he forthwith set about making preparations for the voyage. We embarked for South Africa, October 11, 1864. The voyage was long, and of necessity wearisome; being a small sailing vessel, we were eleven weeks ere we reached the Cape; the winds, I believe, unusually foul, causing the motion of the vessel to be exceedingly unpleasant. Mr. McLeod's health improved a little the first six weeks of the voyage, then he grew weaker; the cough increased, occasionally he expectorated blood. All this was very painful and trying to himself and wife, but he never complained; his spirit was naturally gentle and trusting. He knew he was in the hands of a loving Almighty Father, and that the winds and waves were at His command. The vessel remained at anchorage two weeks at Simon's Bay, near Cape Town: then we went on board again. At last a fair wind came, and in three days we were so near to Algoa Bay that, had the wind continued fair, a few hours would have finished the monotony of our long voyage; but a foul wind sprung up, we were driven far to the south, and for about eighteen days we beat about trying to get into harbour, which we did, after having had five weeks of board-ship life from Simon's Bay to Algoa Bay, making our passage in all sixteen weeks.

With grateful hearts we awoke the next day, being the Sabbath, in the land of our adoption; we were awakened by singing; it was Mr. Robson's

coloured congregation holding their early morning prayer meeting. At nine o'clock we went to Mr. Robson's chapel; it was the first coloured congregation we had ever seen; the service was conducted in the Dutch language. The interest a missionary feels at the first native service he attends in a foreign land I believe is ever afterwards fresh in his memory. He contrasts it with the ever sacred, but now more sacred and precious spot at home, where he was wont to worship God surrounded by white faces, nearly all known to him, and some very dear to his heart. In Port Elizabeth we were the guests of the Rev. G. Rency, the minister of the Presbyterian denomination in Port Elizabeth, who, together with the missionaries, Messrs. Robson and Edwards, showed us great kindness.

Mr. McLeod proceeded, after a few days, to Hankey. Whilst there he acquired (through the Rev. T. D. Philip) some knowledge of the Dutch language; but, being very anxious to commence his labours among his own people, he left Hankey for Kruis-Fontein, after being at the former place about three months. His friends feared he was too weak to begin his labours; but he was not to be hindered. In about three weeks after reaching Kruis-Fontein he preached his first sermon in the Dutch language. The people were delighted, Mr. McLeod much more so; his soul was filled with adoration and gratitude to God for bringing him thus far; and from that time he continued to preach once on the Sabbath, besides administering monthly the ordinance of the Lord's Supper; he also held a Bible-class every Sabbath evening.

There were some fifteen inquirers when he commenced his labours; these had increased to seventy when his labours closed, besides some whom he had admitted into the church. These inquirers he saw twice a-week, devoting two evenings every week to that purpose. When the mornings were cool, he would ride round on horseback to see his people in their own huts and cabins, asking them about the welfare of themselves and families, wishing all the members of the family to come out to him that he might see them all, as he was too weak to alight from and remount his horse. He would inquire about the prosperity and management of their lands; then, before leaving, would ask, with an earnestness never to be forgotten, "Well, now, my friend, it is well with you in temporal things, how is it with you in spiritual things?" Pointing to the lands, he would add, "These will all perish, your houses will perish, yea, your bodies will perish, but your soul will live for ever." Before Mr. McLeod died, he said to his wife, "I have warned every man on the station." He took only two itinerating tours; one a short journey to the Fugees, where no white man had ever preached Christ before; the other occupied about seven days, travelling and sleeping in an ox-waggon. These labours were performed under the greatest possible bodily weakness. In the long itinerating tour, on the Sabbath, when opening the service with prayer, he nearly fainted when he had got half through the prayer, from weakness and pain; but his perfect knowledge that it was the first and last time he should visit this portion of his flock away on the distant mountains, that months had passed since they had heard of Jesus, and that many more would pass before they could hear that precious name again, so affected him that he preached long and earnestly. Many were the tears shed by minister and people

on that day, and many were the earnest prayers offered for Mr. McLeod's restoration to health. We left the following day; the people crowded round us, men and women weeping aloud and saying, "When shall we hear a shepherd's voice again? We live here in the mountains; no man careth for our souls. So come again soon; we will get so hungry and thirsty for the bread and water of eternal life."

For a long time Mr. McLeod had entertained hopes that his life would be spared, at least for some years; he did not believe himself to be as ill as others thought him to be; he would often say: "I do not think my life will be a long one, and I am almost certain I shall never be a strong man again; but I think God will spare my life for a few years, and His strength will be perfected in my weakness." He would add, "I have one great ambition and desire; it is to obtain money to build a new church, to live to see it built, and to preach in it once; but, nevertheless, not my will, but Thy will be done." From the commencement of his illness to his death, all who knew him were greatly astonished and benefited by witnessing his entire submission to God's will, and his cheerful, almost triumphant acquiescence in all God's dealings with him. His active labours continued till within about three months of his death, though in great weakness, often leaving his bed for the pulpit, and returning to it immediately after the service was ended, so exhausted that he was not able to speak or to see any one during the remainder of the day. When his wife would urge him to give up the pulpit services, saying to him, "God does not require it of you in your present weak state of health, and the people cannot expect you to preach," he would turn and say, "My dear, let me alone in this matter: the night is nigh, my little day is nearly ended, 'tis evening time with me now, and my preaching does not hasten on the night." On another occasion he said to his wife, "Were it God's will, I would so much like to die in harness, to leave the work for the reward." "I shall soon be with the disciple John, leaning this weary aching head on the loving Saviour's bosom;" then, looking down with much affection into the peering eyes of that wondering coloured assembly, he would say to them, "Some of you perhaps have a long piece of the pilgrimage yet to tread through, trial and suffering, but be thou faithful until death, and God will give thee a Crown of Glory."

For a month before his death he was perfectly helpless, the throat and mouth so ulcerated that he could scarcely swallow, yet never complaining, never weary, yet never getting any rest. Once, when his face was distorted with pain, his wife said, "You are suffering a great deal of pain, dear;" he said, "No, not so much; God makes all my bed in my sickness, He giveth His beloved sleep." His nights were very bad, yet in the morning he would say to his wife, "You must praise God for His goodness to me through another night." His faith and confidence was always strong and simple; it never failed him; he had had great disappointments and sufferings. No young man ever rejoiced more in his youth and strength than Mr. McLeod; almost, as it were, in a day he was robbed of it, and for nearly two years carried about a body so weakened by disease that to walk even a very short distance wearied him beyond measure; his voice quite failed him from the time he reached Africa, yet he never repined, and never would allow that God dealt

hardly with him. Once, when asked if he did not feel it hard, having just obtained that for which he had studied so hard and given so much time, to be called just as that work had commenced, to leave it and die. "No," he said; "God's will is my will: He knoweth how dear the Mission work is to my heart, and has always been; but if He calls me to leave it, for me to die is gain; and, since the Master is satisfied, there is no reason why the servant should not be. God can be glorified in my death as much as in my life." And those who were privileged to witness that long triumphant death-bed can testify that God was glorified by his continued cheerful resignation, his loving and unshaken confidence in a Saviour's love, his earnest entreaties to Christians to live up to their privileges, and his solemn warnings to those who rejected Christ. The last hours of his life were hours of excruciating pain; the disease was so much in the throat that breathing was very difficult; for nearly twelve hours he endured the agonies of suffocation, but he gave no sign of impatience, no word of repining. A lady friend who was there, said to him, "These pains will soon be for ever ended: you will soon be in the bosom of your Lord." He said, "Yes, yes," clasped her hands, and looked up with a sweet trusting smile.

About ten minutes before he died the pain ceased, and he breathed easily; we thought he had gone to sleep. When he opened his eyes, he looked up with a bright smile, shut his eyes, and was not, for he had risen to dwell for ever with Jesus. No sigh, no struggle, no movement whatever took place to tell the moment of his translation. He entered into his rest on a Thursday morning, April 26th, 1866, aged twenty-seven. Before his death he expressed a wish to be buried at Kruis-Fontein, to be borne to his grave by his coloured deacons, and to be buried with the natives, where no white man had ever yet been laid; so there they buried him the day after his death (in hot climates it is impossible to keep the body longer). The natives bury their dead in some waste piece of ground that is unfit for cultivation; they do not plant trees or inclose the piece of ground, but, I believe, distinguish their own dead by stones laid in some particular direction near or on the grave; but they promised to inclose Mr. McLeod's grave with a stone wall, and to plant roses. On either side of the wall we planted trees; and we hope that it will lead the people to have more respect to the burial of their dead.

The last Sabbath Mr. McLeod spent on earth the people were singing, and a friend asked him if he liked to hear their singing (the chapel was close to our house). "Yes," he said; "but I shall now soon hear the song of Moses and the Lamb." I should have mentioned above that his great desire to be buried with the natives was because he said he believed God had given him some souls for his hire, and at the resurrection day he would like to arise with the children God had given him.

DEPARTURE OF MISSIONARIES.

Rev. W. J. Wilkins and Mrs. W., and Rev. T. E. Slater and Mrs. S., appointed to Calcutta, East Indies, embarked, per "Clarence," August 27th.

Rev. James Smith and Mrs. S., appointed to Belgaum, East Indies, embarked, per "Dilharree," September 6th.

Rev. Charles Williams and Mrs. W., appointed to Kruis-Fontein, and Rev. Henry Kayser, appointed, *pro tem.*, to Hankey, South Africa, embarked, per "Norseman," September 8th.

Rev. Henry de Vere Gookey and Mrs. G., appointed to Vizagapatam, and Rev. Stephen Organ and Mrs. O., appointed to Trevandrum, East Indies, accompanied by Miss Dawson, embarked, per "Lord Warden," September 19th.

Rev. John Naylor, B.A., appointed to Calcutta, embarked, per French Packet, September 19th.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following; viz:—

For Rev. J. H. Budden, Almora:—To Ladies at Kensington, per Mrs. Holborn, for a case of Clothing and Needlework, value £80.

For Rev. J. Kennedy, Benares:—To Friends at Paddington Chapel, per Miss Wilcox, for a case of Clothing and useful articles, value £18.

For Mrs. Bradbury, Berhampore:—To Miss Lings, Ventnor, for a parcel of Embroidery.

For Mrs. Corbold, Madras:—To the Missionary Working Party, Park Chapel, Camden Town, for a case of Clothing and Needlework, value £63; To the Ladies' Missionary Working Society, North Street Chapel, Brighton, for a case of useful articles, value £29; To the Clapham Ladies' Missionary Working Society, for a case of Clothing and useful articles; To Miss Hill, Cottingham, for a parcel of useful articles; To Ladies of Downing Street Chapel, Cambridge, for a box of useful articles.

For Rev. W. G. Mawbey, Cuddapah:—To Friends at Commercial Street Chapel, Northampton, for a case of useful and fancy articles, value £23; To the Juvenile Missionary Working Society, Sandwich, for a parcel of Jackets.

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For Mrs. Briggs, Madagascar:—To Rev. S. Dyson, and Friends, Idle, near Leeds, for a box of Clothing and useful articles.

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For Rev. R. G. Hartley, Madagascar:—To the young people of the Rev. T. Gasquet's Church, Oswestry, for a box of Clothing and useful articles; To Mrs. J. W. Shelly and Mrs. Henry Oreck, for a box of Clothing and other work.

For Mrs. Pool, Madagascar: To Mrs. Pearl Pimlico, for a parcel of Clothing.

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For Rev. J. L. Green, Tahaa:—To Friends at Sherwell Chapel, Plymouth, per Miss Derry, for a parcel of Clothing.

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For Rev. J. Milne, Jamaica:—To the Juvenile Missionary Society, Milton Road, Canonbury, for a box of Clothing.

To E. Perkins, Esq., Bromsgrove, for two kegs of Nails; To Rev. W. Clarkson, Bideford, for 25 copies "Christ and Missions."

To Mrs. Delf, Beccles; To Miss Cubitt, Foulsham; To Messrs Meade and Price, Camberwell, and to a Friend, for volumes and numbers of the Evangelical and other Magazines, &c., &c.

MISSIONARY CONTRIBUTIONS.

From August 15th to September 17th, 1866.

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THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE

NOVEMBER, 1866.

Eastern Echoes.—No. 8.

"THE FOURTH CHAPTER OF JOHN" READ BY THE WELL OF NABLOUS.

BY THE EDITOR.

No place in the Holy Land brings home to the heart the image of the Saviour more than the Vale of Shechem. Not even Gethsemane, not even the Mount of Olives. For the beautiful story of His conversation with the woman of Samaria is irresistibly suggested to the Christian when he reaches the place; and how powerfully is the true humanity of the Redeemer illustrated by the fact of His weariness, His hunger, and His thirst, as he came to this very spot. It is the man, Christ Jesus, indeed and of a truth, who sits by us here. No mere shadowy phantom is He; but one who, "forasmuch as the children are partakers of flesh and blood, also himself likewise took part of the same;" one "of like passions with ourselves," "in all points tempted like as we are." Moreover, the topographical references in the fourth chapter of John are singularly clear, and can be most satisfactorily identified. "The city," "the parcel of ground," "the well," "the mountain," "the fields white to the harvest," are all within the traveller's view at the same moment. It requires no effort for historical faith to realize the picture of Jesus and His disciples, and the woman of Samaria.

The scenery is praised by every one. We reached it in the evening—after sleeping the night before at Bethel, in a barren, stony, inhospitable dell, redeemed only by the tradition of Jacob's dream, and after spending the morning at Shiloh, amidst its touching desolation, its scanty and doubtful ruins, and its entangling robber-haunted hills and rocks. And when, through a long afternoon, we had traversed wearisome passes, steep, rugged, and winding—trying almost equally to the horse and his rider—we felt the contrast on descending the mountains of Ephraim into the wide long plain (El Mukhna), where we saw one smooth stretch

of green—of barley and wheat—“unbroken by boundary or hedge, from the midst of which start up olive trees, themselves unclosed as the fields in which they stand.” The track, worn by camels, horses, and asses, stretched as a winding thread across the distance, up to the opening where the old road through Samaria to Galilee is touched by the mouth of the valley, in which stands the modern Nablous on the site of the ancient Shechem.

The well is just by the point of junction. It is the first object in the neighbourhood, claiming the attention of the tourist, as it is the first subject in the history attracting the thoughts of the commentator. It is situated on a slight eminence, amidst the ruins of walls and the shattered relics of columns, over which you have to climb to reach the well. It presents anything but a picturesque appearance. It resembles an opening into a sewer. Stones have been removed, so as to give a view of the shaft sunk into the rock, which is now filled up with rubbish; but was, not long ago, measurable to the depth of seventy-three feet, with a few feet of water at the bottom. We have no doubt of the truth of the tradition common to Jews and Samaritans, Moham-medans and Christians, that this is Jacob's well. “The well is deep.” The situation accords with all the Scripture references to the subject. Alleged objections are not valid.

Though at a considerable distance from the modern Nablous, the ancient Shechem, the well is near to a village called Askar; and it appears to us most probable that Sychar was not the same as Shechem, but a small neighbouring town, now represented by the village we have named. Though there are other wells, and always must have been in this neighbourhood, that is no reason why the patriarch Jacob should not dig one exclusively for his own use: a most important kind of property, be it remembered, for a Hebrew chieftain to possess, who might easily be prevented from using a well which was not his own. And, further, a well dug by him would be sure to be preferred in after times to others in the vicinity. We felt sure, that by walking up to the broken mounds, we were following the very footsteps of our blessed Lord. Over the same plain He crossed—through corn fields, like those we saw, He came. There, at the intersection of the noble valleys running north and south, east and west, with those grand mountain ranges all round, He sat and talked with the woman. The valley, east and west, is richer in vegetation than the valley north and south. It surpassed in luxuriance anything we had seen since entering Palestine. Not only barley and wheat fields, but orchards and gardens were around us in abundant beauty and variety. Vegetables and fruit trees flourished to perfection, under a kindly sky and in a kindly soil. Nature wore just then richly-coloured robes. Shades of green and the various hues of wild flowers charmingly relieved the grey and the

brown of the limestone background. The voice of the turtle, the chorus of singing birds, might be heard in that land. Beautiful as the environs of Nablous now are, still more beautiful must the environs of Shechem and Sychar have been then, when property had its full rights, when law and order were maintained, when industrious husbandry flourished, and when Samaria was not, as now, left entirely in the hands of quarrelsome Syrians and idle Bedouins.

Jacob's well in this Samaritan garden was amidst the parcel of ground which he bought of the children of Hamor. It was precious to him, most likely from the fact of its being the first halting place in Canaan of his grandfather Abraham—the field of Shechem where under the terebinth trees, he rested, and built an altar—the first in the Holy Land for the worship of Jehovah. There Joseph had come, seeking his brethren, whence he followed them to Dothan. There Joseph's bones were interred, after the conquest of this part of Canaan—those bones having been brought by the Israelites in a chest, through all their desert wanderings. Not far from the well there is still a tomb, called Joseph's tomb.

Jesus being wearied with his journey, sat “down on the ground,” by the well side, about the sixth hour.

A woman from the city of Sychar came to draw water—as women still do in the East—with singular female gracefulness, walking erect: a pitcher unerringly poised upon the head, the hands reposing on the side, the step elastic, the whole bearing firm, noble, free. Jesus, sitting alone, asks of the woman, as wayfarers now may do, “Give me a drink of water.” She looks at him, and replies with another question—whether with the intense national and sectarian bigotry of her race, hating the sons of Judah, or indifferent herself in that respect, but wondering much at such a thing being requested by one who hated Samaritans, we cannot tell,—but she inquires, “How is it that thou, being a Jew, askest a drink of water from me a Samaritan woman?” Jews have nothing to do with Samaritans. They despise and detest them. Perhaps she meant more to reflect on Jewish antipathy than to express her own. The modern Samaritans hate the modern Jews, and will neither eat, nor drink, nor marry, nor hold any intercourse with them, except in trade. The ancient Jew hated the ancient Samaritan even more; would not eat his bread, or rest in his house, would not drink out of the same bottle, or touch what he had handled. The line of separation between an excommunicated man and other people in the Middle Ages, terrible as it was, looks hardly as strong and fierce as this of old in the land of Canaan. Jealousies between the tribe of Judah and the tribe of Ephraim were of ancient date. Each had been ambitious of supremacy; each had wished to be master of all Israel. An old feud only reached the last point of exasperation when,

at Shechem, Rehoboam for his tyranny was rejected by Ephraim and the rest of the ten tribes ; and when Jeroboam, the new king of the confederate state, rebuilt the city, and made it, for a little while, the metropolis of his dominion. After long war between these neighbouring nations of the same race, and after the captivity, in which both had shared, the quarrel broke out afresh between the returned Jewish captives and the colonists who peopled Samaria. It blazed up at the time of the rebuilding of Jerusalem ; it still burned in the days of Christ. The Jews said to Him, meaning by it what was most bitter, "Thou art a Samaritan and hast a devil." The Samaritans would not receive him, when they saw that His face was towards Jerusalem ; and consequently, in reference to these same Samaritans, James and John said, "Lord, wilt thou that we command fire to come down from heaven and consume them, as Elias did ?" Oh, the fanaticism of national and ecclesiastical strife ! people against people, though children of the same father ; church against church, though worshippers of the same God. How it incurred the rebuke of our catholic spirited Master : "Ye know not what manner of spirit ye are of." He relates the story of a good Samaritan ; He singles out for special praise the tenth of a number he had healed of their leprosy—"and he was a Samaritan." And, now, of a Samaritan He asks a drink of water—a request which at once severed caste, broke down the middle wall of partition, and put mutually despised parties on a level. And it was to this woman (whose Samaritanism was more odious to a Jew than her immorality), it was to this miserable Samaritan Nonconformist, this contemptible Dissenter, as a Jew would account her, that the Lord said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water."

"The woman saith unto Him, Rabbi, thou hast nothing to draw with and the well is deep." It was not a fountain which freely yielded up its water, which ran copiously "at its own free will," but an artificial well, dug in the soil—cut in the rock, into which the rain-water and the flood might drain—which was sometimes full and sometimes dry. Nor was it a well which possessed means of drawing water for the use of all comers. "Whence then hast thou that living water ? Art thou a greater man than our father Jacob (for we descend from him), who gave us this very well, and drank thereof himself, and his children, and his cattle ?"

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again : but whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Afterwards "the woman saith unto him, Rabbi, I perceive that thou art a prophet ; our fathers worshipped in this mountain, and ye say that

in Jerusalem is the place where men ought to worship." She had been familiar with this controversy from a child. It was to her like some of the theological questions which vex the minds of Englishmen almost from the nursery to the grave. It presents a striking resemblance to the worst phases of the strife between the Church of Rome and the Church of England—the Anglo-Catholic and the English Puritan—the Calvinist and the Arminian. It resembles those modern contests where deep spiritual interests are overlooked, and charity is set aside, and religion is turned into a cold hard form of organization and ritualism and dogmas. Such controversies have a meaning and an importance when rightly considered. And so it had not been altogether a matter of indifference which of the two mountains was the Mount of God, Gerizim or Moriah. But the Samaritans and the Jews had turned the questions as to what was the will of God—what said his holy law—and how could they most glorify him—into a miserable squabble touching places and forms which could lead only to sectarianism and bigotry, ambition and pride.

"This mountain," Gerizim, had strong claims on the veneration of the Samaritans. In the valley, the people, after crossing Jordan and taking possession of the land, had been marshalled, according to their tribes, six on the side of Gerizim, to repeat solemnly the blessings; six on the side of Ebal, to repeat solemnly the curses of the law. On Mount Ebal according to the Jewish tradition and text—on Mount Gerizim according to the Samaritan tradition and Scriptures—was an altar to be built of "whole stones on which burnt offerings were to be presented unto the Lord." And in Shechem, which was under the shadow of Gerizim, and nestled in its woody side, Joshua made a covenant with the people. In the days of the Judges afterwards, when Abimelech had treacherously become master of the city of Shechem, Jotham delivered his beautiful parable, amidst the hanging woods on the slopes of the sacred hill. A temple stood on the summit at the time of our Lord's conversation with the woman. And the tradition was—as it still is amongst the Samaritans—that Gerizim is the mount of Abraham's sacrifice; and modern scholars of approved learning, and travellers of repute, believe the Samaritan tradition to be the true one, and that it best satisfies the conditions of the narrative. We saw the place pointed out as the scene of the offering—a ledge of rock scooped out on the west side of the mountain, commanding one of the noblest views we ever saw; the valley of Mukhna (Shechem) broadly sweeps at one's foot so richly green—where Joseph's brethren fed their flocks, along whose ancient track Jesus and His disciples walked—while a range of hills, and the mountains of Gilead, on the other side Jordan are seen, beyond in the distant east. Ebal is in front to the north, with the Valley of Nablous between; and to the west, in the far

distance, the blue waters of the Mediterranean glitter in the light of the setting sun. On that summit the Samaritans, as of old, still keep their passover and offer sacrifices.

No wonder this mountain had charms for the woman of Samaria. Doubtless she had often ascended it—had often gazed on the prospect and witnessed the religious rites of her people; and now she asked the Rabbi Jesus to tell her whether she and her countrymen were right or wrong in the veneration of the spot.

He would not go into that controversy. It had become a thing of the past—had lost its interest—Judaism was waning away. It, as well as Samaritanism, was to give place to something infinitely better. “The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a spirit; and they that worship Him must worship Him in spirit and in truth.”

“He pronounced,” it has been said, “for the first time the sentence upon which will repose the edifice of eternal religion. He founded the pure worship of all ages, of all lands, that which all elevated souls will practise to the end of time. Not only was his religion, on this day, the best religion of humanity, it was the absolute religion; and if other planets have inhabitants gifted with reason and morality, their religion cannot be different from that which Jesus proclaimed near the well of Jacob. Man has not been able to maintain this position, for the ideal is realized but transitorily. This sentence of Jesus has been a brilliant light amidst gross darkness; it has required eighteen hundred years for the eyes of mankind (what do I say? for an infinitely small portion of mankind) to become accustomed to it. But the light will become the full day, and after having run through all the cycles of error, mankind will return to this sentence as the immortal expression of its faith and its hope.”

This eloquent confession is from the pen of no other than Renan, the object of whose “Life of Jesus” is to undermine those Divine claims which all Christendom admits. Would, as he suggests, that all Christendom understood and embraced and felt this lesson on the spirituality of Christianity! But how strange and inconsistent it is, that one perceiving the marvellous superiority of the teaching of our Lord—how it reveals what is absolute in religion, fit for all time, all countries, and all worlds—how it so far transcends all which is acknowledged to be merely human, that after eighteen centuries, so many, not only of the ignorant, but of the most learned, cannot attain to the comprehension of it—while it thus outstrikes the steps of human reason—how passing strange it is that such a person should not see in this incomparable, this superhuman teaching, proofs of a mission and a mind truly Divine! We could not stand by Jacob’s well and ponder this

discourse of our Master, without an unconquerable conviction that in Him dwelt all the fulness of the Godhead bodily.

And one's surprise, admiration, and love are further raised on remembering that it was not to a school of philosophers or rabbis, not to a company of priests and Levites, not to a great multitude of any kind, not to a congregation, but to a single person, and that a poor, ignorant outcast, and immoral eastern woman that the speaker uttered these wondrous words. The more we think of it, the more we are impressed with the marvellousness of the Messiah's character and ways: so illustrative of what one of his apostles said, He "made Himself of no reputation;" and of his own words, "My meat is to do the will of Him that sent me, and to finish His work." It was not to seek popularity and applause, not to create sensation, to produce effect, but to do his Father's will in private, without ostentation, without praise, without request, without thanks, in any place, at any time, in any way. And as this carries home to us a firm belief in his Divine character, it makes us feel how different we are from Him. If we think of anything which we fancy original and striking, it must be reserved for expression on some great occasion, for audience meet; it must be uttered to the intellectual few, or to some great multitude. We cannot waste our precious thoughts. It would hurt our dignity to sit down and strive to explain to some poor, uneducated, irreligious individual great truths which we have been pondering for months and years. Yet to the woman of Samaria, to one single person, Jesus patiently unfolds, for the first time, what have become maxims of faith, inspiring the profoundest wonder of the profoundest minds. After this, surely we shall count it no lost time to strive to enlighten and save even one poor soul.

That "we must worship Him in spirit and in truth"—not only as Jews and Samaritans were from the beginning bound to do, even amidst elaborate and significant ceremonies, which he had appointed for their instruction, but, without any such ceremonies, seeing they are abrogated here at Jacob's well by the Divine oracle,—that is a lesson which it is of the last importance we should learn. The worship of God now is to be "in spirit," not as added to, but as separated from and contrasted with such formal and material rites as prevailed of old. It is to be "in truth," by which we are to understand surely, not that it is to be merely in sincerity—such God's worship ever was to be—but in a substantive simplicity, of which the ceremonies of the Levitical law were types and shadows. It is to be the spiritual as opposed to the material, the truthful or real as distinguished from the symbolical.

And, wonder of wonders! He adds, "the Father seeketh such to worship Him." Surely the worshipper is to seek the object of worship! Yes, but our Father is beforehand with us, and anticipates our neces-

sities, and prepares to hear and answer our prayers, and delights in doing us good, and is in sympathy with the spiritual mind, and bends down from the highest of thrones to listen to the feeblest whisperings of the meanest of mortals. "The Father seeketh such to worship Him."

Joy and Faith.

BY THE REV. W. M. STATHAM.

LET these twain have their marriage home in our hearts : God designed them to be one. Graces which He hath joined together let no man put asunder. When the apostle speaks of the joy of faith he is speaking experimentally ; he knew what songs in the night were, and faith with him was like the nightingale, which

"Not at eve its note suspended,
Nor yet when eventide was ended."

He says, "Rejoice in the Lord always ;" and as a kind of addenda to the recommendation, says, "Again I say, Rejoice."

Faith in some minds is treated as one of the cold dead terms of theology. It does not suggest to them anything peculiarly living or interesting. Many, not at all acquainted with the discussions of the schoolmen, are tolerably cognizant of many of the debatings of their own time concerning questions of theology ; but they very often have a most confused idea of what Christian faith is. They apply it sometimes to a categorical creed outside of them—sometimes to a mental admission of the truth of that creed,—not always to the rest and trust of heart which accompanies the exercise of a true faith in the Redeemer. Moreover, when this is the case, and men have associated rest with faith, they have seldom thought of joy as associated with it. They can well understand the couplet, pardon by faith, and peace by faith ; but their thought has not been so distinctly fixed upon the joy of faith. It is the aim of this paper to show the underlying connection that there is between faith and joy. So surely ought there to be the felt realization of this connection, that we must hold there is something seriously amiss with our faith if we lack the experience of Christian joy. That can scarcely be said to be a genuine carnation which has no fragrance ; nor that a perfect canary which does not sing. Neither can that be a genuine faith which is destitute of joy. It must, I think, be fairly admitted that the elements included in what we mean by faith all necessitate the experience in a greater or less degree of joy.

The knowledge which comes by faith is adapted to give joy. Faith is the avenue to my knowledge of the true God. I can never know God till I am united to Him, till I am one with Him. Faith in Christ brings me into a vital union with God. Faith affects both my view of

God, and my relation to God. My natural ideas of God not are calculated to give me happiness. It is not that God is veiled from my sight, it is not that like looking at the sun through stained glass, I have a dim view of God : it is rather that, looking at Him through the lens of a disordered conscience, I have a wrong view of Him altogether. I see Him with a frown on His brow, and with the rod of indignation in His hand. I see in one word an angry God ! The Old Testament said of God, "Fury is not in me." Christ proves that it is not. His words, His work, alike attest that "God is Love !" But the knowledge which is born of faith does not stop at this. That I am saved, that sin is forgiven, that guilt is gone, these are all calculated indeed to minister the deepest joy. But faith reveals God to me as my reconciled Father, and introduces me into the actual and living sonship of a child of God. The misery of the old life begins to go, old affections are disentangled from their broken idols and fixed upon new objects. In one word, I am a new man ! It is a different thing to show me a beautiful likeness of God in the Bible, and say, "Admire that ;" whilst on the other hand I may be at heart a stranger to Him. If I walk through the old baronial hall, and gaze intently on the likeness of the last departed chief, I may gaze with admiration on the firmly-compressed mouth, and yet withal the tender eye, combined qualities of bravery and gentleness ; but how different the feelings of the son who walks by my side—he *knew* him, that was his father ! How intense the joy when, through faith in Christ, I feel that the beautiful image of God, given me in the Gospel histories, is my Father ; that ever and everywhere I can look up to Him as myself one of the sons or daughters of the Lord God Almighty.

The security which comes by faith is adapted to give joy. Faith preserves the soul from panic ! We have lately seen in a commercial sense what panics can do. We see it sometimes in a moral sense. When conscience is awakened and quickened, man is startled at himself. He is sore afraid ! And what security has any man amongst us, apart from his interest in the work of Jesus Christ ? Have you never followed, in imagination, the escaped debtor abroad ? Perhaps he defrauded the bank and escaped with a large sum ; but he is under the ban of crime, and he has his Nemesis at his heels. You can imagine him selecting the sweetest scenes of Switzerland, and quietly resting in his retreat. But life soon becomes a misery. He is alarmed at every footfall, at every wistful inquiring face ; he is not, he cannot be secure ! How can the debtor to God be secure until he has faith in Him who is the ransom ? The dweller in the plague-stricken cities, as he hears the rumbling sound of the dead-cart at night, accompanied with the cry, "Bring out your dead !" is not himself secure ; perhaps even then the plague is in his veins. With us sin exists ; all its terrible consequences may not yet appear ; but what security have we, until we have been by faith washed

in that blood which cleanseth from all sin? It matters not whatsoever of beauty and of joy may be around us; there is a latent dread in every unregenerate heart. Could we see our brother's heart, we should find that the outward tranquillity of his manner has nothing to correspond to it, in the composure of his spirit; but that there is no peace saith my God to the wicked. But when faith has been exercised, what restful peace arises! And in time what earnest joy! Here is the bond cancelled, here is the prisoner's release, here is the inner witness of the Spirit. By faith comes remission, release, and new life, and Christ in us as the security of the future days. Men say, sometimes, that in our theological discussions we make too much of faith, that it does not *create* the relationship between the child and the Father; but that it simply *reveals* it, that it belongs to all men; and that what we have to do is simply to lift up the veil from their hearts, and show them that which in verity already exists. Having said this, they think the subject settled. Faith, they say, does not create, cannot create. This sounds so clear that many are deceived by it. But is it so? I say that, in the sense in which we continually use such words, faith does create the relationship. What! the exercise of a principle create a fact! Most certainly! Faith in Christ changes me, makes me a new creature, and conveys into my heart the grace whereby I become a child of God. "To as many as received Him, to them gave He power to become the sons of God, even to as many as believed in His name." If faith does not create the relationship, I know not what does. It is because of the exercise of such faith that we joy in God, by whom we have received the atonement.

The fellowship which comes by faith is adapted to give joy. It is the marriage of the soul to Christ. At every step of the prodigal's return there is joy; when he enters the old home as a penitent, there is the cry, "Let us make merry, and be glad;" and the cry of the soul, when espoused to Christ is this, "Thy love is better than wine." Faith introduces us into this vital connection with Christ, so that our being attains its highest end. Nothing can shake the confidence of the branch that feels it is part of the vine. I can understand the miseries of those who are perpetually doubting and distrusting their interest in the favour of God; but I cannot understand joylessness on the part of him who knows that his Saviour loves him with an everlasting love. I can understand the tortures of penance, the haltings of incertitude, the anxieties of the nightly vigil, the weariness of the painful pilgrimage, because these things suggest that peace with God never has been found. But on the other hand, I am sure that there will be restful joy if Christ is in the heart! My child does not endure torture or penance to please me—it would not, could not please me; neither does God require this on any Christian's part. He wishes the confidence, repose, and joy of faith, so that with no tremulous fear, but with calm and holy trust, we may live and move

and have our being in the Divine love. Christ and the Church are one. "I in them." These were the words of Christ, and when united to Him by faith, we ought to rejoice and be glad, for we are espoused now ; and ere long the marriage of the Lamb will come, and his bride will have made herself ready.

Faith gives us the joy of a wise dependence. It leaves us under the providence as well as under the pardon of Christ. He is head over all things to the church. Having given me Himself, He will not let me want any good thing. All events will be well ordered for the growth, progress, and beauty of the Christian life, and for the natural life. He will well care for me who says, "Consider the lilies how they grow." Many people think that such faith must lead to carelessness and idleness ; that is only because they mistake faith for presumption. They examine a fraudulent coin, and then condemn true gold. This must not be allowed. Faith has its conditions, and these are on our part self-endeavour and the wise exercise of means. Faith does not mean leaving the oars unplied, and letting the boat whirl and eddy with the tide. Christ being at the helm, I must ply well the oars—I must row, He will steer. "The lot is cast into the lap, but the whole disposing thereof is of the Lord." He will guide me with His counsel, but while I commit my way to Him, I must hasten to breast the flood and pierce the wilderness myself. When I have done this, how blessed the faith is, that He the Lord is there. "Lo, I am with you always, even unto the end of the world." Perhaps there is no picture in the Bible more beautiful than that of the bride leaning upon the arm of the beloved, and coming up out of the wilderness. What painter dare attempt even to realize that idea upon the canvas ? It is beyond the portrayal of human art. We have seen what a sorry business, what a miserable half-ludicrous picture that is of the pre-Raphaelite school — Christ, with a lantern in his hand, waiting at the door ; and we feel sure that the same failure would attend any attempt to depict the dependence of the bride on the Divine Bridegroom. There it is, however, in the Word of God, sufficiently beautiful and real. What joy ought such a truth to originate and preserve in the soul ! And this dependence is not pictured forth in some incidental act but represents the whole life journey of the child of God coming up from the wilderness. Its truth is confirmed in the language of the Lord Himself: "I will not leave you comfortless : I will come to you." Faith sees Christ, leans on Him, and feels that He is there. What else in human life is calculated to give such abiding gladness as faith, which rests on an ever-present and unchangeable Christ ?

Faith is adapted to give joy, as it awakens a glad expectation. The eye of faith turns to the future. Beyond the present state, the blue outline of the distant hills meets the vision ; the better country, that is the heavenly. Faith brings us to the border of the sanctuary, and we

see the celestial shore. What else can explain, not merely the resignation and submission of the children of God under painful experiences of sickness and trial, but the felicity they feel, save this?—they look for a rest that remaineth. Faith has no dreams. The visions of the soul are not delusions; they are inspired by the word of God. With holy ingenuity, all that the Saviour says, and all that John saw, are interwoven together, until the vision of home becomes habitual and real. Let no one say the heaven of some is a very fictitious one, that they have materialized its symbolic pictures, and been foolish enough to make an unreal heaven of their own. It may be that some have failed to see the truly spiritual aspects of the heavenly blessedness, and have kept too vividly before them the sapphire and the pearl, the tree of life and the sea of glass. But who amongst us is to measure the brightness of the hope or the spirituality of the prospect which even to the humblest minds such visions bring! We may be sneeringly told in certain “Essays” that the second Eden of some is like a lovely little sample masterpiece of rural needlework, in a neat black frame hanging on the wall of the house-place! Perhaps it is. All people are not equally able to rise to the transcendental height of doing without picture teaching, and where that is given in mercy to the meanest wants, we may forgive the ignorance which does not pierce the meaning of the picture all at once. Would that we all had the same simple joy in the prospect of the celestial state that so many of the humblest have! Would that our faith brought with it a joy as real and deep as theirs! Whatever is uncertain to many—their bread, their friendships, their wealth—their Heaven is not. They love to rest their eye on that, and as they read the promise of Christ, “I go to prepare a place for you,” they not only experience rest and peace but joy unspeakable and full of glory.

In many other aspects of the case faith is adapted to give joy. It were vain to attempt the enumeration of them all; suffice it that these are amongst the most prominent connecting links between the two. We can well understand why the New Testament makes so much of faith. We can well enter into the apostolic prayer, “Lord, increase our faith.” We can well sympathise with the mingled consciousness of faith and doubt, “Lord, I believe, help thou mine unbelief!” It has not been within the scope of this paper to speak of the connection between faith and work or faith and patience, simply that of faith and joy. Let it suggest to us how much more rightly we should influence our fellows if we let them oftener hear the songs as well as the sighs of the wilderness. God would have His children happy. We feel that all around us testifies to the fact that He satisfies the desires of every living thing. In the songs of birds, the drowsy hum of the bee, the browsing of the cattle: we, as by an unerring instinct, seem to catch the sound

of blessedness in the being. We who are bought with a price, even the precious blood of Christ, adopted into the family of God, sealed with the Holy Spirit of promise, and meetening for the immortal sanctities of heaven, ought, as we lean on and look up to the Bridegroom of our souls, feel the gladdening power of faith, and live in the daily experience of truest joy—a joy which no man taketh away from us.

The Extinction of Idolatry in Israel.

BY THE REV. J. S. BRIGHT.

Idolatry, with its necessary evils and heavy punishments, occupies a large portion of the holy Scriptures, and appears, at intervals, in the course of sacred history, from the days when Rachel stole her father's teraphim, until we read some of the latest words of inspired wisdom, in which John warned the disciples of Christ to "keep themselves from idols." Abraham was called of God to separate himself from an idolatrous people; and Joshua reminds the tribes assembled at Shechem, that their "fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods." (Jos. xxiv. 2.) When the family of Jacob went down into Egypt, there was danger of their returning to the usages of their ancestors; and this danger was increased by the marriage of Joseph with an Egyptian woman, of Judah with the daughter of a Canaanite; which examples of connection with strangers the other patriarchs probably followed.

There was, however, a greater peril still in the sojourn of the chosen seed in a land where idolatry could boast of magnificent temples, included all kinds of objects in its worship, penetrated in its influence through the whole texture of human life, whose rites were performed by a learned priesthood, and whose dignity was supported by the power of the throne. The history of this period is impressively described by Jehovah, who said by the ministry of Ezekiel, "In the day when I chose Israel, I lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God: In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of his eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt." (Ezekiel xx. 5-9.)

At Sinai the people relapsed into their old habits, and by their desire for a graven image, made Aaron understand that "the fear of man bringeth a snare." During the journey of Israel through the wilderness, the rival tabernacle of Moloch, and the star of the god Remphan (Acts vii 43), travelled along with the tabernacle of testimony; and even while Moses led them they yielded too readily to the temptation to celebrate the rites of Baal-peor, when "there fell in one day three and twenty thousand."

When they had gained the land of Canaan, Joshua "called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselves before God." (Joshua xxiv. 1.) This renowned servant of God and illustrious warrior, who had come all the way from Egypt to Canaan, and had passed through all the changes of the Exodus, and had patiently "waited for the salvation of God" during the tedious encampment in the desert, had been present at the giving of the law, had waged a "good warfare," and was now about to retreat to his rest and reward, implored the people to abandon idolatry, and said, "Now therefore fear the Lord, and serve Him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord." (Joshua xxiv. 14.) Patriotism and piety throbbed in his noble appeal, and his sagacious eye perceived too clearly the signs of the people's inclination to the worship of false gods.

Through the various stages of sin, punishment, repentance, and pardon, we track the course of the history of Israel through the Book of Judges, until at length we meet with David and his zeal for the Lord of hosts. He was a blessing to the nation, not so much by his destruction of idols (which doubtless lurked in many parts of the country) as by publicly honouring the name of Jehovah, bringing up the ark in joyful procession to the city of Jerusalem, offering the tribute of music and holy psalms, and providing vast treasures of silver, gold, and other suitable materials, for the building of a temple for the glory of God. Although his reputation was eclipsed by a dark cloud of crime, yet, if we look at his freedom from idolatry, and his eminent obedience to the first commandment, he was "a man after God's own heart." The reign of his son Solomon became at once the glory and disgrace of Israel. The renown of his father David, the pre-eminence of his own wisdom, the splendour of his court, the magnificence of the temple, extensive intercourse with strangers, and the success of his navy, which increased the luxury of the people, combined to draw crowds of foreigners to

Jerusalem. Among them were troops of idolatrous women, who were versed in all the artifices of pleasure, and who brought in their train the images of worship, and priests of the gods of their respective countries. Then he who had bowed amid the diffused glory of the Divine presence when the temple was consecrated was seen building rival shrines for heathen worship on the hill opposite the Sanctuary of God, and which succeeding ages rightly named "the Mount of Offence."

From this time forward the leprosy of idol-worship seems to have almost overspread the nation, although righteous kings like Asa, Jehoshaphat, Hezekiah, and Josiah, strove to cure the dreadful disease. The zeal of the reformer and the voices of the prophets were equally ineffectual. It is scarcely possible for us to conceive the corruption of the people when in the temple courts images, horses and chariots of the sun were set up, the vessels of Baal were kept in the holy house, and licentiousness rioted in the sacred precincts. So scarce had a copy of the law become, that Josiah was almost as much startled by the discovery of the holy book as if the awful lawgiver of Sinai had once more appeared to upbraid and condemn the folly and ingratitude of the nation.

At last the fatal hour of punishment arrived, and Nebuchadnezzar, provoked by the treachery of the latest tributary kings, and the fanaticism of the people, laid the city in ruins, and dragged in his train crowds of humbled, weeping captives; who in times past, having refused the yoke that was easy and the burden that was light, now felt the heavy pressure of a conqueror's indignation.

From this dark and gloomy period we may date the beginning of a national improvement, and the awakening of that state of mind which led them to inquire, "What have I to do any more with idols?" It will be our aim to hint at a few of the more obvious causes of this happy change in the history of the chosen people, and of those which most signally tended to this result we may name the following:—

1. *The revealed connection between the sin and the punishment.* It is too well known that men are extremely unwilling to trace their sufferings to their sinfulness, and will too closely follow the example of our first parents in hiding themselves "in refuges of lies." "The heart is deceitful above all things, and desperately wicked." Nations too often exhibit the same inclination to disbelieve the connection between disobedience and punishment. In Christian kingdoms there is a prevalent, though somewhat feeble impression, that luxury, pride and intemperance justify the visitations of the Divine anger; and yet it is difficult to say why one nation should be spared and another overwhelmed with alarming disaster; why Lisbon should reel with an earthquake, and Paris remain unhurt; or why some countries should groan under the weight of murrain, cholera, and scarcity, and others should flourish with almost uninterrupted health and prosperity. But with Israel the connection

between the sin and punishment was clear and decisive ; and it could only be through the utter disbelief and rejection of the words of the prophets that their captivity should ever be ascribed to the ambition of Nebuchadnezzar, or the chances of war. The idols of their worship were like lofty objects which drew the baleful lightning from the overhanging clouds. Many passages of prophecy clearly insist upon idolatry as the cause of the captivity, from which we select the Divine declaration which was conveyed to the captives by the prophet Ezekiel. God informs his servant that when the scattering of the people should come to pass, "They that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols : and they shall loathe themselves for the evils which they have committed in all their abominations. And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them." (Ezekiel vi. 9, 10.)

2. The *cruelty of the conquerors* assisted to deepen their views of the nature and hatefulness of idolatry. It is probable that the obstinate resistance of Jerusalem, encouraged as it was by delusions of the false prophets, would prompt Nebuchadnezzar to treat the captives with special severity. His officers of every rank would probably share his anger, and would take a malicious pleasure in the humiliation of the conquered race. "Those that ruled over them made them to howl." The plaintive psalmist says, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song ; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion." (Psalm cxxxvii. 1-3.) Finding that this was the bitter fruit of the splendid idolatry of Babylon, and feeling that "the tender mercies of the wicked were cruel," they would learn through sighs and tears the odious nature of that abominable thing to which they had been so prone.

3. The *faith of holy men and the miracles of the Divine power* tend in the same direction. Daniel was early called of God to do in Babylon what Joseph had done in Egypt, in the recovery and interpretation of dreams and visions, which baffled all the skill of the learned Chaldeans. His brave and self-denying companions stood like a wall of rock against the threats of the king, and the vast influence of the multitude who were enslaved by the magnificent and fashionable idolatry of the day. It is scarcely possible to think of anything more sublime than their quiet confidence, and their calm resolution to accept death rather than suffer the degradation and brand of apostasy. Daniel chooses rather to encounter hungry lions than to desist from the enjoyment of the privilege of looking into the face and speaking into the ear of God.

The captives would hear that the knowledge of their God had vanquished heathen wisdom in its stronghold ; that the power of God had subdued the violence of fire, and had maintained the piety and patriotism of Daniel so that luxury, power, and prosperity could not corrupt him, and that he had been brought back from the jaws of death with the new song in his mouth : " I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." These exploits of human faith and Divine power would stir their hearts with admiration, and fan the embers of their faith to a bright and vehement flame ; for it was in the palace of the mightiest earthly monarch they saw the undeniable supremacy of the God of their fathers.

4. The *sifting and separation of the people* assisted the national reformation. There is reason to believe that many of the captives melted into the general mass of the surrounding population ; and by the adoption of the speech and practices of their neighbours, were finally lost to the people of the covenant. Some, after many years, reappear in Malabar and China, and hold fast their testimony to the spirituality and supremacy of Jehovah : but there are grounds for supposing that many to whom Ezekiel ministered in Babylon, who had their idols in their heart, would easily blend with idol worshippers, and forfeit all the hopes and prospects of the chosen people. Those who returned under the leadership of Ezra had some moral characteristics of considerable interest ; they fasted and prayed ; they went to their own land with a religious object, which was to build the temple ; they were men of pre-eminent liberality in matters relating to the worship of God ; and they expressed deep feeling at the laying of the foundation of the temple ; for while the young rejoiced in the bright visions of the future, the aged wept at the sorrowful memories of the past. With such men the nation renewed its youth, and began another chapter of its wonderful history. To such men we may apply the words of the prophet, who, speaking under the authority of God, declares : " And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried : they shall call on my name, and I will hear them : I will say, It is my people : and they shall say, The Lord is my God." (Zech. xiii. 9.)

5. The *religion of their Persian deliverers* flowed in the same channel of instruction. Belief in one God, and dislike of all material imitative representations of Him, form the characteristics of some large masses of the human family. The Mohammedans have been, for the last twelve hundred years, strenuous asserters of the unity and spirituality of God, and break, if they can, with pitiless fury, all images of the invisible Creator. The ancient Persians held the same faith, and exulted in the

destruction of idols, of which, at that time, the world was lamentably full. Dean Stanley remarks, "Of all the Gentile forms of faith, the religion of the Persians was the most simple and spiritual. Their abhorrence of idols was pushed almost to fanaticism. In Egypt, the scattered statues and broken temples still bear witness to the furious zeal of Cambyses. In Greece, the approach of Xerxes to Delphi, was the invasion not merely of a hostile army, but of a band of terrible iconoclasts. And so the advent of Cyrus was now hailed by the prophet (Isaiah), as the doom of the gigantic idols of Babylon." When the Jews, whose sufferings had been inflicted by the hand of idolators, saw that their yoke of slavery was broken by those who held the fundamental truth of their religion, they would look upon their deliverers with special interest, and rejoice that the blessing of liberty, always precious in itself, and by whomsoever bestowed, was more precious still from the fitness of the divinely chosen agents who conferred it upon them.

6. *The erection of synagogues and the public reading of the Scriptures* strengthened right impressions among the people. It does not appear that any Divine command was issued to require the building and consecration of places for weekly worship, and the public reading of the Law and the Prophets. God gave his people a ritual, and left them to adopt any other methods which might assist them to reach those objects the law was intended to secure. Learned men hesitate to affirm the existence and use of synagogue-worship before the captivity, but note that the frequent meetings of the elders of Israel in the time of Ezekiel, seem to suggest some systematic and periodical gatherings for religious purposes. When the people returned to their own land, synagogues sprang up in large numbers, and multitudes attended the service of which the reading of the Old Testament, exhortations, prayers, and discipline, formed an important part. There they listened to the glorious doings of the God of their fathers, and heard the Divine law under the light of painful, though instructive experience. Then their impressions of Jehovah and spiritual things, which were somewhat impaired by worldly intercourse, and unavoidable contact with idolators, were invigorated and confirmed. It was good for them thus to draw nigh to God.

From the period of their return to their own land after the chastisement of captivity in Babylon they have been free from the plague-spot of idolatry. Ezra and Nehemiah withstood some beginnings of the evil during their patriotic ministry, when they raised their voice against reviving corruptions, and especially against being "unequally yoked" with strange wives. The exploits of Judas Maccabæus; the fortitude of Eleazer; the fidelity of Jewish women to the holy law, who could look calmly upon the death of their children, expecting "a better resurrec-

tion" than that which the sons of the Shunamite, and the widow of Sarepta had; all these, with the secret working of the Divine Spirit, removed the taint of idolatry, and taught them to become the witnesses for the existence and glory of the God of Israel.

They have now for centuries held forth a banner which God has given them to be "displayed because of the truth;" and they form part of a vast, though in some respects a diversified, body of believers in the unity and spirituality of Jehovah. The Mohammedans chiefly in Western Asia; the Parsees in the East; and the Jews everywhere, repeat the first commandment, "Thou shalt have no other gods before me." It must be confessed, however, that the possession of some fundamental truths seems to harden and petrify the soul, and to disqualify it for advancing towards those treasures of divine love which God has laid up in the gospel of Christ. The Jews have turned away from idols of wood and stone, and rather than return to the ancient shame of their race, would probably seal the truth with their blood; but the vail is still upon their heart, and the holy pages which shine with such splendour to those who read with "open face," are dark enigmas to their understanding. "The letter killeth, but the spirit giveth life." Many of the honoured family of Abraham have turned to the Lord, and have found the true Messiah, who hath gathered into himself the substance of the law and all the typical offices of the elder church; and who, apart from Jewish altar, temple, and priesthood, stands alone, sublimely self-sufficient, and declares to his disciples, "Because I live ye shall live also." The weary and heavy-laden with burdensome rites, conflicting traditions, and exhausted hope, have found rest in Him; but the large body of the Israelitish people still hold to the tradition of their fathers. They have followed God in his revelation as far as Malachi, and refuse to overstep that, the line which would land them in the gospel of Matthew, and the spiritual wealth of the New Covenant. They have traced the flow of the Divine communications to a certain bend of the river, and refuse to go forward into "all the fulness of God." There is the oceanic abundance of grace in Christ Jesus, and it is the sincere desire and ardent prayer of believers, that they "may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge." "Leaving the first principles, they should go on to perfection," and upon the firm basis of their cherished and fundamental truth, should rear that structure of faith and obedience in which the Divine presence should dwell, and silently transform their soul into a sanctuary of holy peace, and make their life a revelation of Christ to others.

History of the Oldest Free Church in England.*

A PICTURE of one of England's pleasant villages, straggling through a pretty vale, with homelike farms, neat cottages, and trim gardens, babbling brook and busy mill, among green hills crested with shady trees, would hardly be thought complete without the antique church and ivy-mantled tower, round which "the rude forefathers of the hamlet sleep." There is, however, in many of these secluded valleys a second "house of prayer," which, though unpretentious as the home of Bethany, and unconsecrated as "the upper room" at Jerusalem, is nevertheless a place where loving disciples may sit at the Master's feet—a chamber where He chooses to come, breathing the sweet peace of His blessed Spirit into troubled hearts, making downcast friends to "be of good cheer," and doubting souls to be "no more faithless but believing."

Most of the village chapels have been built during the last half-century, to provide for the wants of the population, which has doubled since 1800; many were the result of the great efforts of Whitefield and Wesley in the previous half-century, while some were erected under shelter of the Toleration Act, in the reign of William III. A very few have come down from the Commonwealth—but one only can be traced to a remoter period, and that one is the Old Meeting of Horningsham, as it is commonly called, which, bearing on itself in large figures the date 1566, lays claim to the venerable age of 300 years. To it, then, belongs the honour of being the oldest Nonconformist chapel in England.

The origin of this interesting "house of prayer" is said to have been occasioned by the erection of Longleat House by Sir John Thynne, who married the heiress of Sir Richard Gresham, the richest merchant of London, purchased the Longleat estate, and resolved to build on it one of "the Palaces of England." He began it in 1566, and carried it on for thirteen years, till his death, when it was continued by his son, who died in 1604. To secure the best workmanship for his admirable design, he brought some superior artizans from Scotland, where the Reformation had been just completed; and, as members of the Presbyterian Church, established in Scotland in 1560, these workmen felt difficulties in attending the Common Prayer of the Episcopalian Church established in England in 1558.

They began their service, according to tradition, by meeting in a retired part of Penny's Wood, and no doubt found it pleasant as a service at "Heaven's Gate" would be; but soon after, they applied to their noble employer for a place where they might hold their meetings, when he readily granted them the land on which their old meeting-house stands. Whether they built the house themselves, or there was one already here, the ground has been leased ever since for worship and for burial. In this lowly sanctuary, only half the present size, they gathered together in peace; and

* This interesting narrative is taken, by permission of the author, the Rev. Mr. Gunn, of Warminster, from a Paper which he read on the 31st of July, being the Three Hundredth Anniversary of the Nonconformist Church in the village of Horningsham.

here, no doubt, they lifted up their voices to the old Scotch Psalm-Book, published in 1564 (a copy I have seen at Oxford), being very much the same as Sternhold and Hopkins's old Psalter, completed in 1562; and they must have sung with deeply hallowed feelings, as we do some of the same words and tunes to-day. The names of these nonconforming worthies are forgotten in the village where they lived and worked and prayed and died, or they may be changed in the case of the few who claim to be descended from them; but after "bearing the heat and burden of their day," "they rest in hope." Sacred to their memory have been their graves under the shadow of their "House of God," and while "the faithful servants" are forever with their Lord, they have left to others the little free church they loved.

"Aye! call it holy ground,
The soil where FIRST they trod,
Who left unstain'd what there they found,
Freedom to worship God."

The oppression that "makes wise men mad" drove multitudes from England to America, and some emigrating from this locality to Virginia, called the town Warminster, after the one they had left. There is no hint that any of the Horningsham Puritans took part in the Civil War for the Constitution between the Parliament and Charles I. in 1641, when Sir Henry Ludlow, M.P. for the county, and his son, General Ludlow—whose house, two miles off, is now the old-fashioned inn at Maiden Bradley—were joined by many in various ranks, as Major Wansey, of Warminster, who being in command of the old castellated mansion on the hill near Horningsham, called Woodhouse, in 1644, was forced to surrender it to an Irish regiment, who hung twelve weavers of Frome on one tree, and buried them under one mound, still among the ruins—as narrated in Ludlow's Memoirs.

When peace was restored, those who held Puritan opinions were able to meet for divine service without the fear of interruption; and some in Warminster, about 1650, had a minister to lead their devotions, the Rev. William Gough, of Cambridge University, son of the Rector of Cheverell Magna, who at first refused a vacant parish, but afterwards accepting one, was obliged to resign it by "the Act of Uniformity" in 1662, when 2,000 of the best of the clergy were ejected from the Established Church.

It is uncertain whether either of the ejected clergy ever preached in Horningsham Old Meeting, but Mr. Gough is described in Dr. Calamy's Nonconformist Memorial, as returning to live near his old friends until 1687, and, with other ejected clergymen resident in Frome, Beckington, and Westbury, engaged in preaching the Gospel they loved and enjoyed whenever and wherever they could. If neither of them preached in Horningsham, one of them was welcomed to the Mill at Crockerton by the family of Adlam, and there, crossing the river on a plank, as it is crossed now, unfolded the "unsearchable riches of Christ" to his little flock on the opposite side in the secret shade of the wood, a true successor of the Apostle, who, at Philippi, "on the Sabbath, went out of the city by a river side, where prayer was wont to be made."

To this memorable era belongs more certain information about the Old Meeting in connection with its first Minister. He was Dr. Rowland Cotton, a pious physician in Warminster, sprung from a worthy old Puritan family, who, no doubt, by the Five-mile Act of 1665, forbidding nonconforming services within five miles of a market town, was led to resort to Horningsham, as being at a legal distance, where he could unite with other good men in waiting upon God in free and simple forms of devotion, such as in their conscience they believed to be most in keeping with God's Word. Welcomed by the villagers, by whom he was sure to be known in his daily medical rounds, and valued like Luke of old as a "beloved physician," who could drop a word in season into the heart of a patient in the sick-room, he was invited to "minister to minds diseased" in the congregation. From his house in the High Street of Warminster, at the lower part of the hill, nearly opposite the entrance to Common Close Chapel—often pointed out by his grandson, and easily identified now, he was in the habit of going out to the village for morning and afternoon prayer, with a sermon every Lord's day for many years. He did so after Charles the Second's Royal Licence in 1672, encouraged several of his friends and neighbours to meet in private houses for service, conducted by the Rev. W. Gough and the Rev. John Buckler, another member of a respectable Puritan family in the town, who was imprisoned in Salisbury Gaol for holding service in his house without a licence, where he comforted himself by the motto, still preserved in his own handwriting,—*omnia in Christo*, "all things in Christ," for those who suffer "all things for Christ." Moreover, Dr. Cotton persevered in his good "work of faith," with the persistence for which the Puritans were denounced by their oppressors, after the Toleration Act of 1688, legalized Protestant Dissenting congregations, as it styled them, when the nonconforming gentlemen and tradesmen of the town opened a temporary place of worship; and afterwards, in 1704, erected the Presbyterian chapel, the register of which, carefully kept and well preserved, mentions the doctor's name as a liberal contributor and an occasional preacher, with the Rev. John Buckler, as late as 1705. In 1704 the Horningsham Meeting was duly licensed according to law at Marlborough; but, as no subsequent notice of him occurs, Dr. Cotton is supposed to have died in 1706, after a pastorate of about forty years.

The next minister of this venerable free church of whom anything is known was the Rev. Mr. Driver. Of him a curious and interesting story has gone the round of the papers, under the title of "The Pious Weaver," which contains, within a little halo of fiction, a probable nucleus of fact. A complaint was presented by the incumbent of the parish of Horningsham to the Earl of Weymouth when he returned to his mansion from his official duties as Secretary of State to George III., against Mr. Driver, for drawing some of the people away from the parish church to the Meeting, and the complaint was accompanied by a hint for Mr. Driver's ejection. Inquiry was promised, and on being made, the steward justified his retaining such a tenant by the reformation produced in some of the worst characters and most troublesome poachers in the village. Finding in the course of his survey of his property that this account of real good being done was confirmed, the Earl determined on continuing a peaceful and worthy Christian

man in his work of turning tares into wheat, weeds into flowers, and a wild plot of ferns and briars into a nursery of plants for the garden of the Lord. For extending the shield of his protection over a humble and pious man, he could point to the motto on his family arms "*J'ai bonne cause.*" In accordance with his decision, he directed the steward to prepare a renewal of the lease of the Meeting, with the addition of the house and garden adjoining for Mr. Driver's residence. An order for the village pastor to attend at the house was obeyed, when he was affably received by the Earl, who had lunch provided, and said, "I suppose, Driver, you say grace when you dine." "Yes, my lord," he replied, "I desire to acknowledge the Divine goodness." "Well, then, say grace now;" when a blessing was implored both on the food and on the noble host. A satisfactory conversation followed, at the close of which the Earl called for the deed, signed it, and presented it with a donation, adding, "Go on, Driver, as you have done; do all the good you can, and no one shall drive you out of the parish." Thus was usefulness defended and encouraged by noble deeds, which ennoble the doer beyond the honour of his subsequent elevation to the Marquisate by George III., on his visit to Longleat in 1789.

As to Mr. Driver's being a weaver, it is possible that a century ago he did weave for his own use, or to eke out his scanty support; like a clergyman in Cumberland, described by Wordsworth, the poet, who used to grow the wool, spin, dye, weave, and make up all the cloth worn in his family. There was some uncertainty about him, whether he might have been a weaver, devoted as many of that calling are to works of faith in the neighbourhood; or when he may have lived at Horningsham, as the records of the church register are lost, although Mr. Berry understood he was contemporary with Mr. Clark, the minister of the Baptist church at Crockerton from 1750 to 1800. The mystery, however, was solved one day unexpectedly a few years ago, when I was looking over, for another purpose, a list of the students at the Old College in Homerton, London, for I was surprised to read the name, "Lebbeus Driver, Horningsham." This gave me a new view of him, and on applying to the solicitor of the college, who had the records in his care, he kindly sent me these extracts. "Mr. Driver was admitted in 1736, was under instruction six years, and then underwent, with three other students, an examination in Latin and English, to the satisfaction of Dr. Guyse and other gentlemen;" to which it is added, "Mr. Lebbeus Driver ceased to be under the care of the College, 24th June, 1742, to preach at Horningsham." His continuance may be inferred from the minutes of meetings at the College in London, in which his name is entered as present in July, 1746, June, 1757, and October, 1765. From these records there is a discovery of the commencement of Mr. Driver's ministry, after a long interval, from the transfer of the members to Common Close Church in 1719. How Mr. Driver came to be sent to so retired a spot is strange, but the fact is certain, and it is interesting as proving the existence of a church here through that obscure period, a little flock which he deemed it his duty to tend, and worth his while to try to revive. There is also furnished a clue to the memorial on the tablet over the pulpit, stating that the chapel was enlarged in 1754, which would be in consequence of Mr. Driver's useful labours for twelve years, and by means which he must have procured from

those who knew his worth ; while, out of esteem for him, two or three legacies were left for his support, though they were unwisely invested, and only a small endowment in the funds remains for the benefit of the minister. He left a daughter, married, and living in the village in 1816, when the tablet to his memory was put up in the chapel, and she and her children are still remembered by persons at Horningsham. Supposing that Mr. Driver died, as is most likely, in 1782, his ministry lasted forty years, cultivating a small plot, but doing that little well.

Mr. Driver was buried near Dr. Cotton—as was his successor, the Rev. J. Russell, who came in 1784, and died in 1791, and is still remembered by two or three old people. Mr. Gould, after labouring diligently for eighteen years, entered into rest in 1813, much beloved and long remembered with gratitude by those who laid him by his predecessors. During Mr. Calloway's pastorate, the chapel was farther enlarged and repaired in 1816, as recorded in the tablet over the pulpit, at a cost of £400, of which £100 was contributed by an attached member of the church, and the remainder by friends in the neighbourhood. After he removed in 1823, the Rev. James Neaves was pastor for five years. In 1828 the last deed was granted by the late Most Noble the Marquis of Bath, in an equally handsome manner as his father, the first marquis, bestowed it on Mr. Driver, renewing the lease for ninety-nine years, on lives, two of whom are supposed to be descendants of the original Scotch workmen—as some of the same name, Barber, living at Trudox Hill, claim to be—and then presenting the deed, not only as before, free of cost, but with £25 towards repairs. The Meeting is for the use of "Protestant Dissenters, called Independents," on condition of being "kept in repair, thatched, and not raised."

Rest in Jesus.

Few people live long in the world without knowing what it is to be troubled and weary in spirit, and to yearn for rest.

We read in the history of the Prophet Elijah that he once laboured under feelings of such deep depression that he longed even to die. His work seemed an utter failure ; he thought he was the only faithful man left in all Israel, and he was fleeing before the face of Jezebel. He "went a day's journey into the wilderness, and came and sat down under a juniper-tree ; and he requested for himself that he might die, and said, It is enough ; now, O Lord, take away my life, for I am not better than my fathers."

More than once in the course of his life King David was sorely troubled and distressed. "Why art thou cast down, O my soul," he exclaims on one occasion—perhaps when fleeing before the face of his rebellious son—"and why art thou disquieted within me? hope thou in God." And on another, harassed by the violence and strife of his foes, and overwhelmed by the faithlessness of friends in whom he had trusted, he cries, "Oh that I had wings like a dove ! for then would I flee away and be at rest."

Myriads have felt that in those words the Psalmist expressed their

own feelings. As their tears have blotted the page on which they found them, they have exclaimed, "I, too, am troubled, disquieted, weary; oh that I could fly away and be at rest!"

"That is exactly my case," we can imagine some reader saying; "for I am just now involved in anxieties, and even in deep troubles, from which I would fain escape, if it were possible, but from which as yet I see no hope of deliverance."

We do not know what circumstances extort that declaration from you. Human life is very manifold, and each heart has "his own bitterness." But we can imagine a few things which might compel you to say it.

You don't get on in business as you would like; customers are hard to please; men pass you by to whom you looked for support; times are difficult; some one has involved you in loss, and you may fear that you will be dragged down to ruin, or at all events that it will need a desperate struggle to maintain your ground. It tries you all the more because you once hoped, long ere this, to be in such a position as to be at ease for life. Or you may be involved in contests of one kind or another from which you cannot withdraw; or you may be passing through deep waters of domestic sorrow, and the dark shadow of bereavement, or of some grief even deeper than any which bereavement could bring, may now be brooding over your home. No wonder you sigh for rest.

Need we say it has been always thus? The world never had a golden age like that depicted in the old heathen mythologies, an age in which there was no hard toil; in which men did not suffer, or if they did suffer, suffered but lightly; in which there was everything that ministered happiness, and in which men were happy. There have been handed down to us histories which take us back to the very dawn of time, and which shed their light with more or less distinctness on every intervening age; and they tell us of no such time. The poetry of each successive period—and poetry is pre-eminently the language of feeling and passion—teaches us beyond all doubt that human life has ever been substantially the same. There are songs of love and songs of hate; songs of war and songs of peace; but there are besides deep and mournful undertones of sorrow, and intense yearnings for a rest never attained except in God.

It is a very common thing for the man who is passing through deep trial to think that no one is tried as he is. But do you really stand alone? Could you not find many a dwelling—some dwellings at least—on which there rests even a deeper shadow than on yours? Has no one that you know ever experienced such a complication of troubles as yourself? How many could you point out who have done everything they expected in the business of life? How many are there who have experienced no loss, and to whom everything has proved propitious? You see some who have endured less trouble than yourself, but you could easily name numbers who have endured far more. Take God's word, and study its histories of good men. Do you find one who stands prominent amongst God's worthies, who had not his difficulties and trials? Nay, if we were to look for those whom God has shown that he loved best, would it not be a safe rule to fix on those who had most to struggle with in difficulty, and care, and sorrow, and to say, "These are the men!"

Could it be otherwise than that men should often feel harassed and weary in such a changing world as this? We can say of nothing, save the great features of nature, "This is permanent." One year's harvest may be plentiful, the next a failure: to-day the markets of the world may be all open; to-morrow the best of them may be closed: to-day a man may be healthy and vigorous; to-morrow, he may be prostrate in sickness and completely unfitted for work: to-day the life which seems most indispensable to our happiness may look as though it would last for long years to come; to-morrow it may be quenched in death. Then, too, how much of hard unscrupulous selfishness there is in the world! How many are there, so determined to prosper, that they could throw down the nearest friends they had in order to make them stepping-stones for their own ascent! "No matter," they say, "who is pulled down from the ladder and trampled under foot, so only that I may rise!" How grievously we have sometimes to suffer, directly and indirectly, from the positive wickedness of others! Who that lives in such a world can expect in it an abiding rest?

Let us devoutly acknowledge the hand of God in what occasions our unrest. These constant changes occur by His appointment, or at least by His permission. Is not everything thus kept in unresting movement, lest we should be tempted to make this present world our home? Are they not the voice of God, saying to us, "Arise ye and depart; for this is not your rest?"

There is another thought. Admit that a great deal of our unrest arises from circumstances altogether beyond our control, how much of it arises from ourselves! You remember that time when you were prostrated by fever. You lay, most likely, on the same bed on which you had slept night after night for years, scarcely waking once from the time you fell asleep till the hour of rising, and even then you could have slept longer still. But when the fever came there was no sleep. Loving hands smoothed your pillow, and everything possible was done to make your couch an easy one; still you did not sleep, or if you did it was only in snatches from which you woke in terror. But as soon as the fever left you and health came back to your frame, your sleep returned, sweet as ever, though the couch was still the same. So it is with the soul. It is the fever of sin that causes the greater part of our unrest. It is the mind which has no peace in God that says,

"I am so full of misery,
That it were better not to be."

Even the Christian, if he would look into his heart when he is most sorely disquieted, would too often find that it is the old fever which has come back again, and that he is weary and troubled because he has sinned.

Is it any use, then, to cherish the aspiration, "Oh that I had wings like a dove, for then would I fly away and be at rest?"

One thing is certain, that no change we can make of external circumstances can give us the peace for which we crave. Even the dove, though she attained the shelter of the thicket in which she had built her nest, might find many a cause for disquietude there. Her timid heart might be filled with dread as she saw the eagle ready to swoop

down on herself and her young ones, or as she heard the cry of fierce beasts of prey. "Distance lends enchantment to the view" of all that is future. That far-off sea, which seems so calm and peaceful, will be found, when we reach it, to be swept by storms like that over which we are passing now. David knew, when he fled as a fugitive before Saul, that he would one day be king of Israel, and very likely the thought would often arise in his mind, "Once seated on the throne, my cares and troubles will be over;" but some of the very sorest of his trials befel him when he had reached that goal of his brightest earthly hopes. "With so much money, in such a dwelling, occupying such a position," many a one has said, "my struggles and cares will be at an end. I shall have nothing to do but 'take my ease, eat, drink, and be merry.'" But he has found that the splendid house, and the richer fortunes, and the high place, brought with them their own cares; and sighing, he has looked back to that earlier time, and has said, "I was happier then!"

The Lord Jesus assures us that we need not "fly away" to "be at rest." "Whatever your lot," he says, "you need not sigh and long to escape from it, that you may have peace. I will give you rest where you are. Only stay your soul on me, and I will keep you even in the midst of the sorest external trials in perfect peace." "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you."

See how these promises have been fulfilled. There is Stephen, in the Sanhedrim, with the malignant countenances of his foes glaring on him, and at the place of his death, with the missiles of destruction flying around him. He might have said, "Oh that I could escape from this strife of tongues, and from these murderous men! Oh that my Lord would snatch me from their midst, and bear me away to some scene of rest and peace." But the Lord gave him rest even there: "and all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel," and his death was like a calm and peaceful sleep. Peter, expecting on the morrow to be led forth to execution, calmly slumbered between his guards; and Paul could "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Almost daily, in every rank of life, and in every kind of trial—in wasting sickness, in total reverse, in deep poverty, in bitter disappointment, we see exemplified the power of the Lord Jesus to give rest to those that trust and love him. It has been, in spirit at least, the song of numbers of Christ's servants:—

But they who deem my portion hard
 Know not that wells are found
 In deserts wild, whose silent streams
 Make green the parched ground.

No day is ever long; and night
 Some gentle spirit brings,
 To whisper thoughts of other worlds,
 And of diviner things.

I have a thousand memories dear,
 And quiet joys untold,
 For God takes but his gifts away,
 To give them back tenfold.

In Jesus and out of Jesus—resting truly and firmly on his promises and disbelieving them—there is all the difference that there is between the man who, whilst some great storm is raging, is exposed to all its fury without a shelter, and another, who, safe behind the walls of a strong and well-built dwelling, with cheerful lights, and surrounded by every comfort, is seated at a sumptuous repast. If we could only grasp his promises, and commit the keeping of our souls and of all that concerns us into his hands, our peace would be so rich, so sweet, so full—even in the midst of the heaviest trials—as to be beyond the power of imagination to conceive.

We can never say that our rest is complete on earth. We are frail and human, and faith is often weak, and our spirits often flag. But there is a rest which is perfect and everlasting. Far away—where, we know not—it may be far beyond the clouds and the stars, even the most distant—Jesus has prepared for us a haven of perfect peace, free from all sorrow and sin, a blessed and glorious rest. A time must come, when there is little left on earth to be desired. When the soul has been harassed by many a conflict, and life is no longer the strong and joyous thing it was—when there seems nothing left to be done, or if, whilst much presents itself which might be done, no strength is left to do it—then, like the aged apostle the spirit may yearn “to depart and to be with Christ, which is far better.” Like the poor bird which has been battered and driven about by the storm, and which, seeing beyond it a spot gleaming with beautiful sunshine, longs to soar away and be at peace, so then may the Christian cry, longing for the calm and peace of Heaven—“Oh that I could drop this worn and feeble tabernacle, and fly away and be at rest!”

Wait thy Saviour’s time, Christian! The rest “remaineth,” and remaineth for thee!

Poetry.

“WAIT, CHRISTIAN, WAIT!”

“Wait till it is a little darker, and then you’ll see the stars.”

TILL deeper shadows lie upon thy spirit:
 Wait till some dearer member of thy household band—
 Perchance thy loved companion—
 Depart to join those gone before,
 And then a Father’s hand will draw aside the veil,
 “And thou wilt see the stars!”

And wait, thou man of hoary hairs!
 Thy heart is weary, and thy step is slow;
 Shades of life’s evening darken round thy path,
 And still thou’rt waiting till thy summons come.
 Wait till the skies a little darker grow,
 “And thou shalt see the stars!”

Surrey Congregational History.*

IN these days of antiquarian research, when old MSS. are constantly being disinterred, and old books long neglected are being carefully studied, we are becoming much better acquainted with the earlier history of England than were the people of the last few generations. It is remarkable in what a state of indifference with regard to the minute particulars of the past most people lived fifty or a hundred years ago. Elegant generalizations upon the character and events of bygone ages sufficed to gratify their curiosity. Colourless pictures, executed in a conventional style, were all they cared for. But a great change has come; and there is now a manifest revival of taste for accurate details and graphic sketches of our fathers' lives and ways. Nonconformists share in the revolution, and enjoy the advantages resulting from it.

An impetus has been given to a diligent examination of our old church records. The State Paper Office, public libraries, and private collections are now being ransacked for every little bit of information which can be picked out of masses of uninteresting matter, in order that some new contributions may be made to our knowledge of the early history of Dissenting churches. And the principle of a division of labour here, as elsewhere, wisely obtains. For it is impossible for any one individual to go over the whole field of inquiry, and search for original illustrations of the annals of Nonconformity at large. County histories touching the progress and proceedings of free churches are needed no less than county histories touching the affairs of parishes, the succession of rectors, and the lives of the nobility and gentry. We hope that, in the course of time, such works will be produced in reference to every part of England.

We have had occasion to notice in the pages of this periodical several books of late years of this description, varying, it is true, in point of merit, but none of them without some value. We are glad to find another now upon our table.

The author is well known as an indefatigably diligent inquirer into this department of our literature. Perhaps no one amongst us has spent so much time in poring over papers in the Record Office, Lambeth Library, and the British Museum, with an express and undivided reference to the rise, spread, and varied fortunes of Nonconformist principles and Nonconformist churches. We wonder that, by this time, we have not been favoured with a large work from him upon this his favourite subject, containing the results of long-continued and laborious studies. We are glad, however, to receive the present instalment.

The book consists of two parts; the first being a sketch in ten short chapters of the history of Nonconformity in general, with especial reference to the county of Surrey. Dr. W. reproduces certain facts and illustrations, supplied in his Memorial Papers, and adds some new ones of an interesting character. For example, a small parcel of citations from the Records of the High Commission, in reference to John Lothrop and Samuel Eaton, both of them worthies connected with the church in Southwark. He

* "Surrey Congregational History," by JOHN WADDINGTON, D.D. (London: Jackson, Walford, and Hodder.)

also removes certain misapprehensions; particularly one relative to the Presbytery at Wandsworth, which he shows—very convincingly, as we think—to have been merely an attempt to construct a scheme of Presbyterian discipline. The erection of a chapel in that village, at that time, must be a pure imagination; as Queen Elizabeth and her vigilant council would never have allowed of such a thing as that being done. There is altogether a good deal of curious information contained in this Introduction, for which we heartily thank the author; but we must say that we wish he had not been so sparing in his references, and that he fully explained whence his information is derived. We do not agree with him in all his statements, and are a little surprised at the following passage:—“*Stephen* Bridge, one of the number (the five dissenting brethren), and who is said to have formed a church at Clapham, was by no means an advocate for religious liberty to its full extent.” We would not imitate some critics of our day, and be hard on a man for such a slip as that of writing *Stephen* instead of *William*; nor do we contest the question as to Bridge’s *limited* advocacy of religious liberty (though we think that more ought to have been said in his favour on that point than here appears); but we are surprised at seeing it stated that he formed a church at Clapham, and that not a single word is said about his pastorate at Yarmouth, which is one of the most interesting and best known chapters in the early history of Nonconformity. We know that he preached at Clapham, and we should like to be informed on what ground he is said to have formed a church there.

The latter part of the Introduction is very valuable, for it contains a large amount of new information, and includes a very curious list of licences for the county of Surrey, extracted from the Register of Indulgences granted in the years 1671-2.

The second part of the volume presents a series of notices, describing the origin and progress of all the Independent churches in the county of Surrey. We question the wisdom of saying so much in a laudatory style of certain living ministers, while others are passed over in silence. The closer we keep to simple facts touching our contemporaries the better. The author also, here and there, introduces details of matters which had better have been omitted; but when there is so much to praise we would express very little in the way of blame.

The following is one of Dr. W.’s sketches of dissenting worthies:—

“When Mr. Churchill came to Thames Ditton, he found the plan then adopted was that of open communion at the Lord’s table; but this, not comporting with his views of the scriptural order which should be observed by the churches of Jesus Christ, and at the same time knowing that most of the communicants were but newly come together from the customs of the Established Church, after deliberately weighing the matter, he brought his flock to adopt the following plan, as coming between the precise method adopted by the regular Dissenters, and the latitudinarian plan of the Church of England, viz., That any person wishing to receive that ordinance with the communicants at the said chapel would be expected first to make their desire known to the minister, who would propose them for church membership at the close of the next administration of the Lord’s Supper;

and if in the course of the month no objection was made by any of the communicants, they would be requested to take their place at the table, when the minister would address to them a word of exhortation on the nature and importance of their engagement, and give them the right hand of fellowship in the name of the church into which they had entered.

“This principle of accommodation probably arose in part from the circumstances under which the chapel was built. Mr. Hansler (who built the chapel), when in London, had been a communicant in Orange Street Chapel, then Episcopal, and not finding the gospel in the parish church at Thames Ditton, he took the cottage previously occupied by Huntington, and had services conducted therein, until he secured the site on which the chapel and cottages adjacent stand—the only site obtainable in the vicinity—and erected the buildings.

“Mr. Churchill, the first minister, was a man of marked native ability, and of respectable attainments. He was greatly esteemed by the denomination, and his pulpit services were often in request by large congregations. Several of his discourses were published, and one in particular, preached at King Street, Portsea, on ‘Salvation by Christ Alone,’ had a large circulation. His sermon on the death of the Princess Charlotte reached a sixth edition. By the suavity of his manners, his genial disposition, and excellence of character, he gained the respect of the neighbouring nobility and gentry, without the slightest sacrifice of principle. Many instances may be cited indicative of the esteem in which he was held. When he conducted the opening service of the school-room at Oxshot, a hamlet bordering on the royal domain of Claremont, the large attendance necessitated an open-air service. The late King of the Belgians, the Prince Leopold, and his sister, the Duchess of Kent, honoured Mr. Churchill by standing at his side. After prayer, the Prince considerably requested the preacher to continue the service covered. The daughter of Lord Fitzgerald often accompanied Mr. Churchill on his errands of mercy to the sick and dying. A sermon preached by him on the event of her death was favourably received, and soon became out of print. The Marquis of Cholmondeley sent for him to visit a young lady seized with a fatal illness while on a visit at his mansion, and was so much interested in the services of the village pastor, that he became an annual subscriber of £5 to the chapel to the close of his ministry.

“Blending discretion with fidelity, Mr. Churchill led several clergymen of the Establishment into the way of truth. Some of his converts rose to considerable eminence, and proved that they were not unmindful of their obligations to the dissenting teacher.

“Mr. Churchill conducted a seminary, that he might maintain a position in society that would not have been enjoyed if he had been left to the inadequate support afforded by his village congregation.

“In the eightieth year of his age, admonished by his infirmities and enfeebled by the loss of his estimable wife, Mr. Churchill resigned his charge October 28, 1844. Evangelical Christians of all denominations met on the occasion to present to him a memorial of sincere respect and affection. The venerable minister lingered a few years longer, and then closed his honourable and useful course in 1849.”

Brief Notices of Books.

The Glorious Gospel Unfolded. By HENRY WEBB. (Simpkin, Marshall, and Co.)

This is an elaborate and comprehensive volume. It embraces, and to a certain extent, discusses all the great questions of theology—the Unity of the Godhead; Predestination; the Incarnation, and Early Intimations of its Design; the Procession of the Holy Ghost; Christ as our Ransom, Sacrifice, Wisdom, Righteousness, Sanctification, and Redemption; Justification; the Reign of Heaven; the Progressiveness of Faith; the Millennium; the Consummation. Other questions are touched upon, and all, from the beginning to the end of the volume, are treated in a spirit of quiet earnestness and intelligence. Mr. Webb is evidently acquainted with the past of theological discussion, and is familiar with not a few of the writings of distinguished Puritans. Many of his views and opinions he fortifies by an appeal to their works. He thinks for himself, but is no rash, self-confident speculatist, spoiling his book, and attempting to corrupt his readers by vain philosophy. He bows throughout in a devout and reverential spirit before the teachings of inspiration, and unfolds its doctrines in the manner and tone of the olden theology. He aims at nothing original or profound, and, therefore, although there is nothing brilliant or striking in his chapters, and he throws no additional light on the deeper questions of theological science, there is nothing doubtful or misleading. His book is highly creditable to him, as a thinking, intelligent, and well-informed Christian, but it cannot be regarded as a positive addition to theology, or as furnishing any fresh solution of the great problems of our faith. Occasionally the style of expression is a little defective and inaccurate, but care and revision would remedy this.

Mission Life in the Islands of the Pacific. Being a Narration of the Life and Labours of the Rev. A. Buzacott, Missionary of Rarotonga, and for some time co-worker with the Rev. John Williams, Martyr of Erromanga. Edited by the Rev. J. P. SUNDERLAND and the Rev. A. BUZACOTT, B.A. With a Preface by the Rev. HENRY ALLON. (John Snow and Co.)

This volume will be read with no ordinary pleasure by all who are interested in missions. To all who remember the marvellous history of missions in the Pacific, contained in "Missionary Enterprises" by Williams, the Martyr of Erromanga, the Life and Labours of Mr. Buzacott will be a renewal of the wonder and delight with which that extraordinary book was perused. If, indeed, the narration of missionary triumphs contained in this volume do not produce the intense and wide-spread excitement of Mr. Williams' book, "it will be," as Mr. Allon remarks in his preface, "only because there can be but one first." The tributes paid to Mr. Buzacott's extraordinary skill, devotedness, and efficiency as a missionary by all classes—by chiefs, by Government authorities, by fellow missionaries, and, above all, by the contrasted condition of Rarotonga as he found and left it,—invest this Narrative with the reality and interest of simple truth. Let the friends of missions, then, read the book, and take fresh courage; and let those who question or doubt the great results of the enterprise read it, and be convinced that the missionary "is often the witness, the means, and the historian" of the highest and noblest developments of civilization.

The Lord's Prayer: its Spirit and its Teachings. By O. WINSLOW, D.D. (John F. Shaw and Co.)

Some men would write better if they wrote less. To this class, we think, Dr. Winslow belongs. His compositions, from haste, and a want of calm

and ripened thinking, become vapid, declamatory, and pointless. In the volume now before us there is, doubtless, much that is excellent; but had he bestowed more time upon it, and striven in all respects to catch the spirit of the Lord's Prayer, so simple, so calm, and so full of condensed earnestness, its pages could not have presented so many instances of inflated diction and gingling verbiage. The contrast between the text and the comment is truly marvellous.

We hardly understand Dr. W.'s statement as to the "novelty of conception" which belongs to his book. We have seen several volumes on the Lord's Prayer, and their evident design was to illustrate and enforce its spirit. If a writer did not confine himself to a cold, critical dissertation, what else could he do but endeavour to catch and unfold its spirit?

We think with Dr. W. that there can be no serious objection to the occasional use of aids in prayer; but his conclusion is hasty and unfounded when he affirms that the words *πάση προσεύχῃ* determine the question of liturgical forms. "All manner of prayers" is not necessarily their rendering, according to the usages of the Greek language; and hence, although such a rendering may not be incorrect, if another be equally, or perhaps more correct, no legitimate conclusion can be drawn from them as to scriptural authority for liturgical forms of prayer.

The Treasury of Bible Knowledge. By the Rev. JOHN AYRE, M.A.
(London: Longmans.)

This is a condensed Dictionary of the Bible, closely printed in small 12mo, and extending to nearly 1,000 pages. The articles, so far as we see, are well written. They are to the point, and are clearly expressed. They include the results of the latest investigation, and while thoroughly orthodox, are conceived in a spirit of candour and liberality. The book shows discrimination and honesty, and deals with difficulties justly and fairly. Of the necessary learning, and the befitting temper of a work like this, the author has given proof in his Introduction to the Old Testament. We may mention that the illustrations, which are very numerous, and admirably executed, add greatly to the attractiveness of the volume. Many who could not procure, and, indeed, do not require, such a full and exhaustive dictionary as Dr. Smith's, or as Dr. Alexander's edition of Kitto will be when finished—a consummation we have long looked for—will find all the necessary assistance of this kind for the reading of the Bible in this most admirable volume.

Scenes in a Scottish Pastoral. By the Rev. J. R. MCGAVI, of Dundee. (London: Nisbet.)

A pastor has here collected a number of interesting facts, illustrative of Christian life amidst his flock and friends. Such books, when honestly and pleasantly written, possess a great charm. People's tastes differ as to the manner of relating spiritual incidents, and their judgment also as to the wisdom manifested in the selection of them. We rarely meet with a book of this kind exactly according with our own taste and our own judgment. We should not, perhaps, endorse all that are here; but certainly some of them are very good, and likely to prove very useful. There is an exquisite touch of beauty in the following:—"Mother," said a child, who had been told of angels being with her as she died, "I do not know the angels, and I fear them, for they cannot love me as you do. But (after a pause) if you cannot come, I think I would not be afraid if Christ, the Good Shepherd, would gather me in his arms, for I am sure he has a loving heart."

Hymn Writers and Their Hymns. By the Rev. S. W. CHRISTOPHERS.
(London: S. W. Partridge.)

Surely this is a labour of love! The enthusiasm of Mr. Christophers for
VOL. XLIV. A A A

his task is wonderful, sometimes quite amusing. He has thrown his soul so thoroughly into his work that you find yourself unconsciously a partner with him in his hero worship; for these hymn writers are heroes to him. and you inhale the incense he has wafted around their memories. In fact, making due allowance for the flashes of ecstatic writing in which the author indulges, the book has many charms, queer anecdotes, valuable historical facts gathered up from all sorts of places, bits of biography touching the singing brotherhood which one likes to read, and, above all, many of the most exquisite hymns and lyrics, both of ancient and modern times. The arrangement of the book is artistic, and the neatness and beauty of the getting up are pleasures to look upon.

Notes and Reflections on the First Epistle to the Corinthians. By ARTHUR PRIDHAM. (London: Longmans, & Co.)

These "Notes and Reflections" are the fruits of an earnest, thoughtful, and devout mind, and are distinguished by breadth of view and competent scholarship. Moreover, there is a high degree of freshness and spirituality pervading them; and were they not somewhat marred and obscured by a little mysticism on the one hand, and a good deal of millenarianism on the other, they might be recommended to all readers of the great Epistle which they are intended to elucidate. And still, notwithstanding these drawbacks, and although they will find readiest acceptance with those who are already familiar with the author's views, or have read the writings of the school of interpreters to which he belongs, discriminating and thoughtful readers would derive benefit from a perusal of them.

The Complete Works of Thomas Brooks. Edited, with Memoir, by the Rev. A. B. GROSART. Three Vols. (Edinburgh: Nichol. London: Nisbet.)

We can say that there is not one set of this Puritan series of publications, the outward appearance of which we like so well, and the contents of which we like better. Brooks' works are most admirable. This will be acknowledged by all who have read his invaluable treatises. We are by no means blind followers of Puritan heroes. We acknowledge the wearisomeness of certain authors amongst them; but the books now on our table we can read again and again with fresh delight. Brooks' "Apples of Gold" are sermons deserving the name. The memoir by Mr. Grosart is a careful, painstaking performance.

Ruth: an Historical Poem in Four Cantos, Illustrative of the Sacred Narrative. By WILLIAM MACKENZIE, A.M., Author of "French Concordance to the Holy Scriptures," &c. With Introductory Note by W. LINDSAY ALEXANDER, D.D. (London: Hamilton, Adams, & Co.)

Mr. Mackenzie has caught the spirit of the charming story on which he has chosen to employ his pen, and he has said many good and true things in quiet lines, which are generally smart and sometimes graceful, but which hardly ever cross the border-land that separates real poetry from mere rhyme. The book, however, will be a favourite for the unostentatious way in which it tells this old tale of domestic vicissitudes and simple Eastern manners.

Sacred Hours by Living Streams. Popular Expositions of Divine Truth. By the Rev. ROBERT KERR. (London: Elliot Stock.)

These are chiefly, as Mr. Kerr tells us, samples of his discourses during the fifteen years of his ministry. As such they are highly creditable to his head and heart. They are distinguished by considerable power of expression and accuracy of thought, but are, perhaps, a little too ambitious in style. Doubtless, his later and more ripened compositions will have less of this. In doctrine, these discourses are sound and evangelical.

Obituary.

REV. JOSEPH PATTISON, OF WEM, SALOP.

THE late Rev. Joseph Pattison, minister of the church in Chapel-street, Wem, and Secretary of the Salop Association, died on Tuesday, May 29th.

He was born at the Leasows, Newcastle-on-Tyne, on the 21st of October, 1800, and he spent the earlier years of his life in that town. He was one of ten children, but he and an elder brother alone lived to maturity. His parents were pious members of the church in the High Bridges—a Presbyterian Church, in communion with the Established Church of Scotland. Very early in life Mr. Pattison gave evidence of deep and fervent piety, and became a communicant in the church to which his parents belonged, and of which the Rev. Doctor Morrison, of China, and the Rev. Adam Robson, of South Africa had been members. He soon became an active and devoted Sunday-school teacher; and he also joined a class of young men, who met weekly for prayer, in a small summer-house in a retired garden belonging to one of the number. Three or four of these pious associates became ministers of congregational churches, such as the late Rev. Richard Fletcher, of Manchester and Melbourne, the late Rev. J. H. Cooke, of Gomersall, and the Rev. W. Brewis, of Penrith, who still lives. And in those days, Mr. Pattison was remarkable for his holy consistency of conduct and his amiability and humility of deportment; he was loved by all who knew him, and wherever he went he diffused around him a sweet savour of Christ.

In the year 1822, Mr. Pattison entered the Rotherham Independent College, to pursue his studies for the ministry. He is said to have been very diligent and successful as a student, and to have passed through his course with great credit to himself, and to the entire satisfaction of his tutors. He was an early riser, and spent much time in devotional exercises before entering on the work of the day, so that he always maintained "an elevation of piety, a tranquillity of mind, a sweetness of spirit, and a courtesy of bearing," that won for him the affection of superiors and associates. His occasional "preaching was much valued for its evangelical character, and its great earnestness and faithfulness, combined with an affectionateness of manner, which was calculated to disarm prejudice, and win a readier reception for the truth."

Towards the close of Mr. Pattison's time at Rotherham, his way was opened to Wem, under the good providence of God. And then, in the year 1826, he settled, first, as the assistant, and then as the co-pastor of the Rev. Peter Edwards, with whom he laboured for seven years in perfect harmony. Mr. Edwards died in the year 1833, and Mr. Pattison was left in sole charge of the flock.

Under the care of such a pastor, the church grew, the sanctuary became too strait, and repeated enlargements were made; the congregation became one of the most considerable for numbers and good works, and the minister one of the most influential of his order in the whole county. He became associated with the Rev. Thomas Weaver, of Shrewsbury, in the Secretaryship of the Salop Association, and he sustained the office of sole Secretary at the time of his death.

After the labours of thirty years, during a great part of which Mr. Pattison preached three times every Sunday, his health became impaired, and for a year or two he was assisted by the Rev. E. S. Bayliffe, B.A., of Marlborough. But, after a time, Mr. Pattison's health improved; and for the last eight or ten years he fulfilled his ministry without assistance.

On the second Sunday in March last, Mr. Pattison took an affecting review of the forty years that he had lived and laboured at Wem, in a sermon on Deut. viii. 2; and at Easter the Annual Meeting of the Salop

Association, usually held in Shrewsbury, was held at Wem, specially to celebrate the completion of the fortieth year of its honoured Secretary's ministry in that town. At the evening meeting, a purse of gold was presented to him through the hands of the Treasurer, Thomas Barnes, Esq., M.P., as a small token of the great esteem felt for him by his people. He was so deeply moved that he could only express his thanks in a few sentences.

For a few weeks further he continued to minister to his own people. On Sunday, May 20th, he preached twice; and the evening sermon, from Matt. xxv. 46, was peculiarly solemn and impressive, as if the preacher had foreseen that he was delivering his last message to his beloved flock. A few days later he attended a meeting at a distant village, when he spoke with unusual earnestness; but that evening he rode in an open vehicle, and such was the effect of the cold easterly wind on his delicate frame, that he was seized with disease, which would not yield to the power of such medicine as could be administered. He sank so rapidly, that in five days he breathed his last. From the first he seemed to have a foreboding that he might not rise again, but the thought did not discompose him. He spoke of death with calmness, and said, "It is only a shadow." His trust in God's promises was unwavering, and his "perfect love cast out fear." He took an affecting farewell of all the members of his family, excepting one son, resident in Australia. He spoke to each, separately, in terms so appropriate and tender, that none will ever forget his words, and sent messages of love to his people. That evening, May 29th, he died in the Lord, at the age of sixty-five years; and now he rests from his labours.

On Friday, June 1st, "devout men carried him to his burial" in the cemetery connected with the chapel. Nearly all the ministers, and many of the deacons of the Salop Association were present, as well as the more immediate friends and neighbours of the departed. On the following Sunday, the funeral sermon was preached by the Rev. Professor Newth, of the Lancashire Independent College, to a crowded congregation of mourners. And it is a touching fact that, at the time of his illness and death, Mr. Pattison was himself engaged to preach in improvement of the death of the Rev. W. E. Whinat, a neighbouring young minister of great promise at Prees and Whixall, on the very day on which his own funeral sermon was actually preached. Two sermons were found in his desk, prepared for delivery, on the texts, Psalm xcvi. 2, and Rev. vii. 14; and another sermon, on Acts xx. 20, 21, was found partly composed. Thus was this excellent minister taken away in the midst of his work, if not in the midst of his days.

Through life he was eminently a man of God—a wise, gentle, loving, holy man; a diligent, systematic, unostentatious worker; an industrious student; a pastor who knew all his flock; was uniformly kind and attentive to all; visited regularly from house to house; and preached for forty long years, with acceptance and effect, in the same place. The last entry in his diary was made a very few days before his death: that diary shows how much work he did every day, and with what regularity he did it. The great numbers that were added to the church, and that enjoyed his ministrations, proved that he was a true minister of Christ—"a workman that needed not to be ashamed."

Early in his ministry at Wem, Mr. Pattison was most happily married to Miss Lee, daughter of John Lee, Esq., a solicitor of the town and a deacon of the church, and grand-daughter of the Rev. David Simpson, M.A., the celebrated minister of Christ Church, Macclesfield, and author of "Plea for Religion," and other learned works. Mrs. Pattison still survives, with a family of four sons and three daughters.

May those who mourn "sorrow not even as others, which have no hope." And may the good seed sowed by this faithful husbandman long continue to spring up and bear fruit around the grave of the sower,

Congregational Union of England and Wales.

THE Twenty-seventh Autumnal Meeting was held at Sheffield, October 8th, 9th, 10th, and 11th, 1866.

The proceedings were opened on Monday Evening by a Special Devotional Service, at which the Revs. W. Roberts, W. Herbert, and James Sibree offered prayer. An address was delivered by the Rev. J. Baldwin Brown, B.A., from 2 Peter i. 21—"Holy men of God spake as they were moved by the Holy Ghost." The object of the address was to show who were truly "God's ordained ministers."

The meetings for the business of the Union were held on Tuesday, Wednesday, and Thursday mornings at Mount Zion Chapel. The Rev. Newman Hall, LL.B., President, who, on the first morning, delivered an address on "Spiritual Power."

Delegates from Scotland and Ireland were then introduced; a Special Committee of Reference was appointed; and a Paper on the Memorial Hall was read by Rev. J. Corbin. The Revs. Messrs. Clemance and Clement Dukes presented a resolution on the Chairman's address, and the Rev. Dr. Raleigh and Mr. S. Morley another on Mr. Corbin's Paper.

A resolution on the "Congregational Year Book" was moved by the Rev. Dr. Parker, and seconded by the Rev. Dr. Smith, to the effect that the Committee should consider what improvements might be made therein, especially as to the introduction or removal of names from the various lists.

Rev. R. Ashton read a brief report from the Special Committee appointed to prepare a "Sunday School Hymn Book," stating that the book had been generally approved, but suggesting that it should be enlarged. The Union adopted the report, with the addition that an experimental edition should be published as soon as possible, and that the final publication should be deferred till the annual meeting in May next.

Special prayer was then offered by the Rev. Enoch Mellor, M.A., in reference to the sanitary and religious condition of the country.

On Wednesday Morning the Rev. J. White, of Belfast, and Rev. Ninian Wight, of Edinburgh, were introduced as delegates, and were welcomed by a resolution, moved by Rev. R. Bruce, M.A., delegate from the Union to Scotland in April last, and seconded by the Rev. Thomas James.

The Rev. J. S. Pearsall read a Paper on "The Best Methods of Conducting Public Worship." A resolution introducing a discussion, which occupied the whole morning, was carried on the motion of Mr. W. E. Glyde, and seconded by Rev. Bryan Dale, M.A.

The Rev. R. Balgarnie offered special prayer as on the previous day.

Thursday Morning.—The Rev. R. A. Redford, M.A., LL.B., read a brief paper on "The Duty and Advantages of Pastoral Visitation." A resolution moved by Rev. Urijah R. Thomas, and seconded by Mr. Charles Reed, F.S.A., after considerable discussion, was carried unanimously.

The Rev. J. B. Paton, M.A., read a Paper on "The Press in Relation to our Denomination," which was adopted by the meeting on the motion of Mr. J. Carvell Williams, seconded by Rev. G. W. Conder.

Mr. John Crossley made a statement respecting "Chapel Building," as a necessity of the times and the duty of the churches.

Sundry official resolutions of thanks were passed, and the assembly broke up, after the benediction pronounced by the Chairman.

Evening meetings were held on Tuesday and Wednesday on "British Missions," and on "Ritualism:" at the former Rev. J. White spoke for Ireland; Rev. J. R. Campbell, D.D., for Home; Rev. A. Hannay for the Colonies, and Rev. J. Shedlock, M.A., for the Continent: the Chair was occupied by H. O. Wills, Esq.; at the latter, presided over by J. Kemp Welch,

Esq., the Rev. Dr. Vaughan read a lecture on "Ritualism," and the Rev. J. Gwyther on "Evangelical Preaching."

On Thursday Evening three services were held in different parts of the town. Rev. J. G. Rogers, B.A., preached to the Members of the Union, and Rev. George Martin to the Young: Rev. Newman Hall, LL.B., addressed the Working Men of Sheffield.

Various private and select meetings were held during the intervals between the more public services.

The Congregational Board of Education had a public breakfast, followed by a meeting, presided over by John Crossley, Esq., at which speeches were made by gentlemen on points connected with voluntary education.

Thus concluded the series of meetings at Sheffield. The members and delegates, of the Union were most hospitably and generously entertained, not only by friends connected with the Independent Churches, but by those of other communities of Christians. The Secretaries, Mr. Hebblethwaite and Mr. W. Pye-Smith, are specially entitled to all praise for their indefatigable exertions to secure the requisite accommodation, and to promote the comfort of the visitors.

Diary of the Churches.

September 11.—Stockwell Chapel, Colchester. Services in connection with the ordination of the Rev. T. Batty, of Hackney College, were held. The Revs. A. D. Phillips, R. Vaughan, D.D., J. Raven, T. W. Davids, S. McAll, E. P. Hood, J. Farren, J. Bainton, and W. Courtnall took part in the services of the day.

September 12.—Melksham. The Rev. H. Young, of the Congregational Institute, Nottingham, was ordained to the pastorate of the church in this town. The Revs. R. Dawson, B.A., J. H. Wood, T. Mann, W. Smith, and C. S. Hart, M.A. took part in the services.

September 14.—Newmarket. The opening services of the Congregational School-rooms were held, when a sermon was preached by the Rev. J. Spence, D.D. In the evening a meeting was held, at which S. Morley, Esq. presided, and addresses were delivered by the Revs. T. Anthony, T. Lloyd, W. Warren, A. T. Shelley, J. T. Ball, and G. White.

September 16.—Falcon Square Chapel, London. This chapel which has been closed for six weeks for repairs and improvements, at a cost of £500, was re-opened, when special sermons were preached by the Rev. J. S. Hall, the pastor of the church.

September 17.—Battersea Bridge Road.—The memorial stone of a new chapel was laid here by the Rev. J. G. Rogers, B.A. The Revs. J. M. Soule, J. Pillan, and others assisted in the engagements.

September 18.—Hinckley. The foundation stone of the Borough Church was laid by S. Morley, Esq. The Revs. J. Sibree, and T. Mays also took part in the service. In the evening a meeting was held, when Mr. Morley occupied the chair, and addresses were delivered by the Revs. J. P. Allen, M. Macfie, Mr. Atkins, and others.

—— Stebbing, Essex. The Independent Chapel in this place was re-opened, after undergoing considerable alterations and repairs. A special sermon was preached on the occasion by the Rev. W. Cuthbertson.

—— Stebbing, Essex. The ordination of Rev. J. Bainton, of Hackney College, took place. The Revs. A. Goodrich, S. Ransom, H. Gammidge, W. Tyler, and S. McAll took part in the engagements. A public meeting was held in the evening, at which E. Grimwade, Esq. presided, and several addresses were delivered.

September 19.—Ipswich. Turret Green Chapel, which had been closed

for alterations and repairs, was re-opened, when a sermon was preached by the Rev. T. M. Morris. The cost of the alterations is about £800.

September 20.—Buntingford, Herts. The Rev. F. A. Warmington, late assistant minister to the Rev. J. Raven, of Ipswich, was set apart as pastor of the Congregational Church in this place. The Revs. B. G. Hill, C. G. Haymes, T. W. Davids, A. C. Wright, W. Griffiths, J. Raven, J. Stockbridge, and W. Cuthbertson conducted the engagements.

—— Woodham Ferris, Essex. Services in connection with the ordination of the Rev. W. D. Attack were held. The Revs. J. Foster, T. Hayward, J. Dewsnap, J. G. Hughes, and W. McPhail took part in the proceedings of the day.

September 23 —Dukinfield. Sermons were preached on the occasion of the opening of the Independent Chapel by the Revs. J. Hutchison and T. Green. In the afternoon a united communion service was held under the presidency of the Rev. J. T. Barker.

September 25.—Apprenticeship Society. The half-yearly meeting and election of this Society was held at 18. South Street, Finsbury, when eight candidates were elected to the benefit of the Institution. The Rev. E. Mannering occupied the chair.

September 26.—English Congregational Chapel Building Society. The Thirteenth Anniversary of this Society was held at Westminster Chapel, J. Crossley, Esq. in the Chair. The Revs. W. Tyler, J. C. Gallaway, M.A. (the Secretary), G. B. Johnson, J. De Kewer Williams, S. Martin. S. Hebditch, J. Guthrie, M.A., J. Sibree, W. Tarbotton, with Messrs. I. Perry and C. G. Conder addressed the meeting.

September 27.—Suffolk Congregational Union. The yearly meeting of this Association was held at Stansfield, the Rev. D. W. Evans taking the Chair. The Rev. S. T. Williams preached the sermon, and the Revs. A. Tyler, W. Butcher, E. Griffiths, Dr. Rees, D. Anthony, B.A., E. Jones, Kilsby Jones, and other ministers and friends took part in the business of the session.

September 29.—Robert Street Chapel, Grosvenor Square. The Rev. J. R. Ross, B.A., was ordained as pastor of the church assembling in this place of worship. The Revs. J. Clifford, LL.B., J. Guthrie, M.A., R. Hamilton, R. D. Wilson, H. B. Ingram, W. Wrightson, D.D., and H. R. Davies took part in the service.

September 30.—Shrewsbury. The Rev. J. Davies was recognised as pastor of the Tabernacle Church. The Revs. J. Jones, S. Edwards, and W. Ambrose took part in the engagements, extending over two days.

October 1.—Rubery, Worcestershire. The foundation stone of a new schoolroom adjoining the chapel was laid. The Revs. T. Edwards (the pastor), J. Smith, M.A., J. Marsden, B.A., H. D. Gray, S. Carter, and J. Warden, Esq. took part in the engagements.

October 2.—Old Ford, North Bow. The memorial stone of a new church was laid in Roman Road, the Rev. E. Schnadhorst, pastor. The stone was laid by R. C. Hanbury, Esq., M.P., and the Revs. W. Tyler, T. E. Stallybrass, J. Davies, A. G. Forbes, R. Seddon, J. H. Blake, and E. Price were present.

—— Bury St. Edmunds. Whiting Street Chapel, after being improved and beautified at a cost of £550, was re-opened. The Revs. H. Allon and E. Jones preached opening sermons, and the Revs. C. Elvin, J. Steer, J. Reeve, A. Tyler, and J. Raven gave addresses.

October 3.—Holmfirth. The recognition of the Rev. J. Colville as minister of the Chapel at Lane took place. The Revs. Professor Scott, LL.B., J. Cameron, J. Kelley, and Professor Newth, conducted the service.

—— Ipswich. A meeting was held at Stoke Green Chapel to bid farewell to the pastor, the Rev. James Webb, after a pastorate of twenty-

four years. The church and congregation presented him on the occasion with a silver salver, and a purse of seventy guineas. The Rev. C. Elven, and most of the neighbouring ministers were present.

October 3.—Wednesbury. The new Chapel in Russell Street was opened for Divine worship, when the Rev. Dr. Brown preached. The cost of the building is £685, designed to accommodate 500 persons.

October 4.—Holloway. The memorial stone of a new church in Junction Road was laid by S. Morley, Esq., who, with Dr. Vaughan, addressed the audience on the occasion. The Rev. W. Roberts (the pastor elect), and the Rev. M. Wilks conducted the devotional exercises. The Revs. E. W. White, Bryan Dale, J. C. Harrison, F. Tucker, S. Manning, J. E. Turner, Messrs. Torrens, Michael, and Ehrenzeller took part in the afternoon's engagements.

October 7.—Thorngumbald, Yorks. The interior of the chapel in this place having been entirely renewed, it was re-opened, when sermons were preached by the Rev. R. Bettinson, the pastor.

October 9.—South Molton. Services were held in connection with the re-opening of the chapel, after extensive repairs. The Rev. W. R. Noble preached, and the Rev. W. J. Andrew, the pastor, presided at the evening meeting.

October 11.—Finchley. A special service was held after the erection of a gallery in the place of worship here, at a cost of £260. The Rev. S. Martin preached on the occasion.

October 12.—Potternewtown, Leeds. A testimonial was presented to the Rev. H. G. Parrish, B.A., who is compelled through ill health to resign the pastorate. On behalf of the friends the Rev. J. H. Morgan presented him with a purse containing ninety sovereigns.

October 15.—Tynemouth. The foundation stone of a new chapel was laid by S. Morley, Esq. The building is to accommodate 500 persons, and the cost will be £3,500.

October 16.—Preston. A meeting was held in Lancaster Road School-room, to take leave of the Rev. J. Briggs, pastor of the Independent Church. A timepiece, with a portrait of Mr. Briggs, and a purse of £40 were presented on the occasion.

October 17.—Nantwich, Cheshire. A meeting of the church and congregation in this place was held for the purpose of presenting a testimonial to the Rev. J. Johns, B.A., the pastor, on the occasion of his approaching marriage. It consisted of a purse of seventy sovereigns.

October 19.—Boston Spa, Yorks. The ordination of Rev. T. G. Crippen took place. The Revs. H. Ollerenshaw, T. Willis, J. Parsons, W. Mitchell, W. Thomas, J. Wilde, and T. Hindsley, took part in the service.

PASTORAL NOTICES.

CALLS ACCEPTED.

The Rev. W. P. Brown, of the British Institute, has accepted an invitation to the pastorate of the church, Birdbush, Salisbury.

The Rev. J. C. Beadle, of Walsall, that of the church at Falmouth.

The Rev. W. G. Horder, of Cheshunt College, that of the new church at Peasley Cross.

The Rev. J. Briggs, of Grimshaw Street, Preston, that of the church at Great Marlow.

The Rev. A. Galbraith, late of Stuartfield, Aberdeenshire, that of the church, Whitehaven, Cumberland.

The Rev. E. Dothie, B.A., that of High Street Chapel, Lancaster.

The Rev. W. Braden, of St. Albans, that of the church, Hillhouse, Huddersfield.

The Rev. B. Waugh, of Newbury, that of the church, Maize Hill, Greenwich.

THE
Missionary Magazine
AND
CHRONICLE.

JAMAICA.

NOTWITHSTANDING the severe ordeal to which the Christian part of the population of this Island have been recently exposed, it is a matter for sincere congratulation and thankfulness that the several churches and congregations connected with the Society have remained true to their social obligations.

A pleasing view of the state and progress of the cause of the Gospel in the station and district of Chapelton is presented in the following letter from the Rev. John Dalgliesh, who, from his long and valuable experience, both in British Guiana and in Jamaica, is peculiarly well qualified to form a correct estimate of the character and sentiments of the coloured population, amongst whom he has laboured in the Gospel.

“ Chapelton, July 7th, 1866.

“ When I last wrote you, we had just finished our chapel; and I am glad to say that its erection has told favourably on the interests of the station.

“ The attendance is very good indeed, and a considerable number of persons, who had withdrawn previous to our arrival, have returned, whilst the prejudice that existed against the Mission has entirely disappeared. Some of those who were greatly opposed to it subscribed liberally towards the new building, whilst others have taken sittings and attend the evening service regularly. To this I do not attach much importance, as few of that class are likely to become permanently connected with us; nor is their connection perhaps to be desired: but still, if their good-will can be secured without the sacrifice of any principle, I have always felt it to be my duty to secure it, and it affords the *opportunity*, at any rate, of doing them good. A young man of that class, brought to a knowledge of the truth since we came here, has joined the Church, and is very useful. He had a great desire to be engaged in missionary work, and was prepared to give up very good worldly prospects with that view; but, although I was satisfied that he would make an excellent missionary, yet I

felt it to be my duty to advise him to continue in business, as we are more in want of decidedly religious merchants than missionaries. And in the former capacity he will be able to exercise a greater influence for good, perhaps, than in the latter. He is engaged almost every Sabbath in conducting service at one or other of the stations, and is a most liberal contributor to the cause. There is a good deal connected with the station that is very encouraging. The eagerness of the people to receive instruction is very gratifying, and a large number, I think, are trying to do what is right themselves, and trying to get others to do the same. There may not, perhaps, be a great deal of what might be called enlightened piety, but I think there is not a little sincere piety, connected with a fair amount of religious knowledge, which is perhaps as much as, under all circumstances, could be expected. Our expectations twenty or thirty years ago, were high—too high; but that was our mistake, and for it I do not feel disposed to blame the people. They certainly gave us what appeared to be solid grounds for these high expectations; and, that being the case, we were, I think, quite justified in entertaining them. Perhaps we ought to have been more of philosophers, more cool, more calculating, less enthusiastic; but in that case I fear we should not make very effective missionaries.

“I sometimes think that we are apt to get discouraged when there is no real ground for it. Those who have been long in the Mission field, and whose constitutions, it may be, are yielding to the effects of climate, and continuous hard work, are in danger of taking a desponding view of things: they are not able to bear disappointments as they could do once, and, after labouring so long, don't expect, perhaps, that they should have any, and when they occur, look upon them as strange things; and this, I am afraid, gives a tinge of melancholy to their communications, which possibly tends to discourage the hearts of the Directors. I do not know if it would be right to say that the Saviour met with disappointments, but he often spoke to the disciples as though they might have known better, and ought to have acted otherwise; and we know well what Paul's experience was. When I look at the feebleness of our efforts, and the many imperfections connected with them, I am often surprised to think that so much should be accomplished through such instrumentality.”

SOUTH SEAS.

IN the following extracts from a long and interesting letter from our well-known missionary, Mr. Murray, it will be seen how steadfastly the various portions of our South Sea Mission continue to grow. The system of **MAY MEETINGS**, inaugurated in Tahiti in the days of **POMARE**, continues to flourish; though it is a rare thing for a May Meeting to be attacked by “a war party” in the midst of its Christian festivities. Native teachers still form a chief element in the extension of the Mission among “the regions beyond,” and in five of the **LAGOON ISLANDS** recently occupied by the Samoan Mission, it is, as heretofore, the native brethren on whom have devolved the work and

the honour of bringing a new people into the Church of Christ. The labours of these valued and honoured brethren must be matter of continued and of deepening interest to all friends of the Society.

SAMOAN MISSION.

FROM THE REV. A. W. MURRAY, UPOLU.

“Apia, Upolu, Samoa, June 12, 1866.

“We held our missionary meetings here on the 10th of last month, and on the 22nd and 23rd at Saluafata and Fangaloa. Large numbers assemble at such times, and they are regarded as occasions of special interest, and not unfrequently attempts are made by evil-disposed persons to create disturbance and make mischief. These are very often made by our popish neighbours. They received a check, however, this year, which I trust will prove a useful lesson to them for the future.

UNPROVOKED ATTACK OF NATIVE WARRIORS UPON A CHRISTIAN CONGREGATION, AND ITS RESULTS.

“At Falefa, a large village near Saluafata, a priest is stationed, and a considerable number call themselves papists. On former occasions attempts have been made in various ways to annoy and disturb our proceedings when our May meetings (as they are called) have been held; but this year they seemed to determine to do the thing effectually. The whole affair was eminently characteristic of the system in connection with which it was planned and carried out. We had assembled under a grove of bread-fruit trees close to the sea-shore. The company was much too large to be accommodated in any house. Hence, as a matter of necessity, our meeting was held out-of-doors. We had a very large gathering on the occasion referred to; the day was pretty favourable, and everything seemed to promise a very interesting meeting. Little did we dream that evil and anxious eyes were watching our movements, and that mischief was close at hand. A hymn had been sung, and I was reading a portion of Scripture, according to our custom, when we were surprised and startled by the blowing of shells, and singing and shouting as of a war party. And a war party indeed it was. A large boat soon made its appearance, with some thirty or forty people in it, all fully armed, and by words and gestures endeavouring to provoke an encounter. Some of our people went and spoke kindly to them, telling them that we were engaged in holding a religious service, and begging them to pass on and leave us unmolested. The response was a fierce onset on our people, all unarmed and unprepared as they were. The attacking party rushed on shore, and a skirmish commenced, our people defending themselves as best they could, with whatever came to hand; and strange to say, not one of them was seriously injured, while their assailants were repulsed with several wounded, one of whom died. This man seemed infatuated. The protestant chief of Falefa, with the assistance of some other chiefs, had succeeded in getting the fight stopped, and the hostile party had pushed off in their boat, and were about to retreat, when the man in question, who had made himself especially conspicuous throughout the whole affair, leaped from the boat and rushed on shore, apparently reckless

of consequences, and resumed the attack. He was followed by others, and in the encounter which ensued he received a mortal wound, of which he died on the following day.

“The popish party, as a body, disclaim any connection with the affair, as also does the priest. They profess to be greatly ashamed, and say that their people got just what they deserved for disturbing a religious service. Hence they show no disposition to revenge the death of the unhappy man, who so recklessly rushed upon destruction. It is certain, however, I suppose, that but for the kind of instructions given by the priests to their people, no such outrage would have been attempted.

“I kept my place during the affray, and the bulk of the people also remained; and after it was over we proceeded with the service. Had the meeting broken up, it is probable the consequences would have been much more serious. It is a great mercy that the thing passed off as it did. The universal expectation among our people is, that it will exert a very beneficial influence; the hand of God was so marked in shielding and protecting them, while their enemies received so serious a check. God grant that this expectation may be abundantly realised.

GOOD NEWS FROM THE LAGOON ISLANDS.

“From our new Missions among the Lagoon Islands we have just received very cheering intelligence, fully realising the hopes expressed in the report of the first voyage. The two islands, Vaitupu and Nui, which I visited but was unable to occupy, have since been supplied with teachers, as you will doubtless have heard before this reaches you. So we have now five islands of the range under Christian culture, and hope, when the new ship arrives, to take up the remaining three. Of one of these, Niutao, I have just had information from a captain who has lately visited it. It is the next island to Nui, and is said to contain a population of about 2000. I should think this estimate must be high. It is deeply interesting to think that the people, following the example of the other islands, have burnt their heathen temple and their objects of idolatrous worship, and are waiting for some one to teach them the knowledge of the true God. Truly God has gone out before us, and by unmistakable signs is beckoning us to follow. A few extracts from letters just received from the teachers on the islands visited last year will make this increasingly manifest, and will, I am sure, interest you and the Directors.

ELEKANA'S REPORT OF THE MISSION.

“Our friend Elekana writes, under date April 3rd, 1866, from Nukufatau as follows. After expressing satisfaction that teachers had been sent to Vaitupu and Nui, he proceeds to speak of his own people thus:—‘The people are all professedly Christians; the principal chief and the rulers are very attentive to religious services. I am occupied continually in teaching. Some are able to read, and some are striving to learn. There is one difficulty—we are short of books. I have divided the classes into ten, and each class has only one book.’ He then goes on to give an account of sales of books, Bibles, &c., for which he had received 3976 dried cocoa-nuts, and twelve shillings in money. The agents of a merchant here receive the cocoa-nuts on the spot,

and he allows us at the rate of two shillings per hundred. I should think the twelve shillings which has been forwarded here is probably the first money the people ever owned, and it has been spent in the purchase of the Bible.'

"After imploring a further supply of books, slates, pencils, and a *black board*, he proceeds to say that the people are exceedingly kind to him. They have built him a house forty-eight feet long by twenty-four broad, and are supplying him with everything necessary, as far as they are able. On the whole, Elekana's prospects are bright and cheering. Polygamy and other heathen practices have been abandoned, and he thinks there is good reason to hope that in some cases the truth has taken saving hold of their hearts.

LETTER FROM ANOTHER NATIVE TEACHER.

"The next letter of greatest interest is from the teacher of Viatupu, a young man named Peni, the son of one of our earliest pioneers to heathen lands. From Viatupu this young man writes as follows:—'We reached Viatupu on the 2nd of November. We were joyfully received by the whole land. You know that the whole land had abandoned heathenism, and were desiring Christianity. We found only one thing that they were practising when we arrived—a great many, both old and young, had two wives. When we arrived, they asked whether it was true (as they had been told by a foreigner) that it was bad in the sight of God to have two wives. I told them it was. Then they consulted together, and concluded that it would be well to have only one wife each; and so it is now.' He goes on to say that the people take great delight in learning; that they are exceedingly kind to him and his family, and that they have built a chapel sixty feet in length by thirty-nine. He says the chapel was only three weeks in building. The rulers of the little community are careful to manage their political matters in accordance with the Word of God. Great respect is paid to the Sabbath, and the conduct of the people in the house of God is rather like that of an enlightened Christian community than of a people who are but just emerging from the darkness of heathenism.

CONCLUDING REMARKS ON THIS PROMISING MISSION.

"But I shall weary you. The view given by these extracts and remarks is a fair specimen of the state of things throughout all the five islands. Among other interesting things, Elekana mentions that when he wrote they were about to hold their May (*Missionary*) Meetings! and tidings of our new missionary ship had reached them and delighted their hearts. Peni remarks:—'We are greatly pleased to hear that the new mission ship is expected shortly. May God be gracious and bring that useful ship soon to extend His own work.' Peni has under daily instruction fifty-five boys and forty-four girls. For Bibles and other books sold he has received 5129 dried cocoa-nuts, and for these, and those from the other islands, £10 8s. have been realised; altogether we have received £12 from these infant Missions; this includes £1 received from the teachers of Nuhulaelae, obtained from a foreigner who resides there, for Samoan Bibles and hymn-books. Perhaps it will strike you as premature to be selling books to a people so recently Christianized as the people of these islands. We have fully tested both plans—that of giving and that of selling—and have found that, wherever practicable, the latter is

greatly to be preferred. We are careful to adapt the prices to the means and circumstances of the people, so as to avoid whatever might tend to the prejudice of our work. Small publications, such as spelling-books, &c., we give, especially in the early stages of our Missions.

(Signed)

"A. W. MURRAY."

RAROTONGA.

LETTER FROM "ISAIA PAPEHIA," NATIVE MISSIONARY.

"Arorangi, April 9, 1866.

"MY DEAR FRIEND DR. TIDMAN,—Blessings on you and on all the Directors of the London Missionary Society, from our Lord Jesus, the Messiah.

"I, Isaia, your friend and brother, now write to you these few words to acquaint you respecting things which are taking place during my present dwelling in Rarotonga.

"I am still doing the work of the Lord Jesus, and a portion of that work is being prospered; but there are still evils in the land; the good and the evil continue to grow together.

"My dear friend, I never forget your great kindness to me during my sojourn in England; my desire is that you will not forget me, or my work here. Pray for me, that my work may yet be more prosperous.

"I have now to tell you of a terrible hurricane which has devastated our land. It came upon us the 27th of March. It was very terrible, and as destructive as the one which occurred in the year 1846. Large trees were uprooted, the fruits of our plantations were destroyed, many houses are in ruins, and the windows of my stone house are broken in; the land is desolate; our calamity is great.

"You will compassionate us, and if you could send us a few things to repair the desolation we will be glad. Nails, glass, tools, and some of the many suitable things which are so abundant in London would be of great use to us now in Rarotonga.

"You kindly sent me a present of tools, &c., last year, but it has not reached me. I received the letter, but not the property. The native brethren from Maré have told me that they saw the parcels, with my name, among the goods of the missionaries at Maré. I just mention this that you may know.

"My friends, compassionate me, and continue to help me in doing the work of God in my country.

"We are now diligent in getting in our annual contributions for the Society. Very many of our young men are desiring to take the word of salvation to the heathen, but the ship has not yet reached us. Pray you all to God, and seek out the means by which a portion of the heathen may be overtaken, lest they all die. 'The harvest is great, but the labourers are few.' In conclusion, I am glad to say that my wife and three children are well. We are strong in the strength of God.

"My dear Friend,

"Blessings on you,

"ISAIA PAPEHIA."

In a letter bearing the same date with the above, and addressed to the Rev. Wm. Gill, our friend Isaia observes :—

“I wish you to know that your letters of last year reached me, and our hearts were rejoiced as we read them. I read them also to the people, and their love was greatly excited as they remembered you.

“Many of the old people whom you knew are dead: the present generation are children and young people, many of whom are growing prosperously in our churches and schools.”



NORTH INDIA.

VARIOUS missionaries, on returning to England from our Indian Empire, have given strong testimony to the great progress made by the Empire in all its chief interests during the past eight years. Whether regard be had to the stability of the government, the able legislation of the Imperial Council, the growth of the Universities, the spread of education, the increase of trade, or the increased employment of labour, in one and all of these great interests, conducing to the comfort and security of the two hundred millions of India, we see advance of the most solid kind. Scarcely a kingdom or an empire, in the history of the past, can exhibit so great a progress during the same brief time. Mr. BUDDEN, who recently returned to North India, after his visit on sick-leave to England, gives the following clear and decided testimony to this progress, and we draw the attention of our readers to his words. A special notice of the Almorah Mission from his colleague, Mr. Hewlett, will follow in our December number.

FROM THE REV. J. H. BUDDEN, ALMORAH.

“Almorah, June 12th, 1866.

“MY DEAR DR. TIDMAN,—Though you did not express, when I left England to return to this country, any particular wish to hear from me in regard to the impressions I received of the general progress of our Master’s work in the country at large, or in this station in particular, nevertheless I suppose you will not object to receive a few statements from me on this subject, and I feel sure you will give them as much attention as they deserve. An absence of two years from the country, and the opportunity of visiting different stations, and the effect of residence among English Christians while away from India, combined with former observations and experience, should enable one to form some opinion on this subject, at least worthy of being considered by those at a distance who are interested in knowing the real state of the case. And the fact of receiving other statements, from other quarters and of different complexions, while it will help you to judge rightly among them all, and to modify one by the other, will not, I am persuaded, induce you to disregard any.

“On so wide a subject it is not easy to put into a few words what has to be said, while a lengthened dissertation would be altogether out of place. It

will be better, therefore, to notice, as far as possible, those points which are *not* most frequently dwelt upon, and to do this as briefly as possible.

A RETROSPECT: CONSOLIDATION OF BRITISH POWER IN INDIA.

"To one who first reached the country five-and-twenty years ago, and passed through the precarious period of the mutiny in it, nothing, on returning to it, appears more striking than the absolute manner in which, under Divine Providence, the English government has been re-established. One of the most conspicuous results of the suppression of the mutiny appears to me to be the greater consolidation and firmer establishment of the British power.

SOCIAL PROGRESS.

"There has also been a great increase of activity in many of the departments of government, both legislative and executive. The reports of the discussions held in the Legislative Council on all important measures affecting the welfare of the people, as 'The Remarriage of Native Converts Bill,' &c., are an important means of gradually preparing the people to take such share in the government of the country as from time to time they may prove themselves qualified to take, and must act beneficially on the legislators. In the introduction of the great modern scientific inventions and means of social progress, as railroads, telegraphs, agricultural exhibitions, sanitary regulations, and municipal improvements, the last few years have witnessed an astonishing advance, and the effect of all these things on the native mind and on their modes of thought and speech and their manners and customs is very obvious. Compared with twenty years ago, it does not seem like the same country or the same people.

COMMERCIAL ENTERPRISE, &c.

"It would be interesting to notice in detail the great changes, commercial, social, and intellectual, which have taken place and are rapidly progressing before our eyes, and the relative effects of these upon the European and native community; and, did time allow, I should like to make the attempt; for it is our happiness to know that all these things are under the direct control of Him whom we serve, and who is 'Head over all things to His church,' and that He is controlling them with a view to the establishment of His kingdom in this land. But I believe you would prefer my pointing out, as far as I can, the manner in which these things have affected or are affecting, directly rather than indirectly, the object we have in view.

PECULIAR ASPECT OF THE MISSIONARY WORK:

"In the department of direct missionary work there does not appear to me to be an increase of activity, and vigour, and efficiency, at all corresponding with that pointed out in the departments referred to. I believe there has been, in connection with other societies, some considerable extension of the sphere of missionary operations, especially in the direction of the North-West provinces. New Missions have been commenced in various places, and I do not know that any stations have been abandoned. Where Missions exist, they are, I believe, adequately supported and carried on with the usual amount of encouragement. The feeling of the European community generally towards missionary effort is no less favourable, perhaps is even rather more so, than

formerly. But I have seen as yet no great and manifest increase of missionary ardour, or vigour, or efficiency, or hopefulness, or expectation of a speedy and successful issue to the enterprise. The predominant feeling appears to me to be, that the work to be done is very great, that it is of God, that it will ultimately be accomplished, that there are indications that it is progressing ; but that it will require much more effort, and patience, and faith, and self-sacrifice in the Church of Christ both at home and abroad, before we can reasonably expect the results we desire to see realised.

“So far as I have been able, from general observation and inquiry, to ascertain the feeling of the native community on this subject, I should say there is much to encourage the belief—the conviction, that the changes already spoken of as progressing among them, are all in favour of our higher object, and are accompanied by other, no less deep and real, though less obvious changes, on religious subjects. The astonishing power of reticence, and the inscrutable reserve, together with the faculty of simulation which are so natural to the people of this country, render it extremely foolish to speak with any degree of confidence on this subject. But I believe the conviction is very deep and widespread, if not universal, that Christianity is destined to triumph, and that at no very distant period ; that it is quite useless to make any attempt to prevent this ; that the hostile religions are not worth contending for ; that it will be a good thing for India when they and their foolish and pernicious observances are utterly abolished ; and that the universal diffusion of Christianity will be a great blessing to the people. Therefore, there is now little or no opposition made to the efforts of missionaries, such as was often made formerly, nor are they often now suspected, as they used to be, of attempting to accomplish their object by underhand methods. But there is the same apathy about practical morality, and the same powerlessness of individual action, and the same absorption in worldly pursuits which have always in essence constituted the chief difficulty, and which nothing but the Spirit of God can overcome.

CONDITION AND PROSPECTS OF THE ALMORAH MISSION.

“In regard to the state of the work here in Almorah, and this province generally, I am happy in being able to assure you that, to the best of my judgment, whatever there may be encouraging in the above statement, regarding the country at large, may be understood and accepted in the fullest sense, regarding this particular sphere of our Society’s operations. It gives me great pleasure to bear my cordial testimony to the zeal and fidelity, and diligence and faith, and prayerfulness with which Mr. Hewlett has fulfilled the duties that have devolved upon him during my absence, the reward of which he is already reaping in the respect of the whole community, and in many indications that the work he has done has not been in vain. It is perhaps not necessary for me to go into details regarding the separate departments of the Mission work here, as conducted during my absence. You will no doubt receive, if you have not already received, from Mr. Hewlett all needful information on that subject. Since my arrival the school department has, by mutual consent, been left chiefly in the hands of Mr. Hewlett, with the assistance of Mr. Shrewsbury in the Lower school. They have also both taken their turn in the Sunday service at the Leper Asylum, and Mr. Hewlett

has sometimes taken the Hindustani service in the Mission Chapel. We are generally all present with the native brethren at the preaching in the Bazar on week-days, and the other week-day services and private classes are divided between us. The English service, and generally the Hindustani service in the Mission Chapel on Sunday, have fallen to me, and my time has been a good deal occupied with improvements which are being carried out in the Leper Asylum.

(Signed) "J. H. BUDNER."

CHINA.

FROM THE REV. F. S. TURNER, CANTON, SOUTH CHINA.

"Canton, 21st May, 1866.

"Three months having elapsed since my return, I think I should re-open correspondence with you, by giving some account of the state of affairs here.

THE MISSION AS HE FOUND IT ON RETURNING FROM ENGLAND.

"I was very glad to find my old friends Dr. Legge and Mr. Chalmers in good health, and to make the acquaintance of two new missionaries added to us since I left. Of Mr. Anderson I entertain high hopes, that, if his health is continued to him, he will excel many in usefulness, and be a power for good in Hong Kong. Mr. Eitel I had met before, and his wife also. Their accession to our Society I regard with much satisfaction. The Pok-loh district is placed under Mr. E.'s charge. It has been matter for regret that a field where the good seed was planted so remarkably, and watered with blood, was comparatively neglected; but now we have every reason to hope it will flourish under our new friend's exertions. I am unwilling, however, to allow the Society to overlook the fact, that there are two distinct languages spoken in this province, the Punti, and the Hakka. The Hakka is largely spoken in Pok-loh, and is perhaps more useful there than the other. In Canton city and neighbourhood the great majority of the people are Punti, and it is their language Mr. Chalmers and I have studied, while Mr. Eitel has acquired the Hakka. In consequence of this, Mr. Eitel's work goes on parallel with ours, does not mingle with it.

THE CHURCHES AT CANTON, &c.

"The Chinese Church, under Mr. Chalmers' care, has much increased in numbers, and I am happy to hear a good account of the behaviour of its members. There have been occasional exhibitions of human infirmity, but on the whole the state of the Church is hopeful.

"In our chapels we have no cause to complain of lack of hearers. The branch chapel at Tai-ts'ah-p'o has been placed under my charge as before. During my absence a native brother has carried on the work there, and with some good results. I found several persons wishing to receive baptism, whom I hope to see added to our Church in due time. My assistant preacher never received any regular training for his position, and had originally but a poor education. Oftentimes he tries me by vulgarities, and by self-complacency, and other defects; but I hope he is doing good, and so continue him in his office.

STATION AT CH'IK-NI.

“The little station at Ch'ik-ni, in the Fa-une district, is still carried on. The twenty-four pupils in the day-school there are gaining some knowledge of Christianity, which I hope will bear fruit in after years. The village is small, but many from the surrounding villages congregate to the market, and a knowledge of the Gospel is being thus gradually diffused throughout the district.

INQUIRIES RESPECTING THE SELECTION AND PREPARATION OF NATIVE AGENTS.

“I regret I was absent from China during the visit of Dr. Mullens, whom I would gladly have consulted on some points as to which his long and wide experience of Indian Missions would have made him an authority. There are two important matters about which I can come at present to no final conclusion. I am deeply impressed with the importance of training up a native ministry; and if I saw any young men, giving good evidence of their piety and fitness, I would gladly devote the chief part of my time and strength to training them. But there are no such within my reach. Would it be well, then, to take those who have given no sufficient proof of their suitability, and train them with the *hope* that some of them may turn out useful men in the end? There are many objections to this course; but an apparent necessity has led formerly to its being tried (without much success, I believe), and some missionaries are resuming it now. Again, it is very desirable that we should have a boys' school, especially for sons of Church-members; but our little Church cannot supply a teacher. Would it be well to employ a man who has not embraced Christianity, to give the secular education, while the missionary should give Christian instruction? How far would the Society approve of our expending its funds on such schools?

∴ “The foregoing and other questions connected with the practical conduct of our work have been occupying much of my thoughts lately. Mr. Chalmers and I have discussed them together, and I find that his opinion is against establishing such a seminary for training assistants as I have mentioned. Meantime, in the prospect of his leaving for England next year, I do not feel urged to commence any new undertaking at present. The work of our station will be quite enough for me while he is away.

“This is truly a day of small things in China, and at times the aspect of feebleness which our Mission presents, combined with a sense of my own insufficiency, disheartens me. ‘But God hath chosen the foolish things of the world to confound the wise,’ and in Him is our trust.

(Signed) “F. S. TURNER.”

SOUTH AFRICA.

THE friends of the Society in former years often heard of the GRIQUAS on the Orange River, and their chief, Adam Kok. For many years they prospered in their own land, and their Churches were flourishing and full. But reverses have fallen on them. Encroachments by the Boers and the Free State, and continued drought, have thinned their original settlements, and

were in a very interesting and satisfactory state of mind, and we had the very great pleasure while there of receiving into Church fellowship forty-nine additional members, many of them young persons.

FIDELITY AND ZEAL OF THE NATIVE DEACONS.

“Our native brethren, the deacons of the Church, had nobly discharged their duties. They are really excellent men. One has been a deacon in that Church for nearly twenty-five years, and is a man of irreproachable character, of sound judgment, and earnest, enlightened piety. These deacons have continued *all* the regular services, both on the Sunday and the week-days, with the utmost regularity, and the influence of their character and labours upon the Church has been very considerable and beneficial. Through their instrumentality have most of the newly received members been led to the Cross of Jesus, and they have been unwearied in attempting, at the regular meetings of inquirers, to instruct them in the grand doctrines and sublime precepts of the Gospel.

“But there are several circumstances of a discouraging nature which came to our notice, which we must in candour bring to your notice.

IMPOVERISHMENT OF THE PEOPLE.

“The people have been greatly impoverished by their removal. Many who were in prosperous circumstances are greatly reduced, and some even in poverty. Their cattle died in large numbers, owing to the change of pasturage, and many of their horses and sheep have been stolen, either while on their journey or since they settled in their new country. They are, consequently, far from being in the position in which they were when we left them at Philippolis, and this poverty will cripple their movements in various ways.

INTRODUCTION OF ARDENT SPIRITS.

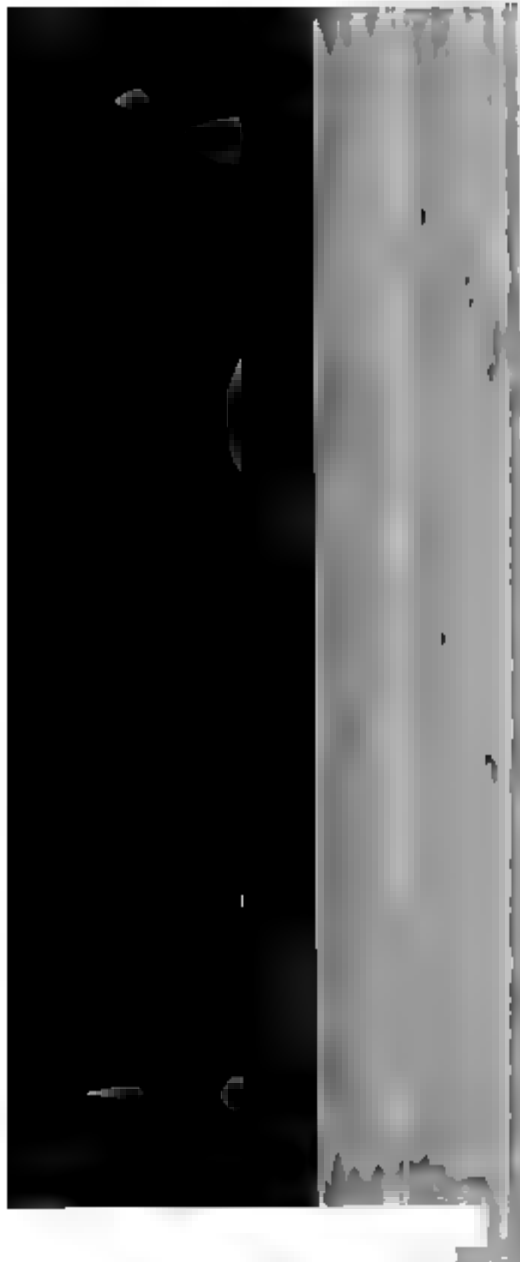
“Again we regret to say that brandy has been largely introduced among them, and has already done a very large amount of injury. Several, who were formerly altogether opposed to the use of strong drink, have to our sorrow fallen into the snare. Among these are some of the leading men, whose example and influence cannot but be very prejudicial. We did all in our power to place before them the importance of overcoming this enemy.

APPREHENDED COLLISION WITH THE KAFFIR TRIBES.

“We are also very fearful that the Griquas may be brought into collision with some of the neighbouring Kaffir tribes. Up to the present this has been avoided; but unless the chief, Adam Kok, exercises much prudence and wisdom they will drift into it. Several of the petty Kaffir chiefs have expressed a desire to become subjects of the Griqua government; and, though this may be very flattering to the pride of the Griquas, and may seem to give them a position among the surrounding nations, it may, if acceded to, be the source of much mischief; for this will be the most likely means of embroiling them in the disputes and strife now unhappily so prevalent in that country. We expressed our views on this point plainly and fully to the Griqua chief.

A FINE SPHERE FOR MISSIONARY EFFORTS.

“But with all these drawbacks, the Griquas may form a very fine sphere for missionary labour. They occupy a fine well-watered country, well adapted



gregation, held on the 7th and 15th May, 1866, attended, the following resolutions were unanim

“ ‘ I. That a minister for this Church is highly necessary.

“ ‘ II. That the Church binds itself to support chosen.

“ ‘ III. That this Church and congregation would and Mr. Kayser as ministers, provided that one reported by the London Missionary Society as a native heathen.

“ ‘ IV. That, in case of any misunderstanding come here and the Church, other ministers of the and Church officers shall be invited to examine that both the minister and the Church should their decision.

“ ‘ V. That, in case the London Missionary Society one minister, this Church and congregation would the two ministers afore mentioned as their past

STRONG CLAIMS OF THE M

“ You will see from these resolutions that two sphere of labour, and this quite approves itself of work to be performed in this sphere is great 4000 people, and the Kaffirs among and around subjects or considerably under their influence, people are scattered over a wide extent of country 3000 square miles in extent. The population is rapidly increased, and no one man can possibly people. Besides this, the isolated position he taken into consideration. He would be far removed

“ We also think that a good Mission among the Griquas would be a good nucleus for extensive operations among the heathen tribes of South-eastern Africa. We cannot but feel that such a sphere is far more inviting than any among the Fingoes, who have recently left the colony for the Transkeian territory. There the Episcopalians, the Wesleyans, the Moravians, and Presbyterians are already in the field, and they are more than sufficient to do the work before them. Were a Mission commenced in No Man’s Land, a new sphere would be opened up, where there would be no fear of being in the way of or coming into collision with other societies.

PREFERENCE FOR MISSIONARIES OF THE LONDON MISSIONARY SOCIETY.

“ We have thus very briefly placed before you the results of our late visit to No Man’s Land. We do trust that something may be done to supply the people there with missionaries. Bishop Twells, of the Episcopal Church, has visited them, and offered to send them a minister, which they declined, as they wish to remain in connection with the London Missionary Society. The Wesleyans also have occasionally visited them; but the Griquas would be very unwilling now to have the missionaries of any other Society among them than that which has so long laboured among them. May the great Head of the Church open up the way by which their wants may be supplied!

“ We hope to hear from you at your earliest convenience, that we may know your views on the various topics embraced in this letter.

(Signed)

“ EDWARD SOLOMON.

“ JAMES READ.”

MADAGASCAR.

A RECENT inquiry by the missionary brethren in Madagascar, has furnished the Directors with very full and reliable tables of the churches and schools now existing in and round the capital. From these it appears that the Christians in Church fellowship number altogether 4374 persons. These represent a total Christian population, young and old, of about 16,000 to 18,000, and show how great the increase since the day of freedom dawned upon the once persecuted followers of the Saviour.

“ Amparibe, June 30th, 1866.

“ I have been deputed by the missionaries to forward to you the accompanying papers, showing the statistics of the various agencies under our care. No time has been lost in obtaining these; but immediately on the receipt of your communication to Mr. Toy, intimating that the Directors wished for full information, steps were taken to procure them. Each missionary has filled up his own schedule; but, for the convenience of those who may wish to examine these, the whole have been arranged on a separate sheet in the form of a summary. I think no further explanation is required than this. You will see at a glance wherein the strength, and, on the other hand, the comparative weakness, of our Mission lies. The total number of Churches and Church members is much larger than we had anticipated, and we know that Christians in England, who have freely given of their wealth, and who have never ceased from praying for this country, will rejoice together with us, who are labouring on the spot, in such tokens of the progress and power of Christianity



Rev. R. G. Hartley, M.A.	9	13	505	82
Rev. W. E. Cousins . .	30	34	1041	85
Rev. B. Briggs . . .	4	6	471	37
Rev. J. Pearce . . .	8	6	582	31
Rev. G. Cousins . . .	10	15	745	56
Totals 6	79	95	4374	549

SCHE

STATISTICS OF CHURCHES, SCHOOLS, ETC., IN

Missionaries.	Churches.
Rev. R. Toy	{ Ambohipotsy . . .
	{ Ambatomitsangana .
Rev. R. G. Hartley, M.A. {	Avaratr' Andohalo .
	{ Ambohitantely . .
Rev. W. E. Cousins . . .	Amparibe
Rev. B. Briggs	{ Ampamarinana . .
	{ Ankadibevava . .
Rev. J. Pearce	{

“ Amparibe, June 22nd, 1866.

THE CHURCH AT AMPARIBE.

“ As we are sending you by this mail statistics showing the number of Churches under our care, together with their members, pastors, schools, &c., I take this opportunity of making a short report of our progress at Amparibe during the past six months. The Church has continued steadily to increase. The number of members at present on our Church book is 624, being an increase of forty-four since my last report. Of these, forty have been admitted since March, as, owing to the new arrangement about which I wrote to you, there could be no admissions during the earlier months of the year. We have reason to rejoice that our plan for teaching more systematically those who are candidates for baptism and Church fellowship is likely to be productive of much good. Each new member will have been under our own personal instruction and supervision for at least four months, and in many cases for a considerably longer period. The catechism, which has been prepared for the use of our classes by Messrs. Toy and Hartley, contains a short account of the nature and institution of Baptism and the Lord's Supper, and also of repentance, faith, the new birth, the character of true Christians, and the nature and work of Christ. It also contains the Ten Commandments, the Lord's Prayer, and the Apostles' Creed. We endeavour as far as possible to get this catechism learnt by our candidates; but to the older ones this is a difficult task, and very few of the younger ones can learn the whole. By constant repetitions and explanations, however, they learn much, and will make much more intelligent members than they would if left to themselves or to the deacons. Mr. Parrett has printed a revised edition of 3000 of this catechism, so that each Church member may have one gratis. We find, however, that we underrated our Church members who are unable to read, and shall require another edition to supply them all. I am glad to find that I have 450 readers in my Church. Many of the remaining 170 are quite old people, and many of the younger ones are learning. Our efforts to induce the people to learn to read have done some good. The number of readers is constantly on the increase, and our publications are helping to foster a taste for reading and a desire for information.

“ *June 29th, 1866.*—Since my last letter we have found it necessary to add to the number of deacons. We have now twenty-three. I was very unwilling for a time to consent to the election of so many, but there seemed no other way in which we could take any systematic oversight of all our members. My congregation is composed of people from all parts of the town, and most of the deacons are men whose time is frequently taken up by fanompoana, or government service. The whole of the Church members are now divided into twelve divisions, and any cases of illness or bad conduct are at once attended to. Many of the deacons, too, help as preachers, both in the town and in the villages.

VILLAGE LABOURS.

“ We send preachers every Sunday to two villages, and occasionally to three or four others. I should explain, in reference to the number of villages given in the paper which will be forwarded to you, that one (Amboniloha) is near the

town, probably within three miles; another (Ambohidrapeto) is about six or seven miles away; but, with these exceptions, all on my list are at greater distances. The five following (from Ambohidratrimo to Avaratr' Ampananona) are in the district of Marovatana. The nearest of the five is Ambohidratrimo, which is about ten or twelve miles distant. The remaining four are as much as sixteen, twenty, or twenty-five miles from the capital. Most of the remaining villages on the list are forty, fifty, or sixty miles away. They have fallen to my lot because they are situated north-west of Antananarivo; but I cannot claim to have done much for the greater part of them. I supply them with books, and give them advice and instruction upon any matters that trouble them, and have helped several of them by giving a little money towards building chapels. It is seldom I can induce the native preachers to go the longer distances. As you already know, I have twice visited the nearest town in the district of Vonezongo. Andriambelo, too, has just spent a fortnight there, and before the close of this good season I hope to pay them another visit myself. I was unwilling to send home a list of thirty Churches as under my care, without making the above explanation. It would be unfair to my brother missionaries, as some of them, whose villages are situated at more convenient distances have done far more for their villages than I have for mine, both in preaching on Sunday and holding classes during the week.

VONEZONGO AND ITS REMINISCENCES.

"As I have mentioned Vonezongo, I would again call the attention of the Directors to this district. When I visited it in 1863 there were 600 Christians. At present there are more than 900. In 1863 there were 122 communicants: there are now 230. The people most earnestly desire a missionary, and, were one sent to them, he would find a most interesting people ready to give him a hearty welcome and to profit by his instructions. Mr. Johns, I am informed, took particular interest in this district, and the seed he was allowed to sow has borne abundant fruit. The very Bibles which were presented by the old missionaries to some of the Vonezongo Christians were preserved, and often stealthily read during Ranavalona's long reign; and I have a copy in my own possession at the present time in excellent preservation. The Bible has been carefully read by the people, and they seem to have had men of solid and intelligent piety to guide and instruct them, and to these the prosperity of the Churches in the district, under God's blessing, must be ascribed. This district, too, formed a hiding-place for many of those who fled from the capital, and from it many of the most steadfast of the martyrs came. Nothing would so rejoice the Christians of Vonezongo as the appointment of a missionary to reside amongst them, and take the charge of the Churches in the district.

IDLE RUMOURS AFLOAT IN THE VILLAGES.

"The village congregations have been much unsettled of late by the circulation of reports that the Queen intended to stop the praying. These reports seem to have originated in the recent kabary of the Queen, sending away all pigs to long distances from the capital, and in the summoning of all the people to hear the new code of laws publicly read. The former movement certainly savours of heathenism and retrogression; the latter is evidently a sign of progress; for, although laws have been written since the time of the first

Radama, they have never, I believe, been publicly read before the people till yesterday. At one village a man told the Christians that the works at Ambatonakanga had been stopped, and that no natives were to work for Europeans. The sound of the bell, however, reassured the Christians. In some directions it was said that the Queen bought up all the rope at last Friday's market, that she might have plenty to bind the Christians yesterday. The circulation of startling reports seems almost a necessity to the Malagasy. We have seldom been longer than five or six months without hearing something very extraordinary, and are beginning to see that it is not well to place any reliance upon the stories we so often hear. I have no doubt, after the present series of kabary is over, the congregations will settle down as quietly as possible.

ILLNESS OF MRS. COUSINS.

"I am sorry to have to tell you that since my last letter Mrs. Cousins has twice been laid up for a time by illness. Immediately after the birth of our little boy, who is now nearly four months old, she was dangerously ill for some days, and very weak for a considerable time. She is now recovering from an attack of fever, which, though not very violent, confined her to her room for a fortnight. I hope she will now, under God's blessing, recover her strength, and find the climate not unsuited to her. Our little boy is very well.

(Signed) "W. E. COUSINS."

DEATH OF THE REV. CHARLES BARFF, OF HUAHINE.

IN September of last year this Chronicle recorded the decease of the Rev. G. Platt, of Raiatea, at the age of 76. We have now to record the removal of his venerable colleague and fellow-labourer, Mr. Barff. Even before his visit to England, Mr. Barff was well known as one of the most faithful, steadfast, and earnest missionaries of the Society. He entered the South Sea Mission soon after the baptism of the first converts in Tahiti, and he has lived to see it prosper and grow until all the great groups in the South and Central Pacific have been christianized. The one Mission of his early days has become four, conducted by the greatest Missionary Societies of England and America. The contemporary of Nott and Davies, of Darling and Platt, of Ellis and Williams, he had survived nearly all the brethren by whom the Mission in the Society Islands was commenced and consolidated. Many younger brethren, like Buzacott and Heath, have gone to rest before him. "Precious in the sight of the Lord is the death of these, his saints." Very fragrant is their name among all who love His cause.

Mr. Barff sailed for the South Seas in July 1816, arrived in the Island of Eimeo, *via* Sydney, in September of the following year, and removed to Huahine in July 1818. At the close of 1846 he left the Islands with his family on a visit to England. He again reached Huahine in April 1848, and, with the exception of a short intermediate residence at Tahaa, while

in charge of the Training Institution on that Island, he continued to the station at Huahine until March 1864, when, in consequence of age and infirmity, he retired with Mrs. Barff to Sydney, where he died 23rd June, ult.

FROM THE REV. J. GRAHAM, OF SYDNEY, NEW SOUTH WALES.

"Sydney. July 23rd.

"Our venerable brother Rev. C. Barff ended his course in perfect June 23rd ult. His end was hastened by a fall down stairs, in a fit, imposed, about a fortnight before. I saw him immediately after, when he was evidently much shaken, and could with difficulty articulate. He expressed himself as perfectly resigned to the all-wise and good will of his Heavenly Master. I saw him a few hours before his death, which was perfect and happy. For forty-nine years he had unostentatiously, contentedly and successfully laboured for the salvation of the South Sea Islanders, and his rests from his labours and his works do follow him. Till a fortnight before his death he was, for an old man of seventy-five, active in body and mind. His habitual contentment and characteristic cheerfulness never forsook him. His attendance at our services with his aged partner was constant and exact. Never did I meet a man in whom ambition and self-will appeared more extinct. To please God and bless men appeared his only aims in life. Those who knew him respected him highly, as the great concourse of rich and poor at his funeral and at his funeral sermon testified. At the latter our theatre was crowded, while I preached from Rev. xiv. 13.

(Signed)

"JOHN GRAHAM

MISSIONARY CONTRIBUTIONS.

From September 17th to October 17th, 1866.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ASSOCIATION IN THE "JUVENILE MISSIONARY MAGAZINE."

E. B. A. 50 0 0	Carlisle Chapel, Kennington.	Holloway Congregational Church.	Mrs. Galloway.
W. Jacques, Esq. (L.S.) 10 0 0	Sunday School 0 11 4	Rev. Mark Wilks.	Box A Friend of Missions
A. S. Hobson, Esq. 1 1 0	Claremont Chapel.	D. McNiel, Esq., Treasurer.	Ditto
Hon. Mrs. Herbert 1 0 0	Rev. W. Guest.	Contributions on Account 22 15 6	Miss Roberts's
Sale of Jewellery ... 0 15 0	Wheatheaf Branch Sunday School ... 1 0 7	Kingsland Congregational Church.	Miss Shaw's
J. L. L. 0 10 0	Craven Hill.	Rev. T. W. Aveling.	Juvenile Mission Class
Inmate of a Work-house 0 1 0	Rev. A. McMillan.	Sunday School, Second Instalment 7 11 8	Collection for Mr. Roberts
Rishopegate Chapel.	T. S. Fisher, Esq., Treas.		Mr. Robinson
Rev. E. Mannering.	Miss Palmer 1 1 0		Collection for 1866
Auxiliary Society, on Account 0 14 3	Miss Mauning 1 1 0		112. 6d.
Buckingham Chapel, Pimlico.	2l. 2s.	CUMBERLAND.	Abbott
Rev. W. H. Jellie.	Ebenezer Chapel, Shadwell.	Silloth.	Rev. H. B.
Sunday School 3 15 6	Rev. J. Bowrey.	Rev. H. Perfect.	For Native Teachers
Camberwell Auxiliary Society.	Sunday School 0 14 0	Collection 2 10 0	John Wigley.
Rev. J. Pillans.	Hanover Chapel, Peckham.	DERBYSHIRE.	J. Wigley, Esq.
Miss Edwards, Treasurer.	Rev. R. W. Betts.	Alfreton.	Murphy B.
Auxiliary Society, on Account, including 10l. 6s. for Madras Female Schools 17 10 0	Juvenile Society.		Rev. S. Drayton
Mrs. D. S. Dykes ... 20 0 0	Miss T. E. Haws, Treas.		Collection, 12s. 6d. expenses
Miss Edwards 21 0 0	On Account 9 0 0	Rev. T. Galloworthy 0 10 0	DEVONSHIRE
68l. 10s.			G. R.—, Devon

Brampton.	BREXK.	Horwich.	Collected by Misses Gray and Potter.
Rev. E. Thomas.	Auxiliary Society.	Lee Chapel.	
Sermons 2 15 8	T. Daniell, Esq., Treasurer.	Rev. M. Hardaker.	Mrs. Allenby 1 0 0
Public Meeting 2 0 11	Maldon, per J. Wood, Esq. 75 1 11	Collections, Subscriptions, and Missionary Boxes 7 11 8	Miss Gray 1 0 0
Miss Skinner's Box 1 0 4	Dunmow, Rev. H. Gambridge 15 1 0	12d. 1d.	Same under 10s. 0 10 2
Miss Bidder's do. 0 10 7	2d. 1d. 1d.		Collected by Misses Hemming and Smith.
Exa. 2s. 6d.; 7d. 12s.			Jos. Johnson, Esq. 0 10 0
Chulmleigh.	Canning Town.	Park Independent Chapel.	Mrs. John Gray 1 0 0
Rev. J. Woolgar.	Barking Road Chapel.	Rev. J. Anyon.	Proceeds of Missionary Basket 10 10 0
Collection 1 0 0	Rev. T. Perfect.	Collection 12 0 0	By Miss Gray and Pupils 2 1 2
Boxes.	Collection 1 7 0	J. B. Kay, Esq. 1 1 0	Same under 10s. 2 2 0
Miss Norrington ... 0 5 0		12d. 1d.	Missionary Boxes.
Miss Hockingham 0 2 2			Miss Forman 2 2 0
12s. 6d.			Miss Flowers 0 10 0
Exeter.	GLOUCESTERSHIRE.	Manchester.	Miss Pinnay 0 10 0
Castle Street Chapel.	Bristol.	For Hope Town Chapel, Barbican.	Miss Barkwith 0 0 0
Rev. D. Hewitt.	Auxiliary Society.	J. Sidsbottom, Esq. 2 0 0	Cannon Street Sunday School 4 0 0
Collections 20 10 10	H. O. Wells, Esq., Treas.	William Lee, Esq. 1 1 0	Fotherby, ditto 1 11 10
Ilfracombe.	On Account 300 0 0	3d. 1d.	Collections after Sermons 10 7 7
Rev. G. Waterman, M.A.	Miss Brewin (D.) 25 0 0	LINCOLNSHIRE.	Public Meeting 22 11 0
Collections 0 16 2	Ditto, for Leper Asylum, Almorah 5 0 0	T. Frear, Esq., Treasurer.	Proceeds of Public Breakfast 7 12 0
Public Meeting 0 2 0	Miss E. Brewin (D.) 25 0 0	Collections 7 14 0	Communion Service 2 4 2
Exa. 2s. 3d.; 1d. 6d. 7d.	Ditto, for Leper Asylum, Almorah 5 0 0	Missionary Box 1 12 0	Ex. 6s. 6d.; 6d. 12s. 10d.
Sidmouth.	Cheltenham.	Miss M. Sergeant's Box 0 7 0	MIDDLESEX.
Rev. J. Lucas.	Rev. W. and Mrs. Martin, in response to the Appeal of the Directors 2 2 0	Public Meeting 4 12 0	Brentford.
Collection, less Expenses 1 12 6	HAMPSHIRE.	Collected by—	Boston Road Chapel.
Miss Tancock's Box 0 7 6	Southampton.	Mrs. W. Gossay 2 12 0	Sunday School 2 14 10
2d.	Legacy of the late Henry Buchan, Esq., per H. J. Buchan, Esq. 51 0 0	Miss Barrett 0 12 0	Rushfield.
Witheridge.	KENT.	Children of Rev. A. L. Mitchell, from various savings 0 10 0	Chase Side Church.
Rev. J. Smith.	Tunbridge Wells.	Pence Jug 0 12 10	Rev. H. S. Toms.
Public Collection ... 2 3 1	Auxiliary Society.	Collection at Cadney Meeting 2 0 11	Mrs. H. Storer Toms, Treasurer.
Boxes.	Mrs. Joshua Wilson, Treas.	Boxes.	Annual Collection 12 0 0
Sunday School 0 14 4	Michaelmas Collections 12 11 4	Mrs. Erison 0 12 0	Public Meeting 5 0 10
Master John Partridge 0 2 1	Juvenile Association, for Native Teacher 2 15 0	Miss Erison 1 2 2	Master Godfrey's Box 1 0 0
Mrs. Lee 0 3 2	16d. 6s. 4d.	Ex. 12s.; 22d. 7s. 6d.	Exa. 12s.; 17d. 6s. 10d.
Mrs. Dinnar 0 4 0	Rev. C. Langton (A.) 2 0 0	Ladies' Working Society, for Native Teacher William Martin, half-yearly payment 2 0 0	Sign Congregational Chapel.
Mrs. Smith 1 2 10	LANCASHIRE.	Ditto, towards the expenses connected with the Protestant department of the Paris Exhibition 1 0 0	Rev. J. Stribling.
2d. 10s. 10d.	West Lancashire Auxiliary Society.	6d.	Missionary Sermons 4 0 0
DORSETSHIRE.	T. B. Job, Esq., Treas.	Louth.	Juvenile Society, for Native Girl Ann Stribling (Mistress of Subscription) 1 10 0
Sherborne.	On Account 240 0 0	Rev. W. Herbert.	Mrs. Jude's Box 0 0 4
Rev. F. Bookley.	Liverpool.	O. G. Smith, Esq., Treas.	Collected by—
Miss E. Chandler, Treas.	A Friend, per Rev. John Bruce 10 0 0	Collected by Miss J. Gray and Mrs. Herbert.	Mrs. Stribling 2 0 1
On Account 7 17 8	Lancaster.	Mrs. Goss 1 0 0	Mr. J. S. Stribling 2 12 11
Upway.	S. Dawson, Esq., and Mrs. Dawson, for Hope Town Chapel, Barbican 10 0 0	W. G. Allison, Esq. 0 10 0	Mr. S. B. Stribling 2 12 10
Rev. A. Perkins.	Churchtown.	Mr. Colbridge 0 10 0	Mrs. C. Clarke 0 5 4
Missionary Boxes.	Per Mr. J. Zimmer.	Fahner Allison, Esq. 0 10 0	Exa. 7s.; 12d. 7s. 6d.
Miss Mary Gale 1 1 0	Collection 2 4 0	Same under 10s. 0 2 0	NORFOLK.
Miss Symmonds 0 14 1		Collected by Mrs. Colbridge and Miss Gray.	Denton.
Master Charles Thomas 0 14 0		Mrs. Bourne 1 0 0	Mrs. Howfield 0 15 0
Mr. Walter Rogers 0 7 1		Mrs. Titus Bourne 1 0 0	NORTHUMBRIA.
Miss Dinah Gibbs 0 8 4		Mrs. Lucas 1 0 0	Alwick.
Subscriptions.		Mr. C. G. Smith 1 0 0	Ston Meeting House.
Mr. Homer 0 10 0		Mrs. C. G. Smith 1 0 0	Rev. J. T. Shawcross.
Mr. Thomas 0 10 0		J. B. Sharpley, Esq. 0 10 0	Contributions 20 0 0
Mrs. Croker 0 8 1		C. B. Lucas, Esq. 0 10 0	For Native Teacher Mary Alnwick 2 0 0
Miss Bubb 0 2 2		Same under 10s. 4 1 6	22d.
Collection 0 12 2			
2d. 1s. 2d.			
Wimborne.			
Rev. J. Keynes.			
Collections 7 3 1			
Lybott Collection 1 0 1			
Exa. 2s. 12d.; 7d. 6s. 10d.			
DURHAM.			
Durham.			
Rev. S. Goodall.			
Contributions, on Account 20 0 0			

Reading.	Miss Hopkins 1 0 0	SUSSEX.	Mrs. Grove 0 0 0
Rev. W. Stead.	Mr. Rix 0 10 0	St. Leonards.	Mrs. Ashford 0 2 0
Mrs. E. Wilson 1 0 0	Mr. Mead 1 3 0	Spalding, Esq.,	Mr. D. Taylor 0 1 0
Mr. E. Fenwick 1 0 0	Emily Tiley 0 5 0	For Hove Town	Mrs. W. Kayser 1 0 0
Collected by—	Mr. J. Kent 0 10 0	Chapel, Barbice 1 0 0	Collected by Miss Barton.
Miss Stead 0 17 0	Mr. Ward 0 10 0		Miss Burton 0 0 0
Miss Strachan 1 17 1	Mr. Mayhew 1 0 0	WARWICKSHIRE.	Mr. J. Burgess 0 0 0
Collection 1 17 0	Mr. Hodgkinson 0 0 0	Birmingham Auxiliary.	Mr. W. Chicheley 0 0 0
Sunday School 0 11 0	Collection 0 0 0	Mr. Joseph Williams, Treas.	Mr. R. Curfield 0 0 0
W. M.		Mr. J. B. Williams, Sec.	Mrs. A. T. Derry 0 0 0
North Shields.	Boxes.	Public Meeting 12 17 0	Mrs. A. T. Derry 0 0 0
St. Andrew's Chapel.	Miss Mobbs 0 0 0		Miss Hurdman 0 0 0
Rev. Archd. Jack, Rev.	Mr. Blomfield 0 10 0	Bordesley Street Chapel.	Mrs. W. Kerahaw 0 0 0
James Wills.	Miss Pratt 0 0 0	Rev. S. Carter.	Mr. Langebein 0 0 0
Collected after	Mr. Hickman 0 10 0	Collected by Mrs. Carter.	Mr. W. H. Pears 0 0 0
Sermons 12 17 0	Collected by the late	Mrs. Avery 0 0 0	The Misses Wright 0 0 0
Public Meeting 12 17 0	Miss M. Plover,	Rev. S. Carter 0 10 0	Miss Lee 0 0 0
Miss Emily E. Had-	for Isaiah Pape-	Mr. Haynes 0 10 0	Collected by Mrs. Kerahaw.
away's Mission-	his's School, Bar-	Miss A. Hatchell's	Mr. Lodge 1 0 0
ary Box 0 14 0	tongs	Box 0 0 0	Mrs. Marchmont 0 10 0
Exa. &c., 101. 10. 4d.	Exa. &c. Ed., 174. 9s.	Gather up the	Miss Tomlinson 0 10 0
		Pragments 0 0 0	Mr. Hopkins 1 0 0
SHROPSHIRE.	Bromfield.	Female Bible Class 1 11 0	Duchess Road 1 0 0
Acton Burnell.	Mr. Robt. Haward 0 0 0	Female 1st Class 0 0 0	Mrs. Hollingsworth 0 0 0
T. J. 1 2 0	Mrs. Robt. Haward 0 10 0	Young Men's Class 1 12 0	Mr. R. Jones 1 0 0
	Exa. &c., 101. 10. 4d.	Sunday School 1 12 11	Mr. J. S. Keep 1 0 0
SOMERSETSHIRE.	Ipswich.	Collection 0 1 7	Mrs. J. S. Keep 0 0 0
Twerton.	Crown Street Chapel.	1st. &c. 10d.	Miss Buckton 1 0 0
North Street Chapel	Rev. John Gay.	Carr's Lane.	Collected by Miss North.
Sunday School 0 0 0	Missionary Collec-	Rev. R. W. Dale, M.A.	Mr. F. Keep 1 0 0
	tion 11 0 0	Thomas Avery, Esq. 0 0 0	Mrs. Gertson 0 0 0
STAFFORDSHIRE.	Public Meeting 0 0 0	Edw. Barnett, Esq. 0 0 0	Mr. Hinkley 0 0 0
Leek.	Exa. &c., 101. 10. 4d.	Miss S. A. James 1 0 0	Mrs. Sherman, the
Rev. J. Haskinson.	Nicholas New Independent	Mrs. Piercy 0 0 0	late 0 0 0
J. Aleop, Esq., Treasurer.	Chapel.	Mr. Joe. Williams 0 0 0	Mrs. Clark 0 0 0
Contributions on	Per Mr. W. Moffatt.	"The Kingdom	Mrs. Wood 0 0 0
Account 0 0 0	Monthly Penny Col-	Come" 0 0 0	Mrs. Jones, Francis
Newcastle-under-Lyme.	lection 0 0 0	"It is more blessed	Road 0 0 0
Rev. W. Chambers.	Congregational and	to give than to re-	Miss Wood 0 0 0
Contributions, per	Juvenile Collec-	ceive" 0 0 0	Mr. Ashford 0 0 0
Mr. Bailock 0 0 0	tion 14 0 0	Rain from Heaven	Mr. Whitehead 0 0 0
Walsingham.	California Collec-	Quarterly Subscrip-	H. Bell 0 0 0
Queen Street Chapel.	tions, Boxes and	tions 12 10 0	Subscription.
S. Dickinson, Esq., Treas.	Subscriptions 0 0 0	Boys' School 0 0 0	Rev. G. R. Johnson 1 0 0
Subscriptions on	Mrs. Laven 0 0 0	Teachers' School 0 0 0	A Friend, per Rev.
Account 0 0 0	Mrs. Ludkin and	Girls' School 0 0 0	G. R. J., for 1880 1 0 0
Snow Hill Congregational	Cooper 0 0 0	Teachers 0 0 0	Mr. G. Short, for 1880
Church.	Mr. O. Prentiss 0 0 0	Girls' School 0 0 0	Boxes.
Sunday Collection 0 12 1	Mr. J. Collins 1 0 0	Girls' School 0 0 0	Mr. Bird 1 0 0
Annual Collection 0 14 0	Mr. H. Clarke 1 0 0	Girls' School 0 0 0	Mrs. Johnson's Chil-
Boxes.	Mr. P. Elliston 1 0 0	Girls' School 0 0 0	dren 0 0 0
Sunday School, per	Mr. W. Moffatt 1 0 0	Girls' School 0 0 0	Mrs. Kerahaw's wife
Mr. B. Jones 0 0 1	Mr. H. Royd 0 10 0	Girls' School 0 0 0	Mrs. P. Keep 0 0 0
Henry Marten Esq.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mr. P. Keep's w-
Temple Street Sun-	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	vanta 0 0 0
day schools 1 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	M. G. K. 0 0 0
B. Freakley 0 10 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	The Children at
Miss Jeanie Lester	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Westmore 0 0 0
Miss E. C. I. 0 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	S. W. Plowright
Walsingham.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mrs. Rayner's Chil-
Queen Street Chapel.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	dren 0 0 0
S. Dickinson, Esq., Treas.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mr. Wardens, Ser-
Subscriptions on	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	vanta 0 0 0
Account 0 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mr. Wardens' Family
Snow Hill Congregational	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mrs. Avery's Chil-
Church.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	dren 0 0 0
Sunday Collection 0 12 1	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Miss Williams 0 0 0
Annual Collection 0 14 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mrs. Phipson's
Boxes.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Family 0 0 0
Sunday School, per	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mr. Parns, for 1880
Mr. B. Jones 0 0 1	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Sunday School 0 0 0
Henry Marten Esq.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Young Women's
Temple Street Sun-	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Class 0 0 0
day schools 1 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Young Men's ditto
B. Freakley 0 10 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Miss Lucy Avery 0 0 0
Miss Jeanie Lester	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Collection, Morning
Miss E. C. I. 0 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Ditto, Evening 12 0 0
Walsingham.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Exa. &c., 101. 10. 4d.
Queen Street Chapel.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Bradington.
S. Dickinson, Esq., Treas.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Rev. H. J. Hammonds.
Subscriptions on	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Collected by Mrs. Carter.
Account 0 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mrs. Avery 0 0 0
Snow Hill Congregational	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mr. Wardens' Family
Church.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mrs. Avery's Chil-
Sunday Collection 0 12 1	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	dren 0 0 0
Annual Collection 0 14 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Miss Williams 0 0 0
Boxes.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mrs. Phipson's
Sunday School, per	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Family 0 0 0
Mr. B. Jones 0 0 1	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mr. Parns, for 1880
Henry Marten Esq.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Sunday School 0 0 0
Temple Street Sun-	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Young Women's
day schools 1 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Class 0 0 0
B. Freakley 0 10 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Young Men's ditto
Miss Jeanie Lester	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Miss Lucy Avery 0 0 0
Miss E. C. I. 0 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Collection, Morning
Walsingham.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Ditto, Evening 12 0 0
Queen Street Chapel.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Exa. &c., 101. 10. 4d.
S. Dickinson, Esq., Treas.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Bradington.
Subscriptions on	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Rev. H. J. Hammonds.
Account 0 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Collected by Mrs. Carter.
Snow Hill Congregational	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mrs. Avery 0 0 0
Church.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mr. Wardens' Family
Sunday Collection 0 12 1	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mrs. Avery's Chil-
Annual Collection 0 14 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	dren 0 0 0
Boxes.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Miss Williams 0 0 0
Sunday School, per	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mrs. Phipson's
Mr. B. Jones 0 0 1	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Family 0 0 0
Henry Marten Esq.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mr. Parns, for 1880
Temple Street Sun-	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Sunday School 0 0 0
day schools 1 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Young Women's
B. Freakley 0 10 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Class 0 0 0
Miss Jeanie Lester	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Young Men's ditto
Miss E. C. I. 0 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Miss Lucy Avery 0 0 0
Walsingham.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Collection, Morning
Queen Street Chapel.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Ditto, Evening 12 0 0
S. Dickinson, Esq., Treas.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Exa. &c., 101. 10. 4d.
Subscriptions on	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Bradington.
Account 0 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Rev. H. J. Hammonds.
Snow Hill Congregational	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Collected by Mrs. Carter.
Church.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mrs. Avery 0 0 0
Sunday Collection 0 12 1	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mr. Wardens' Family
Annual Collection 0 14 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mrs. Avery's Chil-
Boxes.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	dren 0 0 0
Sunday School, per	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Miss Williams 0 0 0
Mr. B. Jones 0 0 1	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mrs. Phipson's
Henry Marten Esq.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Family 0 0 0
Temple Street Sun-	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mr. Parns, for 1880
day schools 1 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Sunday School 0 0 0
B. Freakley 0 10 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Young Women's
Miss Jeanie Lester	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Class 0 0 0
Miss E. C. I. 0 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Young Men's ditto
Walsingham.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Miss Lucy Avery 0 0 0
Queen Street Chapel.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Collection, Morning
S. Dickinson, Esq., Treas.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Ditto, Evening 12 0 0
Subscriptions on	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Exa. &c., 101. 10. 4d.
Account 0 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Bradington.
Snow Hill Congregational	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Rev. H. J. Hammonds.
Church.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Collected by Mrs. Carter.
Sunday Collection 0 12 1	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mrs. Avery 0 0 0
Annual Collection 0 14 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mr. Wardens' Family
Boxes.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mrs. Avery's Chil-
Sunday School, per	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	dren 0 0 0
Mr. B. Jones 0 0 1	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Miss Williams 0 0 0
Henry Marten Esq.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mrs. Phipson's
Temple Street Sun-	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Family 0 0 0
day schools 1 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Mr. Parns, for 1880
B. Freakley 0 10 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Sunday School 0 0 0
Miss Jeanie Lester	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Young Women's
Miss E. C. I. 0 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Class 0 0 0
Walsingham.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Young Men's ditto
Queen Street Chapel.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Miss Lucy Avery 0 0 0
S. Dickinson, Esq., Treas.	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Collection, Morning
Subscriptions on	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Ditto, Evening 12 0 0
Account 0 0 0	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Exa. &c., 101. 10. 4d.
Snow Hill Congregational	Mr. G. G. Royd 0 10 0	Girls' School 0 0 0	Bradington.

Mr. G. J. Hawkes 1 1 0 Mr. Palmer 0 10 0 Miss Parkes 0 2 0 Miss L. Parkes 0 2 0 Mr. Pyc 0 2 0 Mrs. A. Robinson 0 10 0 Mrs. Yates 0 10 0 Ex. 1s. 3d., 12d. 6d. 3d.	East. A. W. Robinson 0 0 0 Miss Ellen Rogers 0 5 10 Miss Pritchard 0 5 2 Mr. H. Pendleton 0 5 2 Mrs. James Williams 0 5 1 Mrs. Richards 0 4 9 Mr. Thos. Woodall 0 5 10 Master Rutherford 0 5 5 Mrs. Grove 0 2 5 Miss Swinnerton 0 1 5 Additional sum, per W. H. 0 9 5 Sunday School Con- tributions 15 10 4 Collections after Services 25 1 7 7d. 1s. 11d.	Girls' School, for Native Teacher Sarah Mansfield 10 0 0 Glover 10 0 0 Ditto, for General Purposes 12 0 0 Boys' School, for Native Teacher Charles Mans- field Glover 10 0 0 Ditto, for Native Teacher John Lawton 10 0 0 Ditto, for Native Teacher James Alfred Cooper 5 0 0 Ditto, for General Purposes 4 0 4 Ex. 7s. 12d. 10s. Less Expenses 14 13 2 75s. 0 3	Classes. Mr. Barber 2 7 6 Miss Pincher 0 2 0 3rd Class Boys 0 1 0 Mr. Beck 0 1 0 Sundr les. 0 1 4 Mrs. Bennett 0 1 2 Mr. Pincher 0 1 2 Donations. Mr. Perkins, 2 Casks Nails 5 12 11 Mr. Silvester 1 1 0 For Widows' Fund 1 7 5 Offering on Sabbath Day 9 1 0 Collection after Meeting 5 0 6 Ex. 12s. 12d. 10s. 2d.	
Hampton-in-Arden. Mr. Atkin 2 0 0 Miss Johnson 0 5 6 Miss M. A. Brown 0 2 0 Miss H. J. Cox 0 2 10 Miss Thomson 0 4 9 Mr. G. Fulford 0 6 9 Mr. C. Poole 0 5 1 Miss B. Whitehouse 0 5 0 Sermons 1 10 2 21. 5s. 3d.	Highbury Chapel. Rev. W. F. Callaway. Annual Collections 15 0 20 Subscriptions. Rev. W. F. Callaway 1 1 0 Mr. Jas. Pattison 2 0 0 Miss Bywater 1 10 0 Mr. Wm. Mooker 1 1 0 Mr. J. Pidgeon 1 1 0 Mrs. J. Pidgeon 0 10 0 Mr. S. Pidgeon 1 1 0 Mr. T. Jones 1 1 0 Mr. S. Homeyard 1 0 0 Mr. T. Beddoes 2 1 0 Mr. Andrews 0 19 0 Mr. Wm. Brown 0 10 0 Mrs. Cooke 0 10 0 Mr. W. C. Chalton 0 10 0 Mrs. Icke 0 10 0 Mr. P. Knighton 0 5 0 Mr. Mathews 0 5 0 Boxes. Master Edward B. Wilde 1 10 0 Mrs. Harris 1 0 0 Miss Stone 0 10 0 Miss E. Tongue 0 10 0 Miss H. C. Wright 0 7 3 Miss L. Randall 0 4 3 Mrs. McPie 0 4 4 Miss S. Cashmore 0 1 3 Schools. Boys 4 6 3 Girls 4 14 8 Infant 0 6 0 Coung Men's Class 4 12 0 Coung Women's do. 0 2 6 27d. 12s. 10d.	Rev. M. Macle, F.R.G.S. Sermons 25 5 0 Schools 5 15 0 6d. 1s. Palmer Street. Mr. Worton. Boys' School 4 0 0 Girls' School 5 0 3 Boxes 1 13 0 Sermons 4 15 10 12d. 12s. 7d. Saltley. Mr. G. Ingall. Collections 5 4 0 Boys' Girls' and Infants' Sunday Schools 10 15 3 Boxes. Mr. Alachrooke 0 5 4 Masters P. and H. Derrington 0 5 0 Miss Smallwood 0 5 0 7d. 12s. 9d. Small Heath. Rev. S. Thodgy Allen. Collected by Mr. & Miss Nichols 4 5 6 School Boxes. Boys 0 11 0 Girls 1 10 0 Ditely 0 2 7 Collections 5 10 0 12d. 12s.	WILTSHIRE. Horningsham. Rev. J. P. Mansfield. Collections 3 10 10 Boxes. Sabbath School 1 1 10 Elizabeth Tucker 0 7 0 Theodosia Olympia Mansfield 0 4 0 Orlando Augustine Mansfield 0 4 7 A separated Friend of Missions 0 2 4 4d. 11s. 3d. Mers. Auxiliary Society. Isaiah M. Jupe, Esq., Treas. Subscriptions, &c. on Account 20 0 0 For Widows' Fund 14 7 0 Isaiah M. Jupe, Esq., for ditto 20 0 0 11d. 7s. 9d. WORCESTERSHIRE. Auxiliary Society. Edward Wall, Esq., Treas. Bromsgrove. Rev. Mr. Jones. Classes. Mr. Silvester 1 4 0 Mr. Laughton 0 12 11 Mr. Halfpenny 0 8 10 Mr. James 0 5 8 Mr. Amies 0 7 10 Mr. Cox 0 5 0 Mr. Scriven 0 2 11 U. Amies 0 2 2 Miss Amies 1 12 0 Miss Albert 0 10 0 Miss Brown 0 7 3 Miss Perry 0 6 8 Miss James 0 3 8 Miss Withford 0 3 11 Miss Jones 0 2 10 Miss Warner 0 2 10 Superintendent 7 4 11 Boxes. Mrs. Mann 0 15 0 Mr. Warner 0 14 0 Mr. Amies 0 13 0 Mr. Bentley 0 8 2 Mr. Albert 0 8 2 Mr. Weaver 0 6 8 Mr. Hughes 0 3 8 Mrs. Scriven 0 2 8 Wickbold. Collected at Bible Class 1 6 0	Dudley. For Widows' Fund 5 0 0 Collections after Ser- mons 12 7 10 Collection after Ad- dress to Schools 1 12 11 Annual Subscriptions. Miss Wood 1 1 0 Mrs. Gust 1 1 0 Mrs. Jukes 1 1 0 Mr. Hall 1 1 0 Mrs. Tandy 1 1 0 Mrs. Hamer 1 1 0 Mr. Cooper 1 1 0 Ladies' Association 0 2 1 Do. Sunday School 0 11 0 Bible Classes 1 0 5 Proceeds of Mission- ary Boxes, Sunday School 1 4 10 Do. do. Families 2 12 4 Subscription for 3 Orphan Children, a Boy and a Girl, in Mirzapore 0 0 0 Collected by Richd. Pickrel (a blind man) 0 7 0 Collection after Public Meeting 2 10 2 A Thank-offering, by a Friend 4 0 0 Subscription for Native Teacher James Dawson, by J. Whitehouse 10 0 0 Ex. 2s. 12d. 12d. 11d. Stourbridge. Rev. J. Richards. Collections 3 8 8 Sunday Schools 14 12 0 Missionary Boxes 0 18 0 Rev. J. Richards 3 0 0 Mr. J. Taylor 1 1 0 Mr. Northwood 1 1 0 Ex. 1s. 12d. 12d. 12s. Kidderminster. Rev. J. Mareden. Public Collection 12 16 0 T. Lea, Esq. 2 2 0 Miss Lea 1 1 0 Collected by Miss Fawcett 2 7 5 Miss Butcher 1 15 5 Miss Sheffield 2 5 5 Miss Naylor 2 1 0 Miss Hatham 0 12 0 Messrs. Condie and Perkes 0 16 10 Miss Turton 0 6 11 Miss Perkes's Class 0 10 0 Ex. 10s. 22d. 12s. 2d. Worcester. Rev. J. Bartlett. For Widows' Fund 5 12 10 Ombersley, ditto 0 0 10

Annual Subscriptions.	Dudley.	Upper Mill.	Workmen at the Works.
R. Padmore, Esq., M.P. 1 1 4	Collected by a Friend.	Collections and Boxes 0 14 7	The Mission Grange, Box 4 1
R. Evans, Esq. 1 1 0	Mr. Rogers 1 1 0	Exa. 10s. 6d., 10s. 6d.	Miss Mary Outhart, Box 2 1
T. Rowley Hill, Esq. 1 1 0	Mr. Holdnall 0 8 0	Scarborough.	Sunday School Box 2 1
D. Everitt 2 3 9	Mrs. A. Wood 0 8 0	Auxiliary.	Public Collection 2 1
Edw. Wall 1 0 9	A Friend 0 8 0	Rev. E. Balgarnia, Sec.	Exa. 11s. 10s. 6d.
Mrs. W. Hill 1 1 0	Mrs. Sanders 0 3 8	E. Hale, jun., Esq., Treas.	Foreign Mission 1 1
Rev. T. Dodd 1 1 0	Mrs. G. Attwood 0 1 2	Collections.	Rome Mission 1 1
Rev. J. Bartlett 1 1 0	Master E. Bourne 0 1 2	Bar Church 21 12	SCOTLAND.
R. Gillam, Esq. 0 18 0	21. 10. 10d.	Ditto United Com- munion, for Widows' Fund 5 9 0	Dalkeith.
O. Marten 0 18 0	YORKSHIRE.	South Cliff Church 30 1 0	East United Presby- terian Church, Collection 11 1
Mrs. Taylor 0 10 0	Cleveland District.	Old Chapel 10 0 0	
Mrs. Joseland, sen. 1 1 0	Auxiliary Society.	Public Meeting 21 29 1	
Mrs. George, for Native Schools in India 0 4 0	Rev. Isaac Brierley, Sec.	Adjoined ditto 7 1 2	
Young People's Auxiliary, Mr. J. Holland 0 0 8	John F. Wilson, Esq., Treas.	From Young People attending the Bar Church Bible Classes and Sun- day Schools, for the Support of a School, under the Superintendency of Parthianathy, and in connection with Mr. Hall's Mission at Madras 25 0 0	SCOTLAND.
Angel Street Home Sabbath School 11 15 0	Rev. T. O. Trigg.	Missionary Boxes.	Dalkeith.
Lock Street Sunday School 5 7 4	Meeting Collection 1 5 8	Bar Church Sun- day School 2 1 0	East United Presby- terian Church, Collection 11 1
Missionary Boxes 2 6 10	Miss Trigg's Mis- sion Box 0 5 0	Ditto Missionary Prayer Meetings 0 12 8	
Collections after Ser- mons 20 4 8	Exa. 7s. 10d., 11s. 7d.	Miss Lodds 1 2 0	
Public Meeting 6 1 7	Middlesborough.	Mrs. Balgarnia's Children 0 12 0	
Hallow Collection 0 12 6	Rev. Jas. Chadburn.	Mr. R. H. Tindall's ditto 0 10 4	
Ombertley, Collec- tion, Boxes, &c. 2 7 0	Chapel Collection 5 7 11	Mr. Hulse's ditto 0 9 1	
Pole Elm, Collection 2 0 0	Meeting 2 0 8	Miss Seals 0 10 10	
Conway Green, Col- lection 0 10 1	Mrs. Buckney's Box 0 16 0	Miss Wilson 0 8 7	
Personal Health Col- lection 0 9 0	Exa. 25s. 6d., 21s. 10d.	Exa. 41s. 6d., 19s. 11s. 10d.	
Lowestmoor Chapel.	Redcar.	Sheffield.	
J. Wood, Esq. 1 0 0	Rev. W. J. Frank.	Auxiliary Society.	
J. S. Wood, Esq. 0 10 0	Annual Meeting 1 10 0	W. Brown, Esq., Treas.	
Mr. R. Wood 0 10 0	Ayton.	On Account 60 0 0	
Subscriptions, by Mr. G. S. Wood 1 16 0	Subscriptions.	WALES.	
Young Men's Bible Class 0 17 0	Isaac Wilson, Esq. 1 0 0	DENBIGHSHIRE.	
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Leigh Sinton Chapel.	Rev. Isaac Brierley 0 10 0	The Quinta.	
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THE
LIFE
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JAMES
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JAMES
MILN
VOLUME
I

1841

THE
EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE

DECEMBER, 1866.

Eastern Echoes.—No. 9.—Nazareth.

BY THE EDITOR.

THE usual route from Nablous to Nazareth is by way of Sebustieh,—the ancient city of Samaria, situated upon a hill ; and, as seen through a broken archway, under which we happened to pass as we rode up to it, presenting a very romantic appearance. Thence, through wild and sequestered valleys, and over a well-watered plain, rich in spring crops at the time we traversed it, the traveller proceeds to climb a pass which descends to the plain of Esdraelon. The pass is one of the “horns of Joseph,” where “the ten thousands of Ephraim and the thousands of Manasseh” fought their enemies. The view from the top of this pass is of great magnificence and of rich beauty. Descending thence into the plain of Esdraelon, crossing it from south to north, through green fields intermixed with olive groves, visiting by the way Jezreel and Shunem, with Mount Gilboa at our back and Mount Carmel on our left hand, we came to the Galilean range of hills. Up the steep sides of this range we climbed ; and having passed over a ridge, we found ourselves on the lip of a broad green basin, amidst the limestone, on the west side of which stands the town of Nazareth, with its gray houses, built of the rock which there abounds. Nazareth has been described as “a rich and beautiful field, in the midst of the green hills,” it abounds in gay flowers, in fig trees, in small gardens, in hedges of the prickly pear ; and the dense rich grass affords abundant pasture. The expression of the old topographer, Quaresmius, is as happy as it is poetical :—“Nazareth is a rose, and, like a rose, has the same rounded form enclosed by mountains, as the flower by its leaves.”

Nazareth has some good stone houses, of a block shape, and with conical roof, and this mass of white amidst the green hills has a pleasant effect. The streets are narrow, filthy alleys, in fact, from which you can look

through the open fronts of some of the houses and shops, and see the people at their trades. We noticed numbers of women with pitchers on their heads, going to draw water from the fountain of the Virgin, as it is called, fed by a well, over which is the Greek Church of the Salutation. It was Good Friday evening when we arrived, and we soon proceeded to witness the worship, which was being performed. The church was crowded, and adorned with pictures and candles, and before a painted Christ on the cross stood an altar covered with flowers, and ornamented with a richly gilt Bible, in front of which were candles transversely fixed. The patriarch,—clothed in rich canonicals (part, by the way, composed of silk tartan plaid), and wearing a crimson velvet crown, studded with small oval paintings in enamel, and embroidered with gold lace,—read parts of the service; but the greater part was chanted by laymen. Beyond the church, at the end opposite to the entrance, is a little subterranean chamber, where a well is found on the right-hand side, with an iron bucket chained to it, and on the opposite side is a grated door, or window, where, according to the Greek tradition, an angel saluted Mary when she was drawing water. The next morning we visited the Latin Convent. Within its precincts is the famous church built over the site of the Virgin's house, now monstrously imagined to be at Loretto. The spot shown by the Latins as the scene of the annunciation (which they identify with the Virgin's habitation), is a recess cut out of a cave:—a very holy place, visited by great numbers of pilgrims. We could not see the carpenter's shop and tools, said to have belonged to Mary's husband, because we were not disposed to lose half an hour in waiting for the key. We afterwards proceeded to the church of the Maronites, who form a curious sect, not in full communion with Rome, though greatly honouring it,—which church, the Maronites say, stands close to the locality where the citizens of Nazareth attempted to cast down the Redeemer from the summit of the hill. Their notion seems to be correct, whilst that of the Latins, who identify the scene with an eminence two miles distant, is obviously wrong.

As our Lord returned to Nazareth, the memories of His childhood would be revived. There He had spent the days of His youth. There He had attained to man's estate. There He had lived for ten years since He came of age. There is no other place where Jesus abode so long. Five-sixths of His whole residence in this world must have been there. Yet how remarkable it is, that comparatively so little is said of His early history in this Galilean town.

The scanty reference to His life before the commencement of His public ministry, the all but entire veil of obscurity covering the space between His birth and His baptism, is one of those striking characteristics which mark off the divine Gospels from unauthorized traditions, and which render the history of the four Evangelists so different from

what unassisted human authors would have made His memoirs. Stories respecting how He behaved as a boy at Nazareth, how He worked in His father's shop, how He played with the children of the city, how He wrought miracles to their astonishment, how He conversed with His parents, and with other people, are found in the apocryphal Gospels; just such stories as curious and credulous persons would crave and enjoy. But there is, with one important exception, an almost entire absence of inspired anecdote relative to what Jesus did between the age of two and the age of thirty. As to the habits of His life, the house in which He lived, the dress He wore, His personal appearance (things which now-a-days are especially sought after in connection with celebrated men), the Scriptures preserve an absolute silence. There is a tradition as to His personal appearance, giving us an account of His stature as somewhat tall and comely, with a very reverend countenance; His hair the colour of a ripe filbert, curling over His shoulders; His forehead open and refined, His face without spot or wrinkle, His beard thick and short, His eyes grey, clear, and quick; in reproof awful, in admonition courteous, in speaking modest and wise; none having seen Him laugh, many having seen Him weep; for beauty surpassing the children of men. That tradition, interesting, but carrying scarcely any weight, is, in its subject, and in the minuteness of its detail, stamped with a quite different genius and spirit from the genuine narratives of the Evangelists. Religious instruction and edification, not the indulgence of curiosity, even innocent and reasonable, are obviously the ends studied in the New Testament. There is the most careful abstinence from anything which would foster superstition,—from all that would make Christ's life to us material or unspiritual. Signs of Divine inspiration exist in the very omissions of the Gospels.

Yet, with reverence, and so as to minister to spiritual instruction and profit, we may gather up what we can from the neighbourhood where He lived, in connection with the character of our great and adorable Master, as illustrated during His residence in Nazareth. "He went down with His parents, and came to Nazareth, and was subject unto them." "And Jesus increased in wisdom and stature, and in favour with God and man." He grew, physically, intellectually, and morally, by degrees, until He attained the height of manhood. His mind improved in power, and was enlarged by knowledge. His character unfolded more and more of piety and excellence. That growth is a proof of His true and proper humanity, and a very interesting illustration of His complete submission to the ordinary laws of a human condition: that thought took strong possession of our minds as we rambled through the streets and over the hills of Nazareth. He was educated by his mother, first and chiefly, there can be no doubt. That blessed woman,—holy, faithful, wise, ever pondering His miraculous birth, the annunciation

of which Nazareth had been the scene, and the angel's predictions concerning Him; ever watching the opening and growth of that youthful intellect and heart,—would do all that such a mother could do to guide and animate, to instruct and encourage such a marvellous child. His reputed father would have a share in His education as well, taking Him by the hand as He walked over those hills, conversing with Him lovingly, after the manner of a pious Jewish parent, and instructing Him, probably, in his own trade of a carpenter. Jesus was educated out of the Scriptures. He would have the Bible read to Him, and explained after the fashion of the day; would see the holy law unrolled; would gaze on the Hebrew characters there inscribed; would listen to the reading of Moses and the prophets; and would learn to sing the Psalms. Jesus would be educated in the synagogue; would attend the worship; would join in the prayers, and hearken to the exhortations. He would, perhaps, also attend some school in the city; would sit at the feet of some rabbi, as children still, in the East, sit on the ground around some venerable teacher perusing his sacred books.

At Nazareth there would also be the education of nature, and of history, and of daily life. As we climbed up the hill, on the slope of which Nazareth stands, and reached the top, where, at one sweep of the eye, you can take in the round summit of Tabor, spotted with trees,—the snowy range of Hermon,—the Mediterranean sea, with the promontory of Carmel, running down to the shore,—the great plain of Esdraelon, bounded by the far-reaching Carmel, and by the little Hermon, and by the bleak and forbidding Gilboa, glimpses of the Jordan valley, and the uplands of Gilead being caught in the remote distance, we could not but think:—Here or just by, no doubt, Jesus walked when a boy, and looked on this wide and varied landscape. As we passed through gardens and olive-yards, we thought, Through green and blooming spots like these He rambled. As we watched birds, or gathered flowers, it was natural to think how He here learned what He taught on the mountain not far off. “Behold the fowls of the air, they sow not, neither do they reap, nor gather into barns, yet your Heavenly Father feedeth them.” “Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.”

And what a place is the neighbourhood of Nazareth for the associations of history! Though the city be unmentioned in the Old Testament, places within sight from the hills around it, and within the reach of a few hours' walk, occur over and over again in the Hebrew records. You can, from these hills, see Zebulon and Naphtali, Asher and Issachar. Looking along the plain of Esdraelon, you recollect that there the Lord delivered Sisera into the hand of Barak; that there was the battle of Kishon; that there the stars fought in their courses for

God's people ; that there the Midianites encamped like grasshoppers, for multitude, and Gideon won an easy victory ; that there Saul fell on Mount Gilboa, after visiting the Witch at Endor, a village yonder, on the other side the Hill of Little Hermon ; and that there Josiah was defeated. In short, Esdraelon is the theatre of the four great battles of the ancient people of God. Jezreel, and its palace, and the vineyard of Naboth, too, stood in the midst of that plain. Elijah's awful form also had often been seen there. There was his sacrifice. Across the plain he ran before Ahab's chariot. Close by lay the village of Shunem, where the rich woman sent for Elisha, the man of God, who came there and raised her son. These places were familiar to Jesus as a child. Would not these sacred memories rise up before Him as He grew in knowledge and wisdom ?

Passing up and down those streets, looking through the doors into the single apartment, which answers all domestic purposes, having no pretensions to style or comfort, containing only a mat—a divan—perhaps a stool and a chest ; looking also at the little bazaars, with their humble wares ; at the carpenters at work in the street ; at the women with pitchers on their heads going to the well ; it was most affecting to think that amidst such life as this the youthful Jesus spent His days, and passed through His early domestic and social education.

Above all, at Nazareth He was educated by the Holy Ghost. There His humanity developed under the mysterious agency of His Father's Divine Spirit.

How He grew under these influences we know from the narrative of His visit to Jerusalem when he was twelve years old. He had gone there with His parents before and afterwards. The visit recorded is a signal, conspicuous, yet representative instance. How He was missed, how He was found, how He was conversed with and conducted home we know ; and we can fancy the company journeying along the road already indicated, and reaching the sequestered Nazareth in its green basin in the bosom of the hill.

Jesus, before His return to Nazareth, after His interview with the woman of Samaria, had wrought miracles at Cana and at Jerusalem. On two occasions He had taught some of the most wonderful truths of His gospel, but these two occasions were private. Each time He taught only one pupil. The doctrine of the new birth He inculcated upon Nicodemus alone. The spirituality of the Divine Father's nature and worship he declared to the woman of Sychar alone.

The first public discourse He preached was at a synagogue in Nazareth. His first sermon was delivered in the town of His childhood. We are not to imagine a place of worship like any English church, nor even like any modern Jewish synagogue now in England or on the Continent. It was usual for synagogues to be erected in a

prominent situation, the place of prayer looking towards Jerusalem. Often they were very small. Each of these buildings had its sacred chest, its book of the law, its "chief seats," its eight-branched lamp, lighted at great festivals, and one lamp always burning. In the middle of the building was a platform, in the middle of the platform was a pulpit. Men and women were separated from each other. The synagogue had its ruler—its subordinate minister—or deacon, and its ten Batlanim or men of leisure, always ready to make up a congregation. Prayer, reading, and exposition constituted the service.

It was in a synagogue of this kind that the circumstances occurred which are related in Luke iv. 16—27.

The people bore witness to His gracious words, yet they did not admire, receive, and embrace those words. The Divine prophet was not accepted in His own country. Nazareth had attained notoriety for evil. It was a saying in the neighbourhood, "Can any good thing come out of Nazareth?" It was one of the Lord's reproaches, one which summed up the whole obloquy of His life, "He shall be called a Nazarene." And, strange to say, the evil repute of the town does not seem to have been repudiated by the townsmen themselves. Whilst others thought no good thing could come out of Nazareth, the inhabitants thought the same themselves. They did not believe a Divine Messiah or Prophet could arise in that city. No prophet of that country would be accepted there. And therefore the Lord could not do many mighty works there because of their unbelief. Elias left the widows of Israel, and went to the widow of Sarepta. Naaman, the Syrian, was preferred by Elisha to the lepers of his own people. There was more faith among strangers than friends. And so Jesus was forced to leave the town, where he had been bred up and had been known from a child, to live in another city, Capernaum, and to call that His own. In Capernaum He wrought many miracles. At sunset the crowds thronged the gates, bringing their sick that He might heal them, and the demoniacs that He might cast out the evil spirits. But He could not do such things at Nazareth. The townsfolk there had not faith enough to be healed. "And He could there do no mighty work, save that He laid His hand upon a few sick folk and healed them; and He marvelled because of their unbelief." His loving power as at Capernaum, so at Nazareth, would have burnt with a bright and shining blaze; but unbelief threw cold water on the fire. It would have gushed and flowed a healing spring, but unbelief sealed up the fountain. It would have budded, like an almond tree, but unbelief stunted its growth crushed its branches.

It was at Nazareth that the course of persecution began, which ended in our Lord's crucifixion.

"And all they in the synagogue, when they heard these things, were

filled with wrath." They could not bear the implied rebuke in those striking illustrations drawn from the lives of Elijah and Elisha. They could not bear to be admonished, and to be told that they themselves, with their prejudice and invincible obstinacy, were the cause of His not doing for themselves what He did for others. "They were filled with wrath and rose up and thrust Him out of the city, and led Him unto the brow of the hill, whereon their city was built, that they might cast Him down headlong." At first sight the narrative might seem to convey the idea that Nazareth stood on the brow of a hill, that there was a precipice outside its gate, to which the infuriated populace brought their Divine fellow-townsmen. But a visit to the spot corrects that false impression, and shows exactly what the Evangelist meant, corroborating his statement exactly in this particular. Nazareth lies on the side of a scooped-out hollow. A precipitous hill, between forty and fifty feet high, shoots up at the back of the town. The city does not crown the brow ; the brow overshadows the city. So the people rose and led Him out of the gates, up to the brow of the precipice, which still overhangs the western side of the modern En Nazirah. A Maronite church, as we have said, stands at the foot of the precipice.

Thus Jesus was rejected by His own people. Then began the fulfilment of the words, "He came to His own, and His own received Him not." This early attempt at His destruction was the prelude to the awful scenes of Gethsemane, and Pilate's hall, and Golgotha. In the scene of His education He was disciplined to suffer. We should suppose our blessed Lord's earliest years were the happiest. Yet probably He was a child of sorrows, as well as a man of sorrows,—a thoughtful boy of intense sensibility and pathos, with a heart so delicately strung and tuned, that it vibrated painfully to the touch of grief. He came into the world to redeem it by His self-denial and suffering ; and, therefore, we may conclude, that from beginning to end, it bore a deep tinge of sadness. But here, at the commencement, as at the close of His public persecutions, superhuman attributes burst through the veil of His suffering humanity. "He, passing through the midst of them, went His way."

What is our Life ?

A MEDITATION FOR DECEMBER.

BY THE REV. ALEXANDER RALEIGH, D.D.

WHAT is your life ? A great question. But no man can answer this question fully. Our life, in its origin, in its essence, in its manifold variety, in its possible developments, in its fall, its recovery, its eclipse by death, its emergence in immortality, is known fully only to God.

Yet in a measure we may know, surely we ought to know, ourselves. True self-knowledge will be, next to the knowledge of God, helpful to us in the great work of our salvation.

Let me, then, with you, and for you, try to answer this question, not comprehensively and at once, but in a series of particular replies, each differing from the others, and all together, helping us towards a better and worthier conception of our own life.

What is your life ?

1. *It is a Divine thing*—a thing of God. “Of God,” as springing from Him, the fountain of our life ; for He is “the Father of our spirits :” “and we are also his offspring.” “Of God,” as bearing resemblance to *his* life ; an intellectual and moral resemblance. We are made “in his likeness, and after his image.” God breathed into man’s nostrils the breath of life, and he became a living soul.

All this may be said to be recognised in the putting of the question—“What is your life ?” What ? Answer, for you can tell. You can think, you can feel, you can be conscious of the life I have given you. You can think of yourself ; you can feel yourself ; you can judge yourself to be right or wrong, to be high or low in the scale of moral attainment ; you can recover the past in recollection, anticipate the future in hope, feel your relations with other beings and things, and with past and future time, and with God !”

It were in vain to say, “What is your life ?” to a brute. There is some proclamation of dignity in the putting of the question, for he to whom it is put can reply. He can give an answer to God or his messenger, or, what is the same thing, he can appreciate the answer that God gives.

In a time like this, with the year melting away from beneath our feet, shadows of mortality lying deep and dark around us, we are apt to feel (and it is well) our own littleness.

But, my brethren, the conviction of the vanity of our life will be of no service to us, if dissociated from a sense of its dignity. It is never the purpose of God simply to weaken us, and degrade us, and strike us down. Rather, it is his purpose to raise, strengthen, purify, exalt to heaven itself. Therefore this question, “What is your life ?” may well remind us of our greatness. It may provoke us to think of our lineage and descent. It may suggest another Scriptural question,—“Whose image and superscription is this ?” What hand drew these living lines, and sketched this wondrous picture ? Did I receive all this from my parents ? Did father and mother make all this ?—this beat of impulse, this glow of feeling, this awful desire, this judgment of right and wrong, this sense of the living God ? Surely no. I stand in a higher lineage of spirits. I am offspring of the Father above. I bear an image which, if it can be cleansed and restored to its perfect state, will admit me

among the "morning stars," among the "sons of God" who shout for joy.

What is your life?

2. *It is, alas! a fallen thing.* Corrupted, sinful, fallen. Just as there will be no benefit to us in realizing our sin and fall apart from the sense of our dignity, so, on the other hand, it will be a vain and fruitless thing to attempt to realize our greatness, without any thought or sense of our sin and fall. An eagle is a great bird, none greater. But what if it is caged, so that it cannot give one flap with outstretched wings without touching the bars? Some exterior liberating force must come, ere that bird can soar away sunwards. Gold is a precious metal. But what if it is "dim," even "changed" by contact and admixture with baser elements? Some cleansing, eliminating power must recover it to its purity, simplicity, and brilliancy, before it can be accepted as gold. Our life is great,—it is also little. It is noble,—it is also mean. It is bright with the lingering lights of a summer world,—it is dark with the gathering shadows, sometimes deep and murky, of a world more wintry and desolate than this.

To a thoughtful, serious mind, one of the strangest and saddest things in the world is to see so many people living in the full possession of their faculties,—active, busy, passing on from year to year through the varied experiences of life, and yet never, from year's end to year's end, seeming to attain anything like a vivid and realizing sense of their own sinfulness. This is indeed a sorry sight! It never seems to strike some men at all that they are sinners. It comes to others as a vague suggestion, which may or may not be true. Some it seizes at times with great force, plunging them for a little while into anxiety and fear, but they soon emerge into thoughtless confidence again. Some deny the fact, controvert the doctrine, and set up the dignity of man, which no one can fairly deny, against the probability of there being sin, and guilt, and humiliation. But alas! it cannot reasonably be denied.

See how calmly the stars roll through their courses! What a sweet silence! What a heavenly beauty! What a perfection of movement! See how the tree grows up out of the earth, and spreads abroad its branches! Could you suggest an improvement? Would you have it done by machinery or by steam? Look at the grey sides of a mountain, in shadow; at its brow, in light; at the clouds floating over; at the sea rippling on the sand; at the river flowing down the valley into it. Isn't everything beautiful and perfect in its season?

Now look at the life of man. "What is your life?" Is it calm, pure, full, onward? Isn't it rather a fretting, fuming, straining, struggling thing? Isn't it full of fear, and haste, and vain attempts, and sad reverses? Does not one life often come crashing up against another? Is not the world full of Ishmaelites? Isn't there a great cry through

society, "Give, give," no one satisfied? Does not the sun rise every morning on sleepless pillows, where black care has been keeping watch, and set every night on tearful eyes and breaking hearts, which will never rest until they are in the grave? And call you this the destined and divinest state of man? Is this the appointed state and style of the monarch of the world? Is it thus that he reveals and maintains his dignity? Why he that runneth may read, and tell, that this is the work of sin; that these are the struggles of a fallen nature; that man has gone down into sin and shame and sorrow, and must be lifted by a Divine hand out of the deep pit and the miry clay. Let us be sure that we know ourselves in this respect; that we know each one the plague of his own heart; that we know, and feel, and confess, and put away our own sin. The consequence of failing in this will be, that we shall fail in achieving salvation. We shall never rise if we do not know that we are fallen. "He that humbleth himself shall be exalted." "Before honour is humility." "God resisteth the proud, but he giveth grace unto the humble."

We have come to a time when such humiliation is most meet and fitting. A year has rolled away, which we have filled but too full with our sin. What breakings of law are behind us! What lost opportunities! What misuse of mercies! What complaints under affliction! What weariness in well-doing! What coolings of love, which the Spirit had fanned! What weakenings of faith, which Christ, the author and finisher of faith, had increased! What selfishness in habit! What worldliness of disposition! What an unfilial temper many a time Oh yes; and with some there has been sin, and *only* sin. No strivings of grace admitted at all; no conflict of the spirit with the flesh; no taking hold of Almighty strength; no pleading of faithful promise; no real heart-endearments made from the beginning of the year to this, its last month, to rise out of sin by repentance towards God, and faith in the Lord Jesus Christ. Ah, this is terrible!—that from the first hour of the year 1866 to this, within sight of its last, you have never lived one moment in sincere repentance, never performed one solitary act of living faith in the Lord Jesus Christ. Impenitent at the beginning, you are impenitent still at the end. "The harvest is past, the summer is ended, and you are not saved." And yet not quite past. Surely this is one of God's accepted times. Few seasons are more solemnizing. It is the depth of winter. It is the end of the year. We seem almost to be able to hear the rush of time on its way to eternity. The world seems to sink from beneath our feet. Let us fall down before the Majesty which we have offended, and seek, while yet it may be found, the pardon God is so willing to bestow. Those who seek forgiveness for the first time, will find themselves in close company with those who have been forgiven through many years, with those, too, who will soon be in

a sinless world. When sinners bend together at the mercy-seat, be it for the first time, or be it for the thousandth, they are each and all accepted on the ground of the perfect atonement, and justified freely according to God's grace.

What is your life ?

3. *It is a brief, fading, uncertain thing.* "Even a vapour, which appeareth for a little time, and then vanisheth away." Sin has smitten it, and it is dying. It is impossible for us to conceive what man's life upon the earth *would* have been, if he had not sinned and fallen. A grand triumphant thing, no doubt ; taking no taint, holding no decay, flourishing in perpetual youth. Creatures might have died as they had been dying, or they might not. But man, having life in himself from God, would have bidden defiance to the assaults of death, and the ravages of time, and all the fluctuations of change. But it is in vain to speculate. We know not what might have been. Alas ! we know what is. "What is our life ?" "It is even a vapour."

Some of us have never seen a vapour, such as is probably referred to here. With fogs, and exhalations, and rain-clouds, and thickened atmosphere, we are familiar enough. Ah, but you should see the "vapour," born of the valley or of the sea, floating up the air and seen so clearly,—seen through and through against the dark background of the mountain side, and then, even as you look, "vanishing away." And so they are born, and so they die, one after another, just like men. I have watched them when I could see them from my window, and many a time, during a morning walk, I have sat on rocks and watched for hours of a summer day, the birth and death of troops of these "vapours,"—symbols too striking of the life of man. Born, and beautiful, and gone ! or born, and troubled, and gone ! or born, and rifted with some spiteful gale, and gone ! *always gone*, after a little time. So, it is but a little time, and then, as a vapour, our life vanisheth away. Vapours are of all colours, according to their density, and according to the position of the sun and the strength of his rays. Lives of men are many-coloured too,—dark, bright, mingled ; but, just like the vapours, soon or late, they all vanish away,—*soon*, and *not* late. For what is Methuselah in his age, to Gabriel in his ? What is the oldest man alive on the earth beside one of the sons of light, who shouted for joy when the world was born ? What our fourscore years, to God's eternity ? A little time, and then vanishing away.

So, too, have I watched from hill-tops and rocky banks of the sea, the passing away of the swift ships seaward,—the swift ships to which the life of man is likened. Some of them seemed to float idly on the water, sails flapping by the mast, with hardly a ripple on the sea. But yet, somehow, while not seeming to move, they did move, carried by the ebb of the tide, helped now and again by snatches of the breeze,

farther and still farther away, until the gleam of the sails was just a spot of light in the distance, until topmast and pennon were out of sight. So we pass, one generation from the sight of another, like the swift ship. Even the steadiest and slowest lives vanish thus away. But I have seen ships also swifter far than these,—catching the favouring gale, spreading every sail, bounding over the waters, and almost rushing out of sight. So you see some men's lives swifter far than others,—with fires of passion burning within, with gales of circumstance driving them hard, or the bright eternal shores, unseen by us, luring them on. And so they go from us. Amid all outer varieties, you have the central certainty of brevity. In any case brevity,—*a little time*.

And to think how the little is growing less. Another year almost gone,—the vapour is thinning. Another year gone, and what is our life,—*now*? Less than it ever was before; certainly less. Some of you, young readers, perhaps, feel as if it were *more*, and not less. You are growing and not declining; gathering and not losing. That is one of the great fallacies of life. That is the way men deceive themselves. That is the way souls are lost. The real process from the beginning is a lessening of the sum of life, and there is never for a moment enlargement. Each soul comes into the world with so much time around it, which it can only lose and lay aside moment by moment; never enhance by one moment at any part of the process. We are losing in the morning, and losing at night. Losing when sick and wasting in body. Losing when, recovering, we put on again the firmness and look of health. We are vanishing away on the 1st of January, and on the 31st of December, only, of course, we are *then* more nearly gone. The curtains are falling around the retreating year. Her face is now away from us. We catch but a last fading glimpse. In a short time now we shall see but the hand, after the form has vanished, waving a final adieu. Some will see but a finger held up in solemn warning, as telling them that another year to be trifled away and lost is not for them,—that this is the last ending of a year they shall ever see. And then the hand will vanish, and we shall hear only the rustle of the curtains closing around the departure of 1866. And then—midnight silence!—all over and gone. Not a rustle of the curtain; not a wave of the hand; not a fall of the soft-footed time; not an echo, however faint, from that eternity into which it will have gone! And our *whole* life, we may depend upon it, goes just like a year. “It appeareth for a little time, and then vanisheth away.”

What is your life?

4. *It is indestructible and immortal.* Just as it was necessary in speaking of the sin, not to overlook the dignity, so now, in speaking of the mortality, we must not forget the immortality. We are mortal in one sense, we are immortal in another; and the great use of meditating

on the one—the mortality, is to make safe and wholesome the other—the immortality.

What were the good of thinking, as we now do, of departing time and human lives, if there were nothing beyond? Or rather, if there were nothing *within* the vanishing man capable of being redeemed from corruption and decay, and clothed in the fair vesture of immortal life and glory? If man were only mortal, then, of all mockeries in this world, the most egregious would be to preach to him about his mortality. We preach to the immortality in the man concerning the mortality. We speak to the undying soul regarding the condition through which it is passing, this earthly life, because on this depends the after state and history; immortal gain or loss out of mortal probation; life, if we will, that will feed upon sorrow, entrench itself more strongly amid all passing change, and then, spring into its full development and freedom when the body in which it has dwelt is laid in the grave. “I am the resurrection and the life.” Dead? Let the years die. Let the life vanish. Let the whole scene hasten to its close. By faith in Him, who has risen above all the world, after the power of an endless life, we, too, shall rise, and live, and reign with Him.

What is your life? It will be best of all if we can say—

5. *It is a redeemed thing.* Redeemed with the precious blood of Christ; regenerated and filled with the Spirit of holiness; carried upwards by a heaven-born hope to its native regions. Ah, that is it!—to have at any time, but especially at such a time as this, to make sure that we have “the redemption that is in Christ Jesus with eternal glory” is the sum and the substance of life. To have Him in us, the hope of glory, the beginning of glory, of *eternal* glory; life that shall die no more, brightness that shall no more be dim. Is it so? Then close the year in thankfulness as well as in humiliation. Rejoice in the Lord of life and resurrection. Rejoice in Him who loved you at first, when as yet you had no love to Him, and who will love you to the end. Rejoice in Him who has never forsaken you yet, and who never will. Rejoice in Him who has the keys of the departing and the coming year, “who openeth and no man shutteth, who shutteth and no man openeth.”

And if you have not believed, then, oh, now!—now, surely, if ever, is the accepted time. Behold now is the day of salvation. Now—to-day, or to-night, while you read. Not to-morrow; far less next year, which you may not live to see, or which, if it comes, may be a sad new year to you if you enter upon it in impenitence and sin. “To-day, if ye will hear his voice, harden not your heart,” but return to the God of your life, that you may save and keep it unto life eternal.

Patient Waiting.

BY THE REV. H. J. GAMBLE.

No shadows yonder !
 All light and song !
 Each day I wonder,
 And say, "How long
 Shall time me sunder
 From that dear throng ?"

No weeping yonder !
 All fled away !
 While here I wander
 Each weary day,
 And sigh as I ponder
 My long, long stay.

GODLY men have often consoled themselves amidst their afflictions by the thought that their sorrows were intended for the good of others as well as for their own spiritual profit ; and the law of vicarious suffering is beyond all doubt one of the most beneficial, though amongst the most mysterious, of the laws of the Divine government. The Old Testament saints did not suffer for themselves alone. There is an important sense in which they suffered for others, "the things that happened unto them" being for our advantage. Hence they are presented before us as examples to show us man's frailty and God's mercy, the depths into which man may sink, and the interpositions by which God effects his deliverance.

We are especially struck with this in reading the Book of Psalms : that faithful, wonderful record of David's experience, of the joys and sorrows, the hopes and fears, by which he was elevated or depressed. He himself tells us that his sufferings were designed not merely for the discipline of his own character, but for the instruction of others. After describing on one occasion his condition as being in the horrible pit and miry clay, from which, after patient waiting upon the Lord, God had delivered him, he adds, "Many shall see it and fear, and trust in the Lord." I think, then, that David may be regarded as an example of patient waiting upon God, and in the restless and impatient age in which we live it may be profitable for us to consider the nature and advantages of this grace.

It is important to bear in mind the distinction which exists between waiting and patient waiting. We are all of us compelled to wait for God, since we cannot hasten the development of His purposes. If we are in suffering we must wait until He alleviates our pain ; if we are in perplexity we must wait until light breaks in upon our darkness ; if we are doing any work for God we must wait until He commands the blessing. But the question is, How do we wait ? We may be irritable and fretful, even angry at the delay, like Jonah beneath his gourd. If many were to say, "I waited impatiently for the Lord," it would describe more accurately their experience than the words of David. For the grace, of which I am about to write, is one of the highest attainments in the Divine life. It is the result of self-discipline ; it requires the

constant exercise of faith and hope and love ; it is implanted by the Spirit of God.

Patient waiting is needed in reference to prayer. Indeed, it is comparatively of little use to pray, if we do not wait. For what is prayer ? It is supplication ; supplication supposes continuous entreaty for the blessing desired. We are not only exhorted to pray, but we are to pray always ! “To pray without ceasing !” “To watch thereunto with all perseverance.” If we ask, it is that we may receive ; if we seek, it is that we may find ; if we knock, it is that the door may be opened to us. But this necessitates waiting. Every man who prays knows by experience that God delays his answers to prayer. It seems at times as if He were indifferent to us or had forgotten us ; as if He had “covered himself with a cloud, so that our prayers could not pass through.” And because He delays, we may be tempted to suppose that He denies, or to misinterpret His silence for rejection ; and thus we are discouraged, and cease to pray.

But if God delays to answer our prayers, it is never from neglect or indifference ; it is to call forth greater earnestness on our part ; to enhance the value of the blessing when bestowed. Who attaches much value to any object that is easily attained ? Do we not prize it in proportion to the labour and painstaking which we have employed to gain it, the self-denial we have practised, the sacrifices we have made ? For this reason, amongst others, God says to us in relation to prayer, “Wait !” He does not say, as some divines have taught us, “You have kept me waiting long for you, now wait for me.” Such a mean retaliating spirit may belong to man, but not to God. “No ;” He says, “Wait, until you estimate the value of the boon for which you ask. You desire spiritual illumination, purity, peace, the subjugation of the corruptions of your nature, deliverance from trouble ; you shall be answered, but not yet. I will delay until you desire these blessings more earnestly, and pray for them more fervently.”

See what a test this is of your sincerity. If you are cold and indifferent, if the prayer you have presented has been a mere formal act, you will forget your prayer as soon as you have offered it ; but if you are sincere, if your sense of guilt is deep, and your desire for holiness ardent, you will persevere in your requests. No silence on God’s part will repulse you. No delay will discourage you. You will come again and again ; will repeat your request, fill your mouth with arguments, plead His promises, and say, “I will not let thee go, except thou bless me.”

Patient waiting is needed for Divine interposition. David has employed many strong figurative expressions in order to describe his sorrows, but when he speaks as being in a horrible pit, this surpasses them all. He does not specify the nature of the calamity, but it must have been a dreadful one. Some temporal affliction when he had been

bereaved and his heart was desolate ; some sedency when the light of hope died out ; when he cried, " My God, my God, why hast thou forsaken me that he waited patiently for the Lord.

It is comparatively easy to do this in our loneliness much to mitigate and soothe : all that skill suggest, or wealth procure, to lighten our burden to wait in feebleness and anguish, in the darkness of spiritual desertion, when night is over us.

Mark the contrast between the conduct of David and Job. Both were in trouble, but the one was calm and steady like " a bullock unaccustomed to the yoke," under the restraints imposed. And how many there are who are humbled by their afflictions find fault with God in their grief, much hurrying to and fro to tell others of their grief, perhaps a mere outward show of submission and submission, rebellion in the heart. For there manna," as an old writer expresses it. " Some," they imprison their passions and to lay a restraint on them, they are all in a flame within, as you may see in Job, who for a time cast a cloak over their grief, but were set on fire by hell." " But," he goes on to tell of the quietness which is of the Spirit's infusion. When it comes upon you, the will of God is done. We do not weep and fume, and not rather quietly sorrow, which will be as a bed of thorns to us, but we lie down to a silent soul." God will have us uphold grace and delivering mercy, and man who has resisted have been taught the grace of quietness. Those who are erect and almost defied God, have learnt to bow down to lay hold on this and that earthly prop, to lighten their burden, have thrown all aside, and have learnt to wait.

Again, patient waiting is needed for the success of the duties assigned to us. He sends one man on a journey, another into active life ; He lays one man upon a sick-bed, another to work in His vineyard ; and the worker, He says, " Wait."

And no one is qualified to do any work for God without patience, for sooner or later he will betray an impatience by unlawful means.

What a patient worker is God ! How long He waits in the execution of His purposes. Who can tell the origin to that beginning when He created it ? How long have elapsed between each successive manifesta-

power ! Think, too, of the ages that were spent in preparing the world to be the abode of man. Remember how many generations passed away after the Fall before the birth of Christ. That great thought of redemption, how slowly it has been evolved. And so it is as regards the second Advent. "Behold," said the Saviour, "I come quickly." That quickly, whatever it means, has been compatible with the lapse of eighteen hundred years.

The law of God's government, then, is evidently this : that in proportion to the excellence and importance of the object sought is the length of time requisite for maturing it. Hence it follows, that if we do any work for God, we must be in harmony with this law. Were it not for this, God would have far more active and devoted servants. Multitudes would work in his vineyard, were it not that the sun is hot, the soil is hard, and after many a day of weary toil nothing but the barren earth is seen ; but because there must be patient perseverance, the daily plodding, the monotonous task, the inculcation of the same truths from the pulpit, the repetition of the same lessons in the school, going again and again over the same ground, casting in fresh seed where that which has been sown is withered by the heat or choked by the thorns, watching, waiting, and perhaps, in many cases, disappointment after all ; therefore it is that God's servants are so few—and it is for the opposite reason that the devil's servants are so many. Satan's servants have no need of patience. They find willing auditors, and hearts, alas ! too well prepared to receive their teachings. They scarcely throw the net before the fish are entangled ; or sow the seed before they reap the black and bitter harvest.

Of all the injunctions which Christ gave to His disciples, none was more needed than this : "In your patience possess ye your souls." For it is by slow and scarcely perceptible steps that knowledge and Christianity advance, and it is not without unremitting labour that old errors are destroyed from the mind. God has been engaged in a conflict with Satan ever since he fell, and since it is by moral means that He will triumph, *He*, Omnipotent as He is, condescends to wait. It will be well to remember this when we are tempted to impatience. "Why," we are ready to ask, "does God permit these ages of delay ? Why does He not pour a flood of noontide splendour which shall dissipate the darkness that covers the earth ? Why does He not give such an effluence of His Spirit, that all peoples and tribes shall receive the gospel ?" Such questionings are vain. It is enough for us to know that "one year is with the Lord as a thousand years, a thousand years as one day."

The advantages of patient waiting are obvious. Seldom is that waiting spoken of in Scripture without some blessing being associated with it. "Wait upon the Lord : be of good courage, and He shall strengthen thine heart. Wait, I say, on the Lord." "They that wait on the Lord

shall renew their strength: they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." "Blessed are all they that wait for Him." "The Lord is good to them that wait for Him." "It is good that a man should both hope and quietly wait for the salvation of the Lord."

I remark, then, that patient waiting is a source of spiritual strength. Those who are restless and impatient have no elements of moral power, and those who lack patience neither deserve nor achieve any permanent success. In all things, temporal and spiritual, it is the hasty, the irritable, the impatient man who is weak. It is the calm and patient man who is strong. Thus the prophet Isaiah teaches us that "in quietness is strength," that "our strength is to sit still."

Further, patient waiting produces a calm and peaceful mind. David associates "rest in the Lord," with "waiting patiently for Him;" or as the Prayer-book version is, "Hold thee still in the Lord, and abide patiently upon Him." There is true rest in resigning ourselves to God, submitting to His will, recognising His sovereignty, trusting in His love. How softly do life's sorrows fall upon us when we submit! How calmly we survey the future when we trust! How peacefully we go on in life's pilgrimage when we commit our way to the Lord! Then it is that we experience the truth of those beautiful words: "Though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled"—yet, "there is a river, the streams whereof make glad the city of our God." Then it is that "we dwell in a peaceable habitation, and in quiet resting places—when the hail comes down on the forest and the city is laid low." For amidst all the noise and turmoil of this tumultuous world, amidst the roar of its passions and the discordant sound of its clamorous voices, there are both peaceful dwellings and peaceful hearts.

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide,
Of the everlasting chime;
Who carry music in their heart
Through dusky lane and busy mart."

1 Once more, patient waiting is necessary in order to progress in the spiritual life.

It may sound like a paradox to say, as has been said, that "standing still at the right time, in the right way, for the right purpose, is the surest advance;" and that "waiting on God brings us to our journey's end faster than our feet." Paradoxical as it sounds, it contains, nevertheless, an important truth. Is it not amidst stillness and quietness that the process of natural growth is carried on? What growth is there in the vegetable world when the wild tempest is abroad? when the rains

descend and the wind blows? It is in the calmness of the morning or of the evening, amidst the gentle showers or the falling dews, that the seed germinates, the buds expand; and so it is with the spiritual life. How can there be growth in grace, advance in knowledge, increase of faith, maturity of character, when men give themselves no time for meditation, thought, or prayer? There are "many coming and going,"—the sounds of their restless feet are never still—and they themselves are perpetually coming and going too. Why, with many, these two words seem very much to describe the life—"coming and going"—going from home in the morning, coming back to it at night. And there is "no leisure so much" as to pray. Nothing perhaps for weeks together in the way of spiritual exercises, beyond the hurried prayer at the family altar; a prayer in which perchance there is but little freshness or life. "It is in lawful things we perish," said one of old. We suffer these to ensnare, and to deceive, and to enslave us. Let those, then, who are the most active remember that they must patiently wait upon God in the secret exercises of prayer, as well as in the public ordinances of His house; that they must find seasons when they can leave their secular duties, and even their holy activities, and retire for self-contemplation and devotion. Why is it that in a sick chamber and upon a dying bed, the Christian character often attains to such maturity? It is because the world is shut out, its tumult is hushed, its fretting cares are gone, and the soul rests in God, like a tired child that reposes in the arms that so tenderly enfold and so securely guard it. And therefore it is, that Christ sometimes says to his people, "Come ye apart, and rest awhile." They cannot think or pray amidst the business of life, except to snatch a moment when they breathe some ejaculatory prayer for pardon or for help. And so He withdraws them from the world that they may reflect, consider, and wait upon God.

It should be borne in mind, however, that patient waiting is not an inactive or indolent frame of mind: much less does it suppose indifference. It involves spiritual exercises of the highest order. Such, for instance, as faith; faith in a personal God, not in a name, but in a Being who is with us in all duty and trouble, as a strong Deliverer and a present Help; faith in Providence; a firm conviction that amidst all this confusion there is order, though we cannot see it; amidst all this discord harmony, though we cannot hear it. Then, again, it includes prayer. David did not lie down in the horrible pit, resigning himself sullenly to his fate, and, resolving to be patient until deliverance came. He was patient, but it was patience in connection with the use of appropriate means. How earnest and continuous were his supplications! And the longer he waited the more earnestly he prayed. Now, it is easy to talk of faith and prayer, but it is no small attainment really to believe and truly to pray; to have a practical faith and to possess the spirit of

prayer; to go through life with the persuasion that God is working everywhere and working for us; superintending our joys and sorrows, and out of evil educating good; and to pray amidst discouragements, disappointments, when no answer is returned, and no light breaks in upon our darkness. Is this an easy task?

Patient waiting, moreover, includes diligence, whenever it can be exercised. "The shipwrecked mariner in an open boat, without oar or sail, has nothing to do but to wait for the appearance of relief, but if he has a compass and an oar, then patience will be shown not in idly waiting or in idly praying for some chance relief, but in working on without murmuring and without despair, though the hand is weary and the heart is faint, and neither sun nor stars appear over the waste of waters." The patience commended to us in Scripture is not that of the soil, but of the husbandman. The soil is and must be passive, but the husbandman combines working with waiting, labour with hope. And even where no active service can, from the nature of the case, be associated with waiting; where the sufferer, as I have described, can only be still in the arms of God, there is something more than a passive frame of mind.

Tell us, ye patient sufferers, what your patience costs you? How many a rebellious thought you have had to check! What unbelief you have conquered! What selfwill you have subdued! It is a far harder task to serve God by suffering than by labour. Those who have spent a lifetime in active efforts to extend Christ's kingdom are God's faithful and honoured servants; but are those less his servants who "stand and wait?" Cannot we glorify God in the fires as well as by working in His vineyard? Has He not in His kingdom a palm and a crown for martyrs? Does He take no heed of the "faith and patience of the saints?"

Many, indeed, would be thankful—ah, how thankful!—if God would say to them, "Work!" instead of saying to them "Suffer." When those who have been most active in His service are compelled to exchange their activities for the solitude of a sick chamber, and are worn with pain and wasted by disease, they learn, as they never learnt before, how hard it is to "wait patiently for the Lord." What a change from the busy world! How long and wearisome are the hours! What wrestling with doubts, what conflicts with Satan! How memory goes back in pensive thought to happy bygone days! How many a sigh is breathed; how many a tear falls in silence upon the pillow! It is a solemn time, the time thus spent in the border-land, the time spent on the banks of the dark river, listening to the murmur of its waters as they roll nearer and nearer, the time spent waiting for the summons to cross to the opposite shore. But it is in mercy that God keeps his servants lingering there. Instinctively we pray, "From sudden death, good Lord,

deliver us." We would fain, if it be God's will, collect our thoughts, compose our minds, prepare ourselves by meditation and prayer, and "recover our strength"—that strength so much exhausted by intercourse with the world—before we go hence and appear before God. If, then, the eye of some sufferer should rest on these pages let him be comforted by the thought that though God tries his faith, yet the very trial of that faith "worketh patience, and patience experience, and experience hope."

And after all, it is but for a season that we have to wait. "What is this that he saith, a little while?" Yes, it is but for "a little while," it is but for "one hour" that we have to wait. Oh, weary workers, the time for working will soon be over! Oh, weary watchers, the time for watching will soon be past! We shall shortly exchange the shadows here for the light yonder; shall shortly understand the mysteries that now perplex us. There is much in connection with our personal history that troubles us; and when we look on the world and see the sad spectacle of sin and sorrow which it presents, after so much treasure has been expended and so many efforts have been put forth, we are ready to cry, and we do cry, with the souls beneath the altar, "How long, O Lord, how long? Come, Lord Jesus, come quickly."

But let there be no impatience, let us relax no effort, abandon no work. Christ may delay His coming so long that the world shall riot in sensuality, and scepticism grow wilder, and multitudes of His professed followers shall be asleep. But it is only the evil servant who, because the Lord delayeth His coming, "begins to beat his fellow-servants, and to eat and drink with the drunken." The faithful servant watches and waits. He knows that the Lord will come, and that "the vision is for an appointed time," and that when He comes all wrongs will be righted, all sorrows cease, all tears be wiped away, and the "tabernacle of God shall be with man." And His people going forth to meet Him will say, "Lo, this is our God, we have waited for Him, and He will save us; this is the Lord, we have waited for Him, we will be glad and rejoice in His salvation."

As I write these closing lines, the sun, which has been all day veiled by clouds, has suddenly broke forth, and is setting in purple splendour. I look over a wild and stormy sea, but the sun-light fills the heavens with a flood of glory, and the sea is rocking itself to rest. So in the latter day will the Sun of righteousness break forth and scatter the darkness, and calm the turmoil of this troubled world. "*And it shall come to pass, that at evening time it shall be light.*"

Old Bunhill Fields.—No. 4.

BY CHARLES REED, ESQ., F.S.A.

Concluded from page 591.

THE interest taken by your readers in the selections from some of the oldest epitaphs has been testified by the large correspondence with which the writer of these papers has most unexpectedly been honoured.

In accordance with the request of some, he has made diligent search in the Ground for missing memorial stones, and thus the opportunity has been afforded of transcribing several inscriptions, which will have special interest with the readers of your pages, and which thus, though in some cases now perishing from the marble, will be preserved in perpetual memory.

Sir John Hartopp and Dame Mary Abney erected a monument to Dr. Watts, with this inscription, partly prepared by himself:

ISAAC WATTS, D.D.,

Pastor of a church of Christ in London, successor of the Rev. Mr. Joseph Caryl, Dr. John Owen, Mr. David Clarkson, and Dr. Isaac Chauncy, after fifty years of feeble labours in the gospel, interrupted by four years of tiresome sickness, was at last dismissed to rest Nov. 25, A.D. 1748, æt. 75. 2 Cor. v. 8.—Absent from the body, present with the Lord. Col. iii. 4.—When Christ, who is our life, shall appear, I also shall appear with Him in glory.

IN UNO JESU OMNIA.

THOMAS GOODWIN, D.D.,

Obit. February 23, 1679, in his 80th year. The inscription has become obliterated, and the slab is broken in two. The last sentence was this (in Latin):—

“His writings already published will diffuse his name in a more fragrant odour than that of the richest perfume, to flourish in those far distant ages when this marble, inscribed with his just honours, shall have dropt into the dust.”

JOHN OWEN, D.D.

The tomb can be identified, but the inscription placed thereon needs to be restored. It closes thus:—

“Die a Terrenis Protestatibus, Plurimus facto Fatali; illi à Coelesti Numine, felici reddito; mensis Scilicet Augusti xxiv. Anno a Partu virgineo MDCLXXXIII. Aet. LXVII.”

He was buried on the anniversary of Black Bartholomew Day, the ground being crowded by mourners.

In the same vault was buried

THANKFUL OWEN,

and upon the stone was once this inscription:—“Sanctos cum Goodwino Cineris Charissimus ille commisit Thankful Owen, S. T. B.”

It stated that he had but an hour before his death finished the Preface to Goodwin's “Epistle to the Ephesians.” He died April, 1681, sixty-three years of age.

CALEB FLEMING, D.D.

"Under this stone are interred the remains of the Rev. Clement Fleming, many years pastor of a congregation of Protestant Dissenters in this metropolis. He was distinguished for his piety and integrity, and his indefatigable attention to the study of the Sacred Writings. He was a steady assertor of the rights of private judgment, and considered the interposition of human power and authority in matters of religion as the great source of the corruption of Christianity. Always animated by a warm love for the interests of religious liberty, he was equally influenced by a firm attachment to the rights of his country, and of human nature. He deceased in his 80th year, July 21, 1779."

JOHN BUNYAN

was buried in a vault, in which were also interred twelve other persons. The monumental tomb now over the grave, and already much defaced, was erected recently. The author of the "Pilgrim's Progress" died August 31, 1688, æt. 60. One line would tell all the world need know of him:—

This man was imprisoned in a dungeon for twelve years FOR PREACHING THE GOSPEL.

Bunyan's figure lies with his Bible closely pressed under his left arm, and near the heart, as the most sacred place. Christian is represented hastening from the City of Destruction, and on the other side of the tomb he kneels before the Cross, freed from his heavy burden.

GEORGE BURDER,

the founder of a noble family, was buried here, at the age of 80, on the 29th of May, 1832. He was an engraver, and his best work as a young man was his illustration of the "Pilgrim's Progress."

Near him, related to his family, lies

JOSEPH HARDCASTLE, Esq.,

the first Treasurer of the London Missionary Society.

A Leeds boy, he became a London merchant, and in principle and practice was a consistent and resolute Nonconformist. He died March 3, 1819. His son is now Member of Parliament for Bury St. Edmunds.

JOHN TOWNSEND,

Mr. Hardcastle's pastor, lies near this spot. He was a follower of Whitfield, and the founder of the Asylum for the Deaf and Dumb. Died Feb. 7, 1826, aged 69.

SAMUEL HAYWARD.

"Only lent to the bosom of the tomb till Christ shall come to claim His ransomed at the last. Here lies S. Hayward, minister of Silver Street; died July 1757, aged 39.

In spirit fervent, and in conduct pure,
In Christ triumphant, and of heaven secure;
Hayward undaunted met his nature's foe,
And smiled exulting as he felt the blow."

JOHN BRADFORD,

who was of the Established Church, became a minister in Birmingham, of the Countess of Huntingdon's Connexion, and was buried here July 19, 1805. The head-stone bore an inscription, the composition of Mr. Hartwell Horne.

JOSEPH HART,

late minister of the gospel in Jewin Street, died May 24, 1768, aged 56 years.

THOMAS GIBBONS, D.D.

Beneath this stone are interred the remains of the Rev. Thomas Gibbons.
MULTIS ILLE BONIS FLEBILIS OCCIDIT.

JOHN CONDER, D.D.

H. S. E. Joannes Conder, S. T. P. Præco Evangelicus, Pastor annus sex decem Cantabrigiæ; deinde Londini unum et viginti. Inter Fratres Dissidentis præses Academicus vici Homertonensi, Obiit. Hackney xxx. die Maii 1781, ætat suæ lxxvii.

Peccavi
Resipui. Confidi
Amavi. Requiesco
Resurgam
Et ex gratia Christi
Ut indignus
Regnabo

I have sinned.
I have repented. I have trusted.
I have loved. I rest.
I shall arise.
And through the grace of Christ,
However unworthy,
I shall reign.

JOHN GUYSE, D.D.

Here lye interred the remains of the Rev. William Guyse, who departed this life December 8, 1759, aged 54 years. Also the remains of the Rev. John Guyse, deceased November 22, 1761, in the 81st year of his age, whose life, character and excellent writings will long perpetuate his memory.

ANTHONY CROLE,

who closed a laborious and useful life July 3, 1803, aged 63 years, having been upwards of twenty-six years pastor of a church of Christ in this city.

He was also a tutor, and Dr. Andrew Reed always considered this stone as under his charge, he having been a pupil in Mr. Crole's school.

WILLIAM CRUDEN.

"Here lie interred the mortal remains of the Rev. William Cruden, who resigned his soul to God on the 5th of November, 1785, aged 60 years."

Alexander Cruden, author of the "Concordance," died in Bethnal Green Workhouse, and was there buried.

MATTHEW WILKS.

A simple head-stone marks the resting-place of this remarkable man.

"Rev. Matthew Wilks, died January 29, 1829, aged 82 y. 4 m.

He was fifty-three years the pastor of the Tabernacle and Tottenham Court Road Chapels."

THOMAS BRADBURY.

"In this vault is deposited the body of the Rev. Mr. Thomas Bradbury, a very eminent dissenting minister of this city. He died September 9, 1759, in the 82nd year of his age, and the 64th of his ministry.

"Reader, go thy way, and consider that if the vivacity of genius or the charms of eloquence could have prevented the stroke of death, this monument had not been erected. Work, therefore, while it is day."

THEOPHILUS GALE.

The author of the "Court of the Gentiles" had no stone erected over his grave, but on the flat vault stone of John Thomas and Benoni Rowe were these words:—

"Near this tomb lies the body of the late learned and pious Mr. Theophilus Gale."

JOSEPH HUGHES, M.A.,

"the founder of the Bible Society, died October 3, 1833, aged 66 years."

HANSERD KNOLLYS.

"Born 1598, died 1691. He was 93 years of age, kept his bed but a few days, and died in a TRANSPORT OF JOY."

NEMO.

"HIS BROKEN HEART, YET BROKENLY LIVED ON."

1691.

NATHANIEL MATHER.

"Under this tomb is laid the Rev. Mr. Nathaniel Mather, the honour of both Englands."

The second son of Richard Mather, the founder of the family from which Increase Mather, of Boston (U.S.) sprung. He was presented by Cromwell with the living of Barnstable, but was ejected at the Restoration, and died July 26, 1697, aged 67.

On the head-stone, at the grave of an infant,

WESTFIELD LILLEY,

who died at the age of one year and ten months, we have the celebrated lines, said to have been written by Robert Robinson, of Cambridge:—

Bold Infidelity, turn pale and die,

Under this stone an infant's ashes lie ;

Say—Is it lost or saved ?

If death's by sin, it sinned, for it lies here ;

If Heaven's by works, in Heav'n it can't appear.

Ah, reason, how depraved !

Revere the Bible—sacred page—the knot's untied,

It died, through Adam's sin ; it lives, for Jesus died.

The mother of the Wesleys lies here ; and a picture is extant, which represents her son, the eldest of nineteen, the Rev. John Wesley, standing

reverently at her tomb. She died July 23, 1742, aged 73 years, and was buried

“In sure and steadfast hope to rise
And claim her mansion in the skies.
A Christian here her flesh laid down,
The cross exchanging for a crown.”

Who shall tell the history of the Braggs, the Giffords, the Kippises, the Stennetts, the Winters; of Vavassor Powell, Nicholas Latimer, Daniel Williams, Lady Erskine, Thomas Rosewell, Daniel Neal, Rebecca Godolphin, and Dulcibella Brown? What room is there for the researches of some godly, leisurely, and patient historian, who should write the history of the pious worthies scattered beneath this illustrious surface-ground?

It was the confident expectation of the writer when these papers were commenced—“In Memoriam,”—that he would be enabled before this date to have announced an amicable adjustment of the long-pending question raised between the Corporation of London and the Ecclesiastical Commissioners, as to the future proprietorship of this ground.

But the year must close without any such announcement, the negotiations having terminated in the most unsatisfactory manner. As the correspondence will no doubt be made public, it is not necessary to discuss the preposterous claims of the Commissioners further than to say, that they ask a large pecuniary compensation from the Corporation, because the ground has been dealt with in such a manner as to create a difficulty in the way of the Commissioners deriving any income, the permanency of the interments having been guaranteed.

They admit, indeed, the moral claim of the representatives of persons buried there, but deny a legal one, and, in effect, say—“You had no business to bury bodies there, though we let the ground to you for that very purpose, and though we have taken our share of the proceeds year by year for ninety-nine years in common with yourselves.”

Thus, it appears, the Ecclesiastical authorities are prepared to brave the opposition of public opinion, and it is pretty certain that, having tested the strength of it, both in and out of Parliament, they will ultimately have to yield up the ground with what grace they may, at the demand of the united voice of the British people.

The Corporation has offered to pay to them the proportion, upon their own showing, of monies received for sales of ground between 1788 and 1841, though no right exists to claim it; but this is now declined, and the original proposal stands for settlement. That resolution, which has not hitherto appeared in the course of this narrative, is as follows:—

“PHILLIPS, Mayor.—Court of Common Council, Thursday, November 16th, 1865, Eleven Aldermen and One Hundred and Fifty-three Members present. Upon the Motion of CHARLES REED, Esq., Deputy,

“Resolved unanimously—That this Court learns with regret that in the communications with the Ecclesiastical Commissioners, the Committee have not found any disposition to concur in an arrangement for the preservation of the Bunhill Fields Burial Ground, except upon terms of sale and purchase.

"That having regard to the antiquity of this spot as a place of extra-mural sepulture, that it has been held by this Corporation for more than five hundred years, that it has been set apart and used for centuries as a place of interment; that a public pledge has been given by the conjoint authorisation of the Ecclesiastical authorities and the Corporation—'That the ground should at all times hereafter remain for the purposes of burials only,' and that up to the year 1832, upon these conditions and assurances, vaults have been sold: this Court protests against this ground or any part thereof being applied to secular uses. That, considering the high historic interest attaching to the Bunhill Fields Burial Ground, in consequence of the interment of so many distinguished and honoured men of all creeds and parties, this Court is willing to accept the care and preservation of the ground on behalf of the public, and to assist in promoting any well-advised scheme for securing against molestation and disturbance the final resting-place of so many thousands of their fellow citizens."

To show the practical character of the intention of the Corporation, a Committee was appointed to carry out the negotiation, and to execute the scheme involved; and the writer of these pages, having been honoured by the appointment of Chairman to that body, is committing no breach of confidence when he says that sooner or later the work intrusted to them will be accomplished.

Memoir of the late Rev. Charles Williams.

SEVENTY years ago, on the 18th of July, 1796, and almost under the shadow of the Abbey of Westminster, Charles Williams was born. His father was an engineer, of much inventiveness of genius, who devised several machines which were greatly valued in the mechanical world, and for one of which he received a prize of twenty guineas from the Society of Arts.

After some elementary instructions from a dame schoolmistress, the lad was placed under the care of one Dr. Duncan, who had an establishment known as "The Ciceronian Academy," and who had obtained a diploma from Mr. Pitt as a reward for suggesting to the Government the levying of a tax on hairpowder. The new pupil seems to have held his own amid his schoolfellows; for, in a sharp competition among fourteen or fifteen of them, Charles Williams won the prize of a Bible for learning the whole of the Assembly's Catechism. At eleven years of age he left school, and entered the extensive manufactory over which his father had for some time been the foreman, and here he remained for several years.

As the family now lived in the neighbourhood of Surrey Chapel, some of them attended the ministration of the gospel in that venerable sanctuary, around which cluster so many and such remarkable memories. In a pew in the gallery, on the left hand of the preacher, the lad might be seen with his sister Mary, in regular attendance. Subsequently a gentleman and his wife, and a young man and a girl, took possession of the pew behind them. The young people became acquainted, and eventually A. H. Davis married Mary Williams. On such a slender thread as what might seem the chance occupancy of two contiguous pews, hang the greatest events of life. A. H.

Davis became in after years well known as partner in the publishing firm of Westley and Davis, and he ended his days as a farmer, magistrate, and man of letters, at Moore Farm, Adelaide, in his seventieth year, just ten days before his brother-in-law.

"My recollections of Surrey Chapel," wrote Mr. Williams, in after days, "are very interesting and very varied. One Tuesday I remember especially attending a tract meeting held in the school adjoining the chapel, and Mr. Sibree, of Frome, was addressing the meeting. 'Young man,' he said looking towards me; 'why were you not at the theatre to-night?' I had frequently been there while I was on a visit to some friends in my early days. I thought to myself—I am better off here. But that remark clung to me, and produced a lasting impression. Meanwhile my future brother-in-law, Abraham Davis, had been asked to become a teacher at Surrey Chapel Sabbath School, and had consented; and had there been brought into intimacy with William Jones, afterwards of the Religious Tract Society, then an active and regular teacher, and also in contact with other young and with older men of standing and influence." The associations into which Charles Williams was thus brought, the faithful preaching of the gospel, and especially the influence and prayers of a pious mother, led to the early devotion of his heart and life to the service of Christ.

"One Sunday morning," says Mr. Williams, "I was asked to become a Sabbath School teacher, and I consented, and not long afterwards I joined the Church at Surrey Chapel. My sister had previously done so, and so had Abraham Davis, and his father and mother. The first time I opened my mouth in prayer, in public, was at a prayer meeting of young men at that school. Soon afterwards, when I was about twenty years of age, Abraham said I must go with him to the White Cottage, out to the west of Clapham, where he, William Jones, and others, used to go in turn every Sunday evening, to preach to twelve or twenty persons, or more. At length I consented, and I preached there for the first time from the text, 'The poor have the gospel preached to them.' I did my best, whatever that may have been, and *that* I can say of my public services since."

Meanwhile the youth was regularly engaged at the foundry, and acquired much skill in working brass, iron, and wood; but at length an opening presented itself, which must have been very attractive to the tastes of one who was destined to take a prominent place in the world of letters, and Charles Williams accepted a situation in the bookselling establishment of Mr. Sharpe, close to the Egyptian Hall, Piccadilly, and soon the chief charge of this establishment rested upon him. Here he remained for about six years, till twenty-two years of age, when, having resolved to devote himself to the Christian ministry, he was admitted, for a preparatory training, to the theological academy at Rothwell, Northamptonshire, under the care of the Rev. Walter Scott, and afterwards to Hoxton College.

The vacation that followed Mr. Williams's third session at Hoxton he was appointed to spend at Newark-upon-Trent. The Independent Chapel in that town had been opened in the previous March, but the pastorate was vacant. Scarcely had Mr. Williams returned to college in order to commence his fourth session, than he received the unanimous invitation of the congregation to settle among them. Objection was naturally taken

by the Hoxton authorities to so serious an abridgment of their curriculum as was thus contemplated; but after careful consideration of the peculiar circumstances, it was decided that in this case an exception ought to be made. Mr. Williams concurred, and about the beginning of November, 1823, he commenced his stated ministry at Newark.

His labours were early attended with many encouraging results. A large congregation was gathered on the Sabbath evenings, consisting principally of those who were members of the Established Church, but in whom a deep interest in the gospel was awakened through the faithful ministrations of the young Nonconformist minister. So wide-spread became this new love for the preaching of the truth, that it is believed there were very few leading families in that high church and Tory town who did not, more or less, regularly attend, and the majority of whom took sittings in the chapel. Many striking instances of conversion might be recorded beyond the circle of those who identified themselves with the church; and the weight of his personal and pastoral influence was acknowledged on every hand. In the year 1826, Mr. Williams married Miss Smeeton, then of Great Humby, a member of a Northamptonshire family who have for generations been honourably identified with Nonconformity.

In the autumn of 1833 he became pastor of the Church at Endless Street, Salisbury, and at the half-yearly meeting of the Wiltshire Association, held October the 30th, he was publicly recognised to that office, the Revs. Messrs. Saffery of Bristol, Curwen of Frome, Elliott of Devizes, and Robert Ashton of Warminster, taking part in the services. And "how holily and unblameably . . . he behaved himself among them," many of his former flock will still bear a cheerful and grateful testimony.

In addition to the onerous responsibilities of the pastorate, Mr. Williams had found play for that literary gift, by means of which he was destined to exercise so wide-spread an influence over the minds of the young and the inquiring. A series of volumes had already issued from his pen which won their way to a well-deserved popularity. "The Seven Ages of England," "The Treasures of the Earth," "Art in Nature," "Facts, not Fables," "Aërial Sights and Sounds," etc., were the pioneers of a new order of literature.

His ministry at Salisbury continued till August, 1835, when Mr. Williams removed to London, and subsequently accepted the office of editor in the Religious Tract Society, a position which he retained for twelve years. Here a wide and congenial arena was afforded him for the development of his powers, both as editor and author, and the work he was enabled to accomplish was extraordinary, and probably unparalleled. In consequence of the illness of his friend and coadjutor, Mr. Lloyd, the entire weight of the editorship rested for months together, during successive years, upon Mr. Williams. Subsequently another gentleman was appointed to aid in the work; but there still devolved upon Mr. Williams the editing of the monthly periodicals called "The Visitor," and the "Christian Spectator," of a school series of books, of a series of fifty monthly volumes, and of the annuals entitled the "Christian Almanack," and the "Scripture Pocket Book." He also compiled and wrote for "The Companion to Leisure Hours," "The Christian Gleaner," two "Juvenile Gift-Books," and

two volumes of "Cowper," for the monthly series. In addition to all this, he wrote no fewer than *seventy-seven distinct publications* which were published by the Society, of which we can name the titles of only a few: "Light," "Heat," "British Quadrupeds," "British Birds," "History of Insects," "Kind Words," "Philosophy of Common Things," "Curiosities of Animal Life," "Athens," "Magic," "Scenes, Characters, and Incidents of the Reformation;" and there were a host besides of interesting, instructive, and popular works. The fact that all these publications were issued under the veil of the anonymous, has prevented the public being aware of the debt of obligation under which Mr. Williams placed that valuable Society.

In the year 1850, on one of his sons entering New College as a student for the ministry, Mr. Williams removed to St. John's Wood, where, though now unconnected with the Religious Tract Society, he laboured on for the religious instruction of the people. Subsequently he changed the scene; though not the nature of his labours, to Sibbertoft, Northamptonshire, in the neighbourhood of which many members of his family circle reside. Here, on the Sabbath evenings, he gathered a crowded congregation in his spacious kitchen and hall; here he ministered the word of life with much faithfulness and with many tears; here the work he founded is still sustained; and here the memory of his disinterested toil is deeply graven upon many grateful hearts.

The two closing years of his life were spent in the scene of one of his former pastorates—Salisbury. At an age when he might have justly sought an honourable repose, and under circumstances that precluded the supposition that he could have been influenced by secondary motives, he still pursued his untiring and unobtrusive labours for the good of others. He died at the post of duty—working still. His very last hours of health were employed in conducting the week-night service in the sanctuary where, thirty years before, he had been the pastor. In concluding his sermon he pointed on to the future, and uttered, with marked and touching emphasis, the prayer:

"Hold Thou Thy cross before my closing eyes,
Shine through the gloom, and point me to the skies:
Heaven's morning breaks, and earth's vain shadows flee:
In life, in death, O Lord, abide with me."

As he returned home he felt a chill, and said to a friend, "This east wind has caught me at last." With the exception of a walk in the garden on the following day, he did not again leave the house. Inflammation of the lungs had set in, and this was attended by other symptoms, which, at the outset, appear to have left upon his mind the impression that the result might be critical and even fatal. In this anticipation he disclosed to Mrs. Williams, more fully even than was his wont, the state of his mind in regard to its highest interests. He assured her of his entire acquiescence in the will of the Lord concerning himself, that his desire had been to labour for Christ as long as he could do so with efficiency, and then, as he expressed it, to be "removed to the higher service above." In reviewing the past, he mentioned that his early conviction of the Divine authority and blessings of Christianity had never wavered amid all the changes and trials through which he

had been called to pass, and that they were now more deeply than ever engraven upon his heart. A few days afterwards his strength rallied; and as he spoke of the possibility of recovery, but of the probability of months of weakness, he said, "I think God has more work for me to do, and I will do it more earnestly than I have ever done." And in the prospect of life or of death the same strong faith continued. On the Wednesday night before he died he said to one of his sons: "If I should pass away to-night, I know that, though absent—exiled—from the body (and with great emphasis of manner he added), I shall be present with the Lord."

His illness continued rather more than a fortnight. He suffered little, and slept much both by day and night, though his slumbers frequently yielded but little rest, in consequence of the ceaseless activity of a brain that had laboured so long and well, and which now worked on, though with a profitless intensity. "I have preached three sermons in these few minutes' sleep," he would say; and he would ask to be kept awake, by conversation, in order to give his brain repose. In these intervals all was calm and clear, and three days before his death he turned over a portfolio of MSS. to select some articles for early publication in the "Christian's Penny Magazine." Sleep, however, would supervene, and then the loom of the mind would resume its hum of toil—a shuttle without a weft.

Thus did half a century of consistent Christian life and labour draw to its close. With a disposition singularly affectionate in health, and full of tenderness and gratitude to all around him for their offices of love in sickness; with a Christian reputation which had never been sullied; with a noble Christian work, completely but unobtrusively accomplished, the last waves of life broke feebly and yet more feebly on the shores of time, and then all was still in the calm rest of immortality. Who would not say,—
"May my last end be like his!" On the night of the 16th of June, 1866, he "rested from his labours." "His works follow him."

Poetry.

USE ME. BY DR. BONAR.

Make use of me, my God!
Let me not be forgot;
A broken vessel cast aside,
One whom Thou needest not.

I am Thy creature, Lord,
And made by hands divine;
And I am part, however mean,
Of this great world of Thine.

Thou usest all Thy works,
The weakest things that be;
Each has a service of its own,
For all things wait on Thee.

Thou usest the high stars,
The tiny drops of dew,
The giant peak, and little hills,—
My God, oh, use me too!

Thou usest the wide sea,
The little hidden lake;
The pine upon the Alpine cliff,
The lily in the brake.

All things do serve Thee here,
All creatures great and small;
Make use of me, of me, my God,
The meanest of them all!

to have selected some of the best to put forth as his own productions. If such things as these are often done, we may well desire that researches like Mr. Miller's were more frequently made, to repair injuries inflicted on the reputations of those who, while possessing the glorious gift of genius, have lacked either a care for their own fame, or, more probably, favourable circumstances for securing its safety. Among the plagiarisms to which we have referred was the hymn which appears as No. 104 in the "New Congregational Hymn Book"—"Almighty Father of mankind,"—and another beautiful and deservedly popular hymn of Bruce's, "Where high the heavenly temple stands," No. 400, is also attributed to Logan. It appears, moreover, that Logan attempted to appropriate to himself Doddridge's hymn, "O God of Bethel, by whose hand;" but this error has not been perpetuated in our hymn-book.

There is one circumstance which comes out strikingly in Mr. Miller's notices, *i.e.*, in how many cases hymns were connected with particular sermons, and written on purpose to be sung at their close. We read of this in connection especially with hymns by Watts and Doddridge. Thus, the 326th hymn is connected in this way with the text 1 Peter ii. 7, the 614th with 1 Cor. x. 13, the 463rd with 1 John v. 10, the 582nd with Matt. vii. 12; and we might quote many other similar instances.

We have so far regarded Mr. Miller's book, simply in its connection with the hymn-book; and it is under this view that it merits commendation. As a book to be read through in order, it can boast of no high attractions, since the notices are too brief to be in themselves very interesting. There is, of course, an unconnected character in a book that treats of so many different persons, and we are called on, moreover, to think of all these as hymn-writers, whereas, in many cases, this is by no means the character in which they are chiefly known to the world. We cannot but think that the book would have been more attractive had its limits not been so strictly adjusted to those of one hymn-book—had we heard more of those who were characteristically hymn-writers, and nothing of others to whom the name but ill applies, though they may have written a hymn or two in the course of their lives. We should have been glad also to have learned a little more about the hymns themselves—the circumstances or occasions of their composition. In a few cases, information of this kind has been supplied—perhaps it was not possible very often to obtain it. We may quote the account of Fawcett's composition of the hymn No. 832, "Blest is the tie that binds." "It is said to have been written in 1772, to commemorate the determination of its author to remain with his attached people at Wainsgate. The farewell sermon was preached, the waggons were loaded, when love and tears prevailed, and Dr. Fawcett sacrificed the attractions of a London pulpit to the affection of his poor but devoted flock."

Of another hymn, which is winning the place it deserves among our favourites, "Stand up! stand up for Jesus!" No. 890, we are told—"It was composed to be sung after a sermon delivered by its writer the Sabbath following the mournfully sudden death of the Rev. Dudley A. Tyng, who was called from earth in 1858, and whose dying counsel to his brethren in the ministry was, 'Stand up for Jesus.'"

Again, we have five of Conder's hymns, which are scattered through the

selection, brought together as being parts of a piece, in six parts, "On the Lord's Prayer," that appeared in "The Choir and the Oratory." The only one omitted is the second, on the words, "Thy kingdom come." The others were arranged in the following order:—No. 559, 915, 591, 535, and 636.

We have not space to characterize the different biographies which Mr. Miller has given us. There are, of course, many hymn-writers concerning whom the least piece of fresh information is valuable; and even if nothing very new be told us, it is pleasant to read about such men as the Bernards or Gerhard, Watts or Wesley, Conder, Keble, or Lyte. Yet it seems invidious to single out names, so many are the favourites among hymn-writers as among hymns. The love which we feel for the hymns is reflected on the writers; and, in some proportion to it, should be our estimation of the book which is designed and adapted to enable our more intelligent appreciation of both the one and the other.

Ritualism in the English Church.*

WE consider that Dr. Vaughan has done good service by the publication of this volume. It is timely. The spread of ritualism of late has been such as to startle a good many folks. Not aware of what certain clergymen are doing, and have now for some time been doing, they are taken by surprise at the revelations of the last few months. The fact of ritualism holding up its head as it does, and of its popularity in some quarters, is a sufficient warrant for all protestants who understand the subject to say what they think respecting it. Dr. Vaughan very justly maintains his right as an Englishman to express his opinion of what is going on in the Church of the nation. And, although a thorough Nonconformist, the author writes with great temper and moderation, and does not import into his argument his own peculiar views as a dissenter; so that a great deal, indeed almost all that he has here published might have been consistently written by an Episcopalian. He has brought to bear on his theme competent information, careful inquiry, habits of logical reasoning, and a Christian spirit. The argument is threefold, ritualism being considered in its relation to Scripture, to piety, and to law. In these three respects, ritualism is shown to be utterly unauthorized. We have not space to follow the writer through the succession of proofs, and we regret this the less because, as the book is small, we hope our readers will procure it, and study it for themselves.

Nobody knows better than Dr. Vaughan that ritualism is a thing on the surface, having roots striking far down into the minds of its advocates. It is the out-growth of sacramentalism, of traditionalism, of superstition. The ritualists have different views of the medium and method of salvation, of the authority by which men are to be guided in matters of religion, and of what constitutes eminent piety, from those which we entertain. Therefore,

* "Ritualism in the English Church." By R. VAUGHAN, D.D. (London: Jackson, Walford, and Hodder.)

it will not suffice for their conviction to show them that ritualism is contrary to Scripture, to our notions of spirituality, and to the authority of English law; we must carry the war further, and march up to the citadel, if we would conquer these antagonists; probably a good deal of work of this kind is before us. Meanwhile, here is a book which may open the eyes of all, and perhaps check the tendencies of some.

Brief Notices of Books.

A Critical Exposition of the Third Chapter of Paul's Epistle to the Romans. A monograph by JAMES MORISON, D.D. (London: Hamilton, Adams, & Co.)

There can be no question that this is a very learned and able work. The author has devoted to it most careful research, most patient study, most painstaking diligence. But in some respects the book is overdone. Such a variety of opinions are noticed with such slight shades, such subtle degrees of difference, that the reader is bewildered, and by far too many expositors are named and canvassed; some of them not being of sufficient importance to require attention. It strikes us that a critic like Dr. Morison should weigh the merits of authors, and cite only those whom he deems to be really representative men. If the plan adopted in the volume were to be generally pursued, criticism would be crushed under its own weight. The style of composition adopted by Dr. Morison is not quite to our taste inasmuch as it savours somewhat of pedantry. For example, he says, "notwithstanding the dissentient voices within the sphere of Protestantism, and notwithstanding the fact, that the sum total of consistent Roman Catholic theologians are consentient with the Protestant dissentients; and notwithstanding too, that the Roman Catholic doctrine, as developed and determined by the Council of Trent, is but the completed reproduction of the prevailing views that floated down through the patristic cycles, and the succeeding ages of the schools; notwithstanding these incidents in the history of the tentative exegesis of Christian truth, it is evident from the particulars of the New Testament usage regarding the word to *justify*—as these particulars have been already exhibited—that we are not only warranted, but hermeneutically bound, to approach the great doctrine of evangelical justification with the proleptic conviction that the word employed should most probably be regarded as having a judicial or forensic sense and not as referring to a psychological and therapeutical change of character." We do not know whether we should have been disposed to take notice of this if the author had not challenged criticism by calling attention to his superior style of composition. "Neither," he says, "can he see any good reason for banishing from the domain of scientific exegesis, concinnity of logical thought and the graces of tolerably well sustained and classic composition." The extract given above relates to the 20th verse of the chapter, which, by a surprisingly exhaustive analysis covering fifty pages, the writer shows very conclusively to relate not to a moral change in man's character, but to a change in his legal relationship to the Ruler of the world. Dr. Morison has rendered an important service by establishing what may be termed the *evangelical* view. The book, notwithstanding the slight drawbacks to which we have alluded, deserves a patient reading and a careful study, and we commend it very highly indeed as a work of great ability and of extensive erudition. In most of Dr. Morison's views of the chapter we coincide—to some we should take exception—but on the whole the opinions expressed are what would be considered by our readers as sound and orthodox.

The Imperial Bible Dictionary, Historical, Biographical, Geographical, and Doctrinal. Edited by the Rev. P. FAIRBAIRN, D.D. (Blackie & Son.)

A few years ago English literature, in reference to Bible dictionaries, was very poor and needy, now it is rich and increased in goods. To the dictionaries of Dr. Smith and Dr. Alexander we can add that of Dr. Fairbairn. Each is completed, and the three works form a most valuable contribution to sacred science, and greatly enrich the republic of letters. We believe, whatever doubts we had at one time, that there is room for all three. Dr. Fairbairn remarks, referring to the conception of his design twelve years ago, "Though other works have appeared since, in particular the learned and comprehensive work edited by Dr. Smith, yet from the plan on which this dictionary was projected, and the distinctive aims it was intended to realize, there still seems to be a place left which it may, without presumption or needless rivalry, endeavour to fill." We fully concur with the learned editor in this view. His work will be found of very great, indeed pre-eminent value, because of the careful safeguards with which it furnishes the student in his inquiries into subjects which have received a rationalistic and sceptical handling. We would call attention particularly to a very able article on Isaiah by Professor Delitzsch; to another on the Psalms by Professor Oehler, in which these learned Germans meet the destructive criticism of their brethren with a competent measure of erudition and acumen. Mr. P. H. Gosse, in the department of natural history, Dr. Bonar upon the subject of geography, and Mr. Mills in what relates to the Samaritans, are contributors of a very superior class. We would also call attention to the fact that this dictionary is a theological one. It treats of points in divinity as the other works we have mentioned do not. With respect to typography, woodcuts, engravings, and maps, of no small importance in works of this description, the dictionary before us will bear a favourable comparison with its recent compeers. Indeed, in this respect, we think that it carries the palm. We give it altogether what it undoubtedly deserves, our strong and hearty commendation.

The Story of Jonah the Prophet. By ALEXANDER RALEIGH, D.D., Canonbury. (Edinburgh: A. & C. Black.)

The Book of Jonah is not an easy one to expound. To explain it suitably to the student in his closet is hard enough—to explain it suitably to a congregation from the pulpit is harder still. But Dr. Raleigh has succeeded so admirably in his trying task as to produce lectures which must have been heard with unusual interest in the pew, and will be read with equal interest, now that they have issued from the press. They exhibit much graphic power; perhaps the description of the prophet in the whale's belly is too minute, and goes too far, but the pictures of Jonah going on board ship, and of the lot casting in the storm tossed vessel are admirable. One can see the whole by the help of the author's vivid description. Besides, there is a delicate discrimination, and an honest dealing in his treatment of the prophet from first to last. Jonah's delinquencies are not weakly palliated, but the redeeming qualities in the man, and the probable workings of his mind and heart are thoughtfully searched into and clearly and fairly brought out. Broad sympathies with humanity, a feeling for all that is good in the wide wide world, even in poor blinded Heathendom, may be traced in these discourses, in alliance with a profound loyalty to the teachings of God's own true and gracious word. Some deep, perplexing, painful questions are started rather than discussed; not to gratify a proud curiosity, but to inspire and deepen true devout humbleness of soul. Altogether the volume is beautiful and refreshing, and as such we commend it to our readers.

Poems. By JEAN INGELOW, with Illustrations by Eminent Artists.
(London: Longman & Co.)

Jean Ingelow's works, in our estimation, take a first place in the poetical literature of the day. They exhibit a keen insight into nature, a graphic power of describing it, a deep knowledge of the human heart, an ability to reveal some of its more hidden springs of feeling, a calm quiet thoughtfulness, a healthy tone of sentiment, an exquisite delicacy of touch in the use of language, and a sweet musical rhythm in their measures, which charms and captivates. We wonder much that the Lady's poems are not still more popular than they are. The present volume fittingly presents them. The casket suits the jewel—the vase the flowers—the vessel the incense. Some of the woodcuts are marvellously beautiful; others have a quaint power in them equally surprising. We are not accustomed to express ourselves thus strongly in reference to works of this kind. But the present illustrated volume is in point of merit above any which we recollect. It immensely surpasses the albums and gift books of a few years ago. An authoress worthy of being illustrated, here receives the aid and homage of pencils worthy of embellishing her publication. We do most sincerely hope that the publishers will find this tasteful enterprise successful.

Letters on the Social and Political Condition of the Principality of Wales. By HENRY RICHARD. (London: Jackson, Walford, & Hodder.)

These letters appeared in the *Morning Star*, and are now published in a collected form at the earnest request of a number of Welshmen who are satisfied respecting the truth of the statements which the letters contain. We do not, of course, pretend to be capable of judging upon this question from any personal knowledge, but we have the most perfect confidence in the intelligence and veracity of the excellent author. Much of what he says really consists of conclusions drawn from statistics supplied by others. His account of the state of education, morality, and religion in Wales is exceedingly interesting, and is calculated to remove some current misapprehensions relative to the Principality. There is a manly honest tone about the book from beginning to end which favourably impresses the reader, and there is a force of evidence which secures his belief.

We have received within the last few days the following books from the Tract Society:—"Egypt from Alexander to Bonaparte," by the Rev. Geo. Trevor, Canon of York; "Our Australian Colonies," by Samuel Mossman; "These Forty Years, and other sketches and narratives," by G. E. Sargent; "Autobiography of a French Protestant," commenced by M. Michelet, translated from the French; "Jonah the Prophet," by Professor Gaussen, for children; and a reprint of "The Bethel Flag," by Robert Philip.

These works we are sorry to say we can, for want of space, but notice in terms of general commendation. As far as we have been able to examine them they appear to be all valuable and useful, and we cordially recommend them as suitable for families and for school libraries.

The "Leisure Hour" and the "Sunday at Home" are now complete, and form two goodly volumes.

NOTE.—In our critique of the "Treasury of Bible Knowledge," in last number of this Magazine, our reviewer alluded to Dr. Alexander's admirable edition of "Kitto's Cyclopædia" as not yet completed. This error arose from the fact of the critique having been in type for some months, and was allowed to "stand over" for want of space. Our readers may remember that the third and concluding volume of the work was reviewed and strongly recommended in the October number of this Magazine.

Diary of the Churches.

October 14.—Blakeney Tabernacle, Gloucestershire. Services were held in connexion with the re-opening of this place of worship, after being newly pewed, and otherwise much improved. The Rev. Samuel Hebditch preached morning and evening. On the following Tuesday evening the Rev. Dr. Brown preached.

October 16.—Flanshaw, near Wakefield. A neat and commodious chapel was opened, erected by Mr. W. Oakes, to accommodate 400 persons, at a cost of about £1000. The Rev. W. Thomas preached, and the Revs. Dr. Bewglass, V. Ward, H. Sanders, J. S. Eastmead, S. Oddie, and other gentlemen assisted in the engagements.

——— Newport, Salop. The Rev. A. Cooke, of Lancashire College, was ordained to the pastorate of the church here. The Revs. D. D. Evans, Professor Scott, LL.B., G. Kettle, J. Cooke, the father of the ordained minister, and Professor Newth conducted the service.

——— Notts Congregational Union. The half-yearly meetings of this Association were held in Mansfield, the Revs. C. Clarence, B.A., J. Stokes, A. Alliot, and T. Herbert, Esqs., taking part in the engagements.

——— Wickford, Essex. The Rev. W. McPail was recognized pastor of the church in this place. The Rev. H. P. Bowen preached, and a meeting was held, I. Perry, Esq., presiding. The Revs. T. Hayward, A. S. Richardson, D. Jennings, A. Gill, T. Grant, and Mr. T. Richardson addressed the audience.

October 17.—Hants Congregational Union. The half-yearly meetings were held at Ringwood, G. O. Aldridge, Esq., presiding. The Revs. N. Glass, G. Gregg, W. M. Paull, G. J. Proctor, R. Nobbs, J. Dunlop, J. Woodwark, J. Fletcher, S. March, B.A.; with Messrs. Lankester, Purchase, Barling, and other gentlemen took part.

——— Pimlico. Re-opening services were held in connexion with Buckingham Chapel, after extensive alterations and enlargement. The Revs. S. Martin and J. Hamilton, D.D., preached morning and evening, and the Revs. W. M. Statham, J. S. Pearsall, and T. Aveling conducted the devotional exercises. The Revs. W. H. Jellie, the pastor, W. M. Statham, and D. Macgregor preached on the following Sunday.

October 19.—Whitechapel. The foundation stone of Zion New Chapel was laid by S. Morley, Esq. The Revs. W. Tyler, F. Thomas, the pastor, W. Dorling, J. Kennedy, M.A., J. Bowry, and T. Scrutton, Esq., took part. At the evening meeting in the school-rooms of Mr. Dorling's Chapel, Bethnal Green, the Revs. Dr. Unwin, J. B. French, J. Payne, Esq., and others addressed the assembly.

October 21.—Greasborough. The new chapel in this town was opened, special sermons being preached on this and the following Sunday by the Revs. Dr. Falding, J. Calvert, and J. W. Gates. The cost of the building is £650, and it will accommodate 200 persons.

October 22.—Moor Green, Notts. The Rev. A. Guthrie was recognized pastor of the Church at a public meeting, Mr. Harrison presiding. The Revs. Messrs. Wilson, Goldie, and others spoke on the occasion.

October 23.—Brixton Hill. A meeting was held to recognize the Rev. E. Bolton as pastor of the Church. J. Spicer, Esq., occupied the Chair, and the Revs. Dr. Macfarlane, J. G. Rogers, B.A., D. Jones, S. Eldridge, T. C. Hine, and other friends took part in the engagements.

——— Buckhurst Hill. A school-room and temporary church were opened, T. Westhorp, Esq., presiding. The Revs. E. T. Egg, S. Conway, A. Buzacott, B.A., with Messrs. Fraser, Scrutton, Clarke, and Gingell, conducted the proceedings. On the following Sunday, the Revs. H. Bevis and E. T. Egg preached.

October 23.—Gorthorpe, near Wakefield. The recognition of the Rev. W. Daniell as pastor of the Church in Zion Chapel took place. The Revs. S. Oddie, E. H. Weeks, H. Sturt, J. Williams, and J. Collier took part in the service.

—— North Buckinghamshire Association. The autumnal meetings of this Union were held at Newport Pagnall. The Revs. J. Bull, M.A., J. Slye, H. A. Nash, W. Burgess, and W. Selbie conducted the business of the session. The Rev. T. W. Aveling preached the sermon.

October 24.—Bristol. The recognition of the Rev. T. Hind as pastor of Gideon Chapel took place, H. O. Wills, Esq., presiding. The Revs. J. Stratford, E. T. Hartland, S. Hebditch, J. Glendenning, J. Morris, and K. R. Macmaster delivered addresses.

—— Clifton, Bristol. An iron chapel was opened in Oakfield Road, West Clifton, by the friends under the pastorate of the Rev. S. Luke. The Rev. Dr. Vaughan and the Hon. and Rev. Baptist Noel preached the sermons, and the Rev. D. Thomas conducted the devotional exercises.

—— Gainsford, Yorks. The foundation stone of the new Sunday and Day Schools was laid by S. Morley, Esq. The Revs. J. H. Wilson, Messrs. Bowman, Hoyle, Logan, Kendall, and others took part.

—— Middlesborough, Yorks. The ordination of the Rev. J. Chadburn as pastor of the church here took place. The Revs. G. Allen, J. G. Miall, T. Lawson, J. Parsons, J. Fraser, LL.D., and other gentlemen took part in the engagements.

—— Nottingham Congregational Institute. The annual meetings of this Institute were held at Nottingham on this and the following day. The Revs. W. K. Vaughan, J. Matheson, C. Clemance, F. S. Williams, G. W. Conder, Mr. Alderman Herbert, Dr. Popham, Mr. Gilpin, J. Sidebottom, Esq., and other friends conducted the business of the session.

—— Surrey Mission. The autumnal meetings were held at Godalming. The Revs. J. G. Rogers, J. M. Soule, A. E. Lord, T. Davies, C. J. Morgan, J. Pillans, J. Rowe, J. Hart, B. Ashton, A. Mursell; with Messrs. Edwards, Allport, Cooper, and Moss took part in the business of the session.

October 25.—Salford. A meeting was held in Hope Chapel School-rooms to welcome the new pastor, the Rev. R. W. Selbie, M.A. Professor Falding, the Revs. Dr. Parker, Mr. McAll, Professor Newth, J. W. Smith, J. Browne, J. Bedell, T. C. Finlayson, Mr. Atkin, and others addressed the assembly.

—— Rugby. The foundation stone of a new Congregational Church in this place was laid by S. Morley, Esq. The Revs. J. Sibree, H. Ault, W. Slater, J. C. Gallaway, J. W. Percy, G. B. Johnson, E. H. Delf, M. Hill, and R. W. Dale took part in the engagements of the day.

—— Walworth. A testimonial was presented to the Rev. J. Turquand, on the occasion of his marriage. It consisted of a silver inkstand and a purse of a hundred guineas.

October 28.—Stonehouse. The chapel here was re-opened, after repairs and renovation, at a cost of £500. Sermons were preached by the pastor, the Rev. G. Wallis, and on the following Wednesday by Dr. Brown, of Cheltenham.

—— Wanstead. The new school-room adjoining the chapel in course of erection was opened for worship, the Revs. E. Mannering and J. Davis preaching on the occasion.

October 29.—Nantwich, Cheshire. At the annual meeting of the church in this place, the Rev. R. S. Lewis was recognised as pastor. The Revs. W. Smith, J. Marshall, M. Blake, J. Ingham, G. Thompson, E. Morris, T. L. Orchard, and Mr. Bateman addressed the meeting.

—— Stoke-on-Trent. The foundation stone of a new school-room, in connection with Copeland Street Church, was laid by H. Mason, Esq.

The Revs. T. Cocker, J. Legge, D. Horne, J. Hankinson, S. Jones, W. Chambers, and H. Pickersgill assisted in the engagements.

October 30.—Islington. A meeting was held in connexion with the church in River Street, to present a testimonial to the pastor, the Rev. C. Brake. It consisted of a purse of seventy sovereigns.

——— Rochdale. The friends of the Rev. G. Snashall, B.A., met in the Temperance Hall to take leave of him on his departure from Rochdale. S. Stott, Esq., the Mayor, presided. The testimonial consisted of a watch and chain, and purse of sovereigns.

October 31.—Patricroft. A testimonial was presented to the Rev. G. Shaw by the church here on his leaving, consisting of a purse of £35 and other offerings.

November 6.—Morley, near Leeds. The Rev. G. Souther, B.A., was recognized pastor of the church meeting in the Old Chapel, Morley. The Revs. R. Harris, F. Barnes, B.A., E. R. Conder, M.A., R. McAll, A. Mines, B.A., H. Sturt, J. James, and D. W. Rowe conducted the engagements.

November 7.—Bromley. The new Mission Church in connexion with the church under the pastorate of the Rev. Dr. George Smith was opened for public worship, the Revs. T. Binney and N. Hall, LL.B., preaching on the occasion. The cost of the building is £3000, and it will accommodate 700 hearers.

——— Feltham. A public service was held to celebrate the extinction of the debt, about £1,000, chiefly accomplished by the exertions of the congregation, and the students of New College, who have preached there for the last five years. The Revs. W. Gooby, J. Hull, J. H. Jackson, W. Orr, and Messrs. Austin and Udall, of New College, addressed the meeting.

November 8.—Bermondsey. A meeting was held to celebrate the fortieth anniversary of the pastorate of the Rev. G. Rose over the church assembling at Jamaica Row Chapel. The Revs. J. Farran, co-pastor, H. Richard, T. Rudd, B.A., Messrs. Lewis, Smith, and Faulls spoke on the occasion.

November 11.—York. Sermons were preached by the Rev. Dr. J. R. Campbell, in connexion with the Jubilee of Lendal Chapel. On the following day the Rev. T. Morgan, the pastor, presided at a public meeting, when addresses were delivered by the Revs. W. Hirst, J. Parsons, T. Hindley, &c. The Rev. R. Balgarnie preached on the evening of the 13th.

November 14.—Camberwell. A meeting of the church under the pastorate of the Rev. J. De Kewer Williams was held, in reference to the erection of a new chapel and school-rooms in the northern district of Camberwell. P. Tait, Esq., mayor of Limerick, presided, and addresses were delivered by the Revs. W. A. Essery, P. J. Turquand, J. Pillans, J. C. Gallaway, M.A., W. Tyler, and W. R. Rowe.

PASTORAL NOTICES.

CALLS ACCEPTED.

The Rev. H. F. Walker, of the Institute, Nottingham, has accepted the invitation of the Church at Uppingham, Rutlandshire.

The Rev. T. Shaw, of Middleton, Lancashire, that of the Church, Clevedon, Somerset.

The Rev. J. Rooney that of the Church, Queen Street, Commercial Road London.

The Rev. F. Wagstaff, of Hartland, that of the church and congregation Dawlish, South Devon.

THE
Missionary Magazine
AND
CHRONICLE.

NEW SERIES OF THE "MISSIONARY CHRONICLE."

THE DIRECTORS of the LONDON MISSIONARY SOCIETY take advantage of the new arrangements recently completed in the management of the Society to commence a new series of their MISSIONARY CHRONICLE. The CHRONICLE was the successor of an earlier record of the Society's work, and has now lasted as a separate publication for thirty years. During that period it has contributed very largely to convey to the members of the Society the current facts of its history, the proceedings of its missionaries, numerous incidents illustrative of their trials and successes, and the contributions to the Society's funds. It has described the opening of new fields, and the cessation of long-continued persecutions. It has displayed the triumphs of grace in the conversion, not only of barbarous tribes, but of the educated and enlightened classes of civilized lands. It has told of the removal of honoured labourers "whose praise is in all the Churches," and has pleaded the claims of the ever-extending Missions of the Society upon English Christians for larger sacrifices both of means and men.

During this period the MISSIONARY LITERATURE of the day has received a marvellous development. Instead of standing alone, as its predecessor did, or being surrounded by a select band, as in the earliest period of its own history, it is now one of a host of publications, some partially, some exclusively devoted to the spread of information respecting the missionary cause. Every Missionary Society has its own periodical; several most ably edited serials discuss the missionary work at large, and describe fields of labour not generally known to the English Churches; and numerous periodicals are specially devoted to informing and cultivating the missionary spirit among the young. Amid this host of friendly competitors, and in a Christian society no longer ignorant of the simplest facts connected with missionary

life and the results of missionary labour, it is not unnatural that the large circulation of the missionary periodicals of former days, including **CHRONICLE**, should have diminished, and that the circulation should now be confined principally to those who endeavour to maintain, by pains and care, a continued acquaintance with the growth of missionary work.

Nevertheless, there remains open for a periodical of this class a clearly defined sphere of usefulness, viz., the work of the Society itself. The Directors therefore desire to see their **CHRONICLE** made more completely than ever a faithful and complete record of all the transactions of the Society, of the matters which affect its interests both at home and abroad. They think that this record should be prepared with a special view to convey such complete information to the Directors of the Society, the officers of the Auxiliaries, the Pastors of our Churches, and those generous supporters of Missions who take a practical and devoted interest in the Society's welfare. With a view to secure the desired end, they propose to introduce the following improvements into the **CHRONICLE** from the beginning of the coming year:—

1. Each Number will contain a **SPECIAL PAPER**, giving in full details of the story of a particular station or Mission, with incidents of importance and interest in past days or of recent occurrence.
2. All **EXTRACTS** from the **MISSIONARIES' LETTERS** will be carefully edited, arranged in due order, preceded by headings descriptive of the station, country, people, and labour to which they refer, and accompanied by such other explanations as may be needed to render the information contained in the letter clear and plain.
3. Every three months the **CHRONICLE** will contain a **MAP** of some country or district in which the Society has a Mission; these maps will be taken from the best sources, and made as full and correct as practicable. As they grow in number, and the series becomes complete, it is proposed to gather them into an **ATLAS**, specially illustrating the scenes of the Society's work.
4. Statements will be given from time to time of the proceedings of the Society **AT HOME** as well as abroad; **RESOLUTIONS** passed by the Directors on important matters; **Extracts** from the **Minutes** of the proceedings; **Extracts** from the **Minutes** and papers of Committees and of the District Committees abroad.
5. Occasionally an account may be given of the Missions or stations of other Missionary Societies.
6. **PAPERS** may also appear from time to time addressed to the missionaries of the Society on various questions connected with their work; discussions of their plans; the state of the Native Church as affected by national character, habits, and traditions; papers on the increase of the Native Ministry; on the increase of Self-support in the Churches; on the Association of Native Churches; on changes

in the forms and localities of missionary labour, required by the progress of time, and similar topics.

7. The CHRONICLE will contain TWENTY PAGES monthly; and, with a view to devote this space entirely to information connected with the work itself, it may perhaps be wise to reserve the acknowledgment of CONTRIBUTIONS for the ANNUAL REPORT.
8. Dr. MULLENS has been appointed Editor of this new series of the CHRONICLE, and he will be aided by those, especially missionary brethren, to whom all the circumstances of the Society are thoroughly known.

While thus endeavouring to improve the periodical which constitutes the chief record of their labours, the DIRECTORS ask the special attention of the pastors of Churches and the officers of Auxiliaries to its circulation among the Society's supporters. Its cost is small, one shilling a year, and it is within the reach of all. They earnestly desire that its information should reach all; that its details should stir the hearts of all; and that the record of what the Lord is doing in heathen lands should animate the faith, draw forth the gratitude, and increase the consecration of all who believe and accept His command to preach the Gospel to every creature. They commend this periodical specially to the pastors of all the Churches; they ask them to read its pages at their Missionary Prayer Meetings and at week'evening services. It is only as Christian men learn what God is doing by the hands of His servants that their interest in the work can be maintained, their longings for its success satisfied, and their willing gifts called forth. "When they HEARD these things, they glorified God, saying, Then hath God UNTO THE GENTILES ALSO GRANTED REPENTANCE unto life."



MISSIONARY DEPARTMENT—PARIS EXHIBITION.

SOME time ago the representatives of various Missionary Societies in England agreed to accept an invitation made to them from PARIS to take a share in the forthcoming Exhibition. They were informed that close to the main building, in an excellent position, a piece of ground has been set apart for the erection of a MISSIONARY HALL, in which may be exhibited the most tangible results of Missionary labour. The literature of Missions, as seen in the TRANSLATIONS of the WORD OF GOD, and the production of CHRISTIAN BOOKS, will be exhibited in the main building by the Bible and Tract Societies. But the fruits of Missions in the destruction of idols, the cessation of war, the cultivation of industrial arts, and the introduction of education, will be illustrated by articles gathered in this separate MISSIONARY HALL.

The various Continental Societies are exceedingly anxious that the project shall be carried out, and the English Missionary Societies, as a body, have



close of the Exhibition, become the proposed that the English and Continental Societies, and that each Society shall bear the articles, and of the fittings, cases, &c., in advance with this scheme, the Church Mission Societies have each agreed to contribute £:

The Directors of the London Missionary Society take part in this Exhibition: While the enduring fruits of missionary labours are of Churches, the moral elevation of tribes and improvement are incapable of exhibition, but the same uses may be served by the scheme in various ways. They have therefore agreed to bear their share to it largely from their stores. A Committee for the conduct of the Exhibition is committed. Their large collection of Tahitian and Rawahia, and Buddhas from Burmah and China; specimens of native manufactures, and their moral condition; an African house and the monuments of the Devil worshippers in Travancore; an important element in the Exhibition will be furnished by the missionaries in various papers, the Bible, dictionaries, grammars, school books, and the life and manners of nations, or of tribes among them.

The Directors have contributed £100 to the Missionary Hall. Fittings and carriage will be provided. And as they deem it undesirable to take the

NEW YEAR'S SACRAMENTAL OFFERING

FOR THE WIDOWS AND ORPHANS OF MISSIONARIES

AND

MISSIONARIES INCAPACITATED FOR LABOUR BY AGE AND INFIRMITY.

For sixteen successive years the Directors of the London Missionary Society have appealed specially to the Churches affiliated with the Institution, on behalf of the several classes of claimants above named, on their Christian sympathy and affection. They have regarded the communion of saints around the table of their Saviour on the first Sabbath of the year as a most suitable opportunity on which to invite the exercise of such fraternal love, and they are thankful that the Appeal has invariably been received with much affection, and answered by the exercise of Christian generosity.

This Appeal has never been intended to set aside, even for a single occasion, the duty of every Church Member to his poorer brethren; but the Directors have asked only THAT AT THE FIRST COMMUNION SERVICE IN THE YEAR, EACH CHRISTIAN COMMUNICANT WHO IS WILLING, MAY HAVE THE OPPORTUNITY OF MAKING SOME ADDITION TO HIS USUAL CONTRIBUTION, AND THAT THE AMOUNT CONTRIBUTED OVER AND ABOVE THE AVERAGE OF THE ORDINARY SACRAMENTAL COLLECTION MAY BE APPROPRIATED FOR THE RELIEF OF THE WIDOWS AND FATHERLESS CHILDREN OF DEPARTED MISSIONARIES, AND OF THOSE VENERABLE SERVANTS OF CHRIST WHOSE YEARS AND ENERGIES HAVE BEEN SPENT IN THEIR DIVINE MASTER'S SERVICE.

The Directors very urgently and specially request the co-operation of Christian Pastors in this expression of sympathy and love, by presenting this Appeal to the Officers and Members of their Churches, and soliciting their kind compliance with the application.

It is hoped that should it be found impracticable to make the Sacramental Offerings now solicited on the first Sabbath of *next month*, our Christian friends will kindly embrace the first Sabbath in FEBRUARY for the occasion.

It is respectfully requested that the amount specially contributed in reply to this Appeal be *transmitted separately and without delay to the Rev. ROBERT ROBINSON, Home Secretary.*

Signed on behalf of the Directors,

ARTHUR TIDMAN, D.D.,	} <i>Secretaries.</i>
WILLIAM FAIRBROTHER,	
ROBERT ROBINSON.	
JOSEPH MULLENS, D.D.,	

SOUTH INDIA.

NILGHERRY HILLS.

A FEW Christian gentlemen visiting the Station of Koonoor, in the Nilgherry Hills, have recently issued a circular, setting forth the claims of India on the Christian Church for larger means and agencies to secure its conversion to Christ. In that circular they dwell on the need of making these claims a subject of SPECIAL AND EARNEST PRAYER to the footstool of Him by whom alone that wondrous renovation can be accomplished. They enumerate a variety of topics, all important, all bearing on the progress of our Indian Empire, which may furnish matter for definite petitions; and they desire that in the usual annual week of prayer, ONE DAY shall be set apart by the Churches at home for offering these petitions. May many hearts in the numerous Churches and Societies labouring for India respond to these appeals! May every year find that great empire securing a deeper hold on their affections, sympathies, and gifts; and may larger blessings attend the labours so carried on for the Lord's glory and by the Lord's aid!

APPEAL ON BEHALF OF INDIA.

"Koonoor, India, October 1866.

"DEAR BRETHREN IN CHRIST,—A few Christian friends from various parts of India, representing various denominations and missionary societies, unite in sending forth this Appeal on behalf of India and its perishing millions.

2. "We have forwarded a request to the Committee of the 'Evangelical Alliance,' signed by the Lord Bishop of Madras and a goodly number of chaplains, missionaries, and influential Christian laymen, asking the Committee, in arranging the programme for the forthcoming annual concert for prayer, to invite the Lord's people everywhere, to observe one of the days of the 'week of prayer' as a day for special prayer on behalf of India, and to co-operate with us in our efforts, in entire dependence upon the Divine blessing, to rouse the Church of Christ to put forth more strenuous and united exertions for the evangelization of this 'land of idols.'

3. "We would remind you, at the outset, that India was the birth-place, so to speak, of the annually recurring hallowed season of refreshment and blessing to the Universal Church, the week of prayer; and we feel sure that the remembrance of this fact will help to enlist the sympathy and prayers of God's children, and secure a universal response to our request.

"In urging upon your attention, dear brethren, the claims of India, far be it from us to ignore the claims of other nations, still, like India, shrouded in the gloomy shades of heathen night. No; 'the field is the world,' and we unite with you in the prayer that soon 'all the ends of the earth may see the salvation of our God.' We are, nevertheless, deeply impressed with the conviction that, at the present time, India has special claims upon the Church of Christ.

4. "In support of these claims, we would remind *British Christians* of the

awful responsibility resting upon *them*, in the fact that, in this great continent, of all England's possessions the greatest and the richest, there are upwards of 200,000,000 of immortal beings, sharing in Britain's progress, and governed by British rule, still groping their way amid the darkness of heathenism, perishing for lack of knowledge.

4. "We appeal to the Church Universal, and we ask : Has not India and her teeming millions, under present circumstances, special claims upon us : claims irresistibly pressed upon us by the voice of Providence, by terrible things in righteousness, by the triumphs of the Gospel already achieved, and by the bright prospects of greater triumphs to be won ?

5. "Look at INDIA, and you behold a nation struggling in the throes of spiritual emancipation. Listen to the confessions which have but lately fallen from the lips of the votaries of her religion, sublime for its antiquity, 'Hindooism is sick unto death ;' and, again, 'We are letting our religion go ;' and again, 'We can place no confidence upon what our shastras teach, they are but a heap of rubbish ;' and yet again, in 1864, previous to the passing of the Bill in the Legislative Assembly of Calcutta, which severed for ever the connection of the British Government with idolatry in Southern India, in public and in private, the confession was made, 'We cannot get the people to support their own religion ; we cannot get trustees to take the responsibility ; our temples are crumbling into ruins ; and, if the Government cut off their support, our religion will soon be numbered among the things that were.' And, while amid such clear intimations that Hindooism is tottering to its fall, we hear the piercing cry, 'Father, Father, give us light ;' while national calamities are subduing the minds of the people and an earnest spirit of inquiry is abroad ; while an unprecedented desire for English education, and for the cultivation of western science and literature is awakened ; while so many powerful influences are in operation, and so many encouraging indications are visible, surely, at such a time as this, INDIA, as a sphere for missionary enterprise, possesses claims upon the Church of Christ generally, and upon British Christians in particular, which dare not, with impunity, be resisted. 'For if thou holdest thy peace at this time, then shall there enlargement and deliverance arise from another place, but thou and thy father's house shall be destroyed, and who knoweth whether thou art come to the kingdom for such a time as this ?'

6. "Never before has there existed such an urgent need for prayer for Indian Missions. Blessed are our eyes ; for they see what many faithful men before us longed and laboured for, but did not see, namely, the beginning of a native pastorate, the establishment of a self-supporting, self-governing native Church. The tender shoot has just been planted in the soil, and the dew of the Spirit must descend upon it, if it is to take deep root and its branches to fill the land ; and in no way can we contribute more effectually towards the strengthening of our native brethren and their Churches than by earnestly pleading with God for the special blessing which, we cannot doubt, will be bestowed, in answer to the united prayers of the whole Church.

7. "Another result of missionary labour in India ought to call forth the earnest prayers of the Church for an outpouring of the Holy Spirit upon this great nation. We refer to the deep, wide-spread general impression which

has been produced by the preaching of the Gospel for so many years. The precious seed has been sown broadcast over the land, and the direct results are, that upwards of 200,000 professing native Christians have been gathered out of heathenism, a native Church has been established with upwards of 50,000 communicants, and between three and four thousand native agents are labouring along with us for the enlightenment and evangelization of their fellow-countrymen. But there is another result, the value of which, in its bearing upon the future, when God shall be pleased to pour out His Spirit from on high, cannot be over-estimated; thousands on thousands there are who know the truth, who are convinced that Christianity is true, who have no faith in their idols, nor in the traditions of their ancestors, but who are afraid or ashamed to acknowledge openly their convictions. Millions there are, in this heathen land, who have heard the sweet story of redeeming love, into whose hearts the seeds of Divine truth have fallen. Let the blessed showers of the Spirit descend upon this precious seed, lying at present dormant in the soil, then, indeed, the wilderness will be turned into a fruitful field, and the fruitful field be counted for a forest.

8. "While there is much to encourage, and to call forth our adoring gratitude and earnest believing prayer, we would not conceal the fact, that perhaps no field of missionary enterprise presents greater obstacles, and, humanly speaking, more insurmountable difficulties than India. Foremost among these hindrances stands that masterpiece of Satan's devices, caste, with which he has bound the nation for ages past, and which rises as a mighty barrier at every step of evangelistic effort. Then there are her hoary systems of religion and superstition, which, having held their undisputed sway over the thoughts and habits of men for so many centuries, have so corrupted the heart and blinded the mind, that, from every stand-point, save that of faith, the general conversion of India seems a more than hopeless enterprise.

9. "Then there is the weakness and deceitfulness of the native character, which so often blasts the hopes and chills the energies of the faithful labourer, and leads him oft-times in mournful despondency to say, 'I have laboured in vain, I have spent my strength for nought and in vain.'

10. "But, over and above all, there is the mighty extent of the field, while the labourers are so few. Standing before the proud fortresses of Satan, confronted by 200,000,000 of the hosts of the enemy, your little band of 500 men have fought nobly and well, and have won glorious triumphs for Christ; but, brethren beloved, think it not strange that at times our hearts sink within us, and we feel well-nigh overwhelmed when we see here and there great breaches made in the walls of the citadel, and the gates of the enemy's stronghold either open before us or prostrate in ruins, with only a handful of men to seize the opportunity and 'go up and possess the land.'

11. "In view of all these opposing influences, we fear not the result. 'Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain.' Let it be remembered, however, that God carries on His glorious work through human instrumentality. What a high honour! What a glorious privilege!

Called to be fellow-workers with God! 'Walk worthy the vocation wherewith ye are called.'

12. "In God's name, and in the name of Him who hath redeemed us to God by His blood, we appeal for help.

13. "Young men in our churches, colleges, and universities, we appeal to you. 'Come over and help us.' Let our appeal sound throughout our churches, and in our halls of learning, as the voice of the Lord, saying, 'Whom shall I send, and who will go for us?' and may many of you, willing to consecrate your life, your talents, and your energies upon the altar of missionary service, respond, 'Lord, here am I, send me.'

14. "Dear brethren, pastors, and office-bearers of churches, we appeal to you for help; you *can* help us much, and you know best how. Under God, the success of this effort depends much upon *your* sympathy and aid.

15. "To the Church of Christ throughout the world we appeal; and we ask, while God's voice is heard urging us on, while Heaven's watch-word is, 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation, spare not, lengthen thy cords, and strengthen thy stakes,' shall your response to this appeal be, 'Retrench! limit your operations; we cannot supply the men; we cannot afford the means; our faith is too weak to undertake such a mighty work?' '*Ye are my witnesses, saith the Lord.*' Oh that the Church of the living God would rise in her majesty and power, and, calling forth all her mighty resources, in the name of the Lord her God, unfurl her banner, and 'go up and possess the land.'

16. "Brethren, we ask your prayers, we ask your sympathy, and we ask you to *prove* the sincerity of your sympathy and prayers by laying your gift upon the altar. 'Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.'

"Signed on behalf of the brethren who met at Koonoor on the 13th of August, 1866.

"JOHN G. HALLIDAY, Lieut.-Col., *Chairman.*

"JOHN LOWE, M.R.C.S.E., Medical Missionary, L.M.S., South Travancore, *Secretary.*

"G. STAPLE DOBBIE, Lieut.-Col., *H.M. 14th Regt. M.N.I.*

"SAMUEL MATEER, Missionary, L.M.S., *Trevandrum.*

TOPICS SUGGESTED FOR PRAYER ON THE DAY FIXED FOR SPECIAL PRAYER ON BEHALF OF INDIA.

"*For the Government.*—The viceroy, governors, and all in authority. For guidance in legislating and administering the laws. For rajahs, native princes, dewans, &c. For peace and prosperity.

"For Europeans, Americans, residents of other nationalities and Eurasians in India, civil, military, and commercial, for grace to enable them to be living witnesses for Christ.

"For bishops, chaplains, and ministers of the Gospel, whose special sphere of labour is among our fellow-countrymen in India. For our soldiers and sailors.

"For missionaries and their families; that grace, wisdom, and prudence

may be imparted; that all may be united in heart, love, and zeal, for the accomplishment of the one great object, the advancement of the Redeemer's kingdom. For their health, help in the acquisition and use of the language, and in gaining a knowledge of the people, so as to promote more effectually their social, moral, and spiritual advancement.

"For the Native Church.—That it may receive a rich baptism of the Holy Spirit. For native missionaries, pastors, evangelists, and catechists, that their preaching and teaching may be characterised by greater earnestness, power, and success. For church members. For young converts exposed to temptation and persecution. For all who have renounced heathenism and are under Christian instruction, but as yet are merely nominal Christians. For the children of native Christians, and the rising generation in India.

"For educational institutions. For government colleges and universities. Seminaries and training institutions. Zenana work, mission boarding-schools, village schools, &c. For a blessing on young men's Christian and literary associations, lectures, bible teaching, and Christian vernacular literature.

"For the Heathen.—That the higher classes may be more effectually reached and influenced by the truth. That the spirit of inquiry awakened in the minds of the educated classes may lead to a saving knowledge of the truth. For the speedy overthrow of Mohammedanism, Popery, and every other prevalent system of error and superstition. For a rich blessing on bazaar preaching, Bible and tract distribution, Medical Mission work, itinerances among the heathen, and every other evangelistic agency in operation.

"That God would sanctify all the painful dispensations of His providence which have affected, or may still be affecting, the people of India, and overrule all for the promotion of His own glory.

"For British, American, and Continental Missionary Societies and their Directors, and for all auxiliary organizations for the advancement of the Lord's work in India. That Christians everywhere may be stirred up to take a deeper and more prayerful interest in the cause of missions to the heathen, and that a host of young devoted men in our churches, colleges, and universities, may be moved to consecrate their life and energies upon the altar of missionary service."



TRAVANCORE.

QUILON.

AMONG the re-arrangements carried out in the Travancore Mission during the present year, the re-opening of the Quilon Mission occupied an important place. Since the decease of the late Mr. Thompson, in 1852, no English missionary has been resident there, the Mission having merely formed an outpost of the Trevandrum Station. But such a plan has not done the Mission justice. A native Church already established requires pastoral care; the children require constant supervision in local schools; and there is abundance of work on every side among the heathen and the Syrian Chris-

tian population. It was therefore with great satisfaction that the missionary brethren found one of their number, the Rev. F. Wilkinson, willing to enter heartily on this sphere of labour. Mr. and Mrs. Wilkinson had lived among most attached people in the Station of SANTHAPOORAM; but as the great spiritual growth of the southern Stations and the increase of native pastors rendered the same amount of superintendence there unnecessary, our friends most readily surrendered their position at Santhapooram to open new ground at Quilon. The members of the Society will be glad to find that their first year already sees a good beginning in this promising sphere of usefulness.

LETTER FROM MRS. WILKINSON, QUILON.

“Quilon, September 7th, 1866.

“MY DEAR DR. MULLENS,—We have been at Quilon for five months, and never sent you a line yet; but it would have been very poor accounts we could have sent had we written before, as almost ever since our arrival we have had sickness in the house; two of our dear children were brought very low by constant dysentery, but our Heavenly Father spared them to us, and we are now, through His mercy, pretty well, and trust we may long continue so, in order to be able to carry on His great work in this comparatively new sphere with activity and joy.

“The people all gave us a very hearty welcome; all the chief men, dressed in their best, came to the landing-place, and accompanied us to our new house, where we found the women collected to receive us. I am sorry so much illness has prevented me from doing all I wanted among them; but, if our health is spared, I see a great opening for me as well as my husband here.

“We commenced a day-school very soon after we came, which has been regularly attended by sixteen girls and seven or eight boys; most of these are the children of people in our own congregation, but two or three of them the daughters of the officers' servants. The Christians show a great desire to get their children educated, but we find great obstacles in collecting those of other creeds. The heathen at present have not sufficient confidence in our motives to send their *daughters*, and the Romanists, though *professedly* very glad of the opportunity, hold back in fear of the anger of their priests. Romanism does indeed hold its sway here; they have nine or ten fine churches and a *great* number of converts. Many in the out-stations long to send their girls to my boarding-school. I visited all the out-congregations with my husband. At one place (where a number of Syrian Christians had come over) it was the first time their women had ever attended public worship the Sabbath I went. We spoke to them earnestly, and tried to get them to attend every Sunday; at last they said they would if their husbands consented; but it was not so easy to get them round. They said only on condition—that there was a wall built up the middle of the chapel to screen them. Of course we could not agree to this. We felt it would not do to force them, but try by degrees to overcome their prejudices. I want very much, as a great step towards improving this interesting class, to educate their daughters, and shall try hard to get some to send their girls to me.

"It has just been decided in Committee that I should apply to sixteen of the former subscribers of the Santhapooram school to transfer their subscriptions to this place. I have therefore been very busy writing to them.

"The girls' schoolroom is undergoing great repairs, which were much needed; but we hope in another month (D.V.) to open the boarding-school. My husband has been working hard at the language, and has already preached his first sermon; but much of his work can be carried on in Tamil, so he has not been much hindered. I too am studying diligently, and can already read and write it tolerably. My attempts at speaking are often mixed up with Tamil terminations; only practice will soon enable me to get over that difficulty. The worst of it is, so many here understand Tamil, that there is always the temptation to speak what comes the easiest.

"May I, in conclusion, ask you to remember us in our work at the throne of grace, that, while we labour for the advancement of this people in all that is good and holy, we ourselves may day by day enjoy a greater share of God's Holy Spirit in our hearts, to strengthen, encourage, and invigorate us for His service."

NORTH INDIA.

ALMORAH.

EXTRACTS FROM A LETTER FROM THE REV. J. HEWLETT, ALMORAH.

"Almorah, August 15th, 1866.

"With much pleasure and with heartfelt gratitude to God for His providential goodness in prolonging our evangelistic efforts in this place, I communicate to you an account of the annual public examination of our schools, which took place on the 4th ult., marking the progress we have been enabled to make during the past year in the educational portion of our work, a branch of labour by which the gracious and sovereign Disposer of events continues to give our Mission a great and increasing influence on the native inhabitants, causing thereby both a vast amount of knowledge of His blessed truth to be diffused amongst them, and their characters and lives to be outwardly, at least, greatly purified and exalted.

REPORT OF SCHOOL EXAMINATION.

"The examination was conducted under the presidency of our much esteemed friend and helper Colonel Ramsay, C.B., and numerous attended by both the other European friends of the Mission and the native residents, many of the latter being former pupils, and others parents of children in present attendance. After prayer for the Divine blessing upon the proceedings, each of the classes was brought forward separately and examined briefly, *videlicet*, in such of the subjects taught them during the year as the time would admit of. The number of classes in each school was seven; of pupils on the list in the English and vernacular school, 110, and in the exclusively vernacular school, 168; in both together, rather more than the preceding year. The highest class of the upper school was detained the longest; for, being the most advanced, its examination showed the extent to which education is pursued by the scholars, as well as proved the greatest source of interest to the

parties present, all of whom appeared to view the progress made with much gratification and delight. The subjects prepared by this class were the Second Book of Samuel; the Gospel of Luke; a portion of the 'Poetical Instructor,' containing selections from our best English poets; thirty-five pages of 'Allen and Cornwell's Young Composer;' a portion of Murray's 'History of India;' the First Book of Euclid; and, by three of the boys, algebra, as far as simple equations—all in English. One of the pupils both recited from memory and paraphrased remarkably well the description of the journey to Emmaus in Cowper's poem on Conversation. Another recited very well Bishop Heber's 'Providential Care of God.'

DISTRIBUTION OF PRIZES.

"As the classes retired from being examined, one by one, the first three boys in each were presented with the usual prizes, and the first boy of all with a gold medal, the gift of Colonel Ramsay, for which they had been previously arranged, according to their comparative knowledge, by means of private examinations, conducted by Major Smyth, Mr. Budden, Mr. Shrewsbury, and myself. To the highest competitor at a voluntary translation examination of Hindi into English, and from English into Hindi, a nicely bound copy of Elphinstone's 'History of India' was next awarded, which was kindly presented by T. B. Cann, Esq., for the purpose he promised it when, as Acting Director of Public Instruction, he visited the schools in September last. A prize was also given to the second best at the same examination. Captain Fisher, one of the Government officials present, and a contributor to the Mission, kindly offered a prize of £5 to be given at the examination next year for the best essay on 'The Evil Effects of Bribery, both upon the Giver and the Receiver,' one of the prevailing national crimes, of the pernicious influence of which it is scarcely possible to form an adequate conception in England. The competition for this prize is to be thrown open not only to those whose names will be on the attendance list at the next annual examination, but to all who have ever studied in the schools, which is undoubtedly an excellent way of our retaining some hold upon those who have left for employ, and of following up the good impression they formerly received. One of our old pupils next read an admirable essay, which strongly advocated the claims of female education, the composition of a Hindu resident engaged in Government education, who would have read it himself, but was unavoidably prevented from attending.

ADDRESSES TO THE PUPILS.

"All assembled were then addressed by a native gentleman of influence in the place, expressing the gratitude he and his countrymen felt for the inestimable blessings that had resulted to them through the education of our Mission. Practical and stirring addresses were also delivered by Major Smyth, D. M. Gardner, Esq., C.S., and Colonel Ramsay, all strongly encouraging the pursuit of a good education, for the attainment of which they pointed out wise rules both to the pupils and to their parents. They also enlarged upon the true object of education as being something far better and nobler than merely gaining a livelihood or earthly distinction and honours; and entreated them to consider the disinterestedness and zeal of the mission-

aries in labouring amongst them for their moral and spiritual well-being, endeavouring to stimulate within them the desire and resolution to ever keep the arrows of their aim directed towards its blessed attainment.

CHRISTIAN EDUCATION AND ITS SUPPORTERS CONTRASTED WITH HEATHENISM AND ITS VOTARIES.

“Never before had there been anything known by the heathen of these parts like this annual gathering to witness the progress and results of moral improvement. It therefore presents a most hopeful, as well as pleasing contrast, to their other assemblages, for their degrading festivals and their religious fairs, where the Hindu religion is seen in reality, and not in profession only, to consist chiefly in ‘meat and drink,’ and not in what the Apostle Paul describes the kingdom of God to be, ‘righteousness, and peace, and joy in the Holy Ghost.’ That such great numbers of the natives take pleasure in being present at the examination of our schools, the professed object of which is to overthrow heathenism and to establish Christianity—that they hear, with the outward appearance at least of reverence, prayer addressed to ‘the God and Father of our Lord Jesus Christ’ for the realization of the blessings of His salvation by all assembled—that they see their own children thus show a greater knowledge of the Christian Scriptures than they can for the most part of Hinduism, and a young man of the most highly respected family in the neighbourhood, and acquainted with Sanscrit literature, recite publicly ‘the Journey to Emmaus’—that they also listen with attention and apparent interest to addresses by one of themselves, urging upon them female education—are facts which, in the absence even of outward conversions, cannot but be indicative, to a careful observer, of a gradual though silent progress of the Gospel, for which we should thank God and take courage.

“We possess now a further source of encouragement and hope in the advantage of having three Christian teachers as fellow-labourers in the schools, two of whom came from Calcutta, and the third is one of the fruits of our Mission, Prabhu Dáss, who was baptized by us last November.

OPEN-AIR PREACHING.

“Increased attention has been given since Mr. Budden’s return to other departments of our work, among which especially has been preaching in the open air to congregations of adult heathen twice a week by our native brethren, Prosonna Kumár Roy, Debi Prasád, together with Mr. Budden and myself. Numbers of natives from the district, who are visiting Almorah, as well as the adults of the town, whom we could reach in no other way, have at these meetings heard of God’s plentiful provision of salvation and invitations of mercy for lost souls.”

SOUTH SEAS.

SAMOA.

LETTER FROM REV. S. J. WHITMEE.

"Leulumoega, Samoa, July 2nd, 1866.

1. MAY MEETINGS.

"The May Meetings in my district have been very successful this year. We have had good attendance at them all, and good contributions; the results being as follows:—

	£	s.	d.
Leulumoega	32	6	0
Manono	12	16	10
Falelatai	25	5	8
Lefaga	25	0	5
Total	£95	8	11

"Last year we had from the whole district £81; so our increase this year is £14 8s. 11d.

"I don't feel ashamed to place this contribution against the gifts of our richest churches at home. Nay, I may go beyond the negative, and say positively, I feel *proud* to place the gifts of our poor Samoans in contrast with the meagre offerings of many at home. You will remember that, in addition to this free-will offering to the London Missionary Society, each village supports its native pastor. The contributions in *money* made by our people, to assist in extending the Redeemer's kingdom, is one result of missionary labour which we can point to, and from which we can take encouragement; but we are by no means confined to this.

2. PIONEERS OF THE GOSPEL.

"You will see from the minutes of our last meeting that we hope to send eight more Samoan teachers to extend the newly-opened Mission to the N. N. W.; and I believe that, when the time comes for choosing these men, we shall have AT LEAST THREE TIMES THAT NUMBER of candidates to choose the eight from. This is another result of missionary labour; and, as a Mission, we cannot help rejoicing to think of Samoa, not merely as a Mission field, but as the parent of many other Missions; viz., the Loyalty Islands, the New Hebrides, Savage Island, Tokelan, and now the 'Ellice' and 'Marshall' groups.

3. A FAITHFUL CHRISTIAN.

"But we have still better results to show. While we sometimes get discouraged at the instability of character manifested by some who profess to be followers of the Saviour, we are not unfrequently called to rejoice over others who are faithful unto death, and concerning whom we can feel the fullest assurance that they have had given to them by their glorified Saviour the

crown of life which is promised to the faithful. Since writing to you last I have lost one of my deacons, concerning whom I feel this confidence.

“ When John Williams first came to Upolu, this man received him. He soon became his right-hand man, and gave evidence of the power of Divine truth on the human heart, however degraded it may be by heathenism. This man, although a chief of importance, was one of the first native teachers appointed in the early stage of the Mission. From the time of his first appointment as a teacher to the day of [his death, I believe his character has been in keeping with his early profession. He was acting as a teacher when John Williams fell on Erromanga, and when the news of his death came to Samoa, he took the honoured name of Williams (Uiliamu), in remembrance of his father in Christ. When I came to this station Uiliamu had retired from the active duties of the teachership, on account of old age, but he was still acting as deacon in the Church at Leulumoega, and was much more active than many young men. His age, his standing as a chief, and, above all, his consistent Christian character, gave him great influence in the Church as well as in politics. In cases of political difficulty, or anything else requiring special tact and caution or force of character to carry it through, Uiliamu was the man to whom all eyes turned. He was respected by all. For my own part, I learned to feel an amount of reverence for the good old man, and I never saw him without having my heart warmed and my hope strengthened by the evidence which he presented of the power of Divine grace. He looked up to me as his missionary, but I have never yet seen another Samoan to whom I have felt so much inclined to look up as to him.

“ Uiliamu's death was in keeping with his life. He felt himself to be a sinner; but he expressed a calm confidence in Jesus as his Saviour, and a joyful hope of a glorious immortality through what He had done for sinners. Although there are comparatively few Uiliamus, yet there are many who give evidence that they have become ‘new creatures’ in Christ Jesus, that with them ‘old things have passed away,’ and we cherish the fond hope that many of them will one day be our ‘crown of rejoicing.’

“ If one looks alone at what Samoa is now, there is much to depress the spirits. If one thinks what Samoa was thirty years ago, and what it is to-day, there is much, very much, to strengthen one's heart and encourage one's hope. I try to realize the past condition—I know the present, and, with my hope firmly anchored upon my Saviour's promises, I *labour*, and *pray*, and *hope* for, and *expect* yet greater things in the future.

(Signed) “ S. J. WHITMER.”

SYDNEY.

THE “ JOHN WILLIAMS.”

“ Sydney, July 25, 1866.

“ THE REV. DR. TIDMAN, LONDON.

“ We left Tasmania on the 28th June, and reached Sydney on the 4th July. We have been kindly received by the friends of Missions in New South Wales. Captain Williams was confined to his cabin by illness all the way from Hobart Town to Sydney, and the vessel was brought up under the direction of the

first mate, Mr Turpie. I am happy to say the captain is rapidly gaining strength, and has resumed his duties.

"It was my intention to have gone on at once to Queensland, but the interests of the Society required that I should remain here until the departure of the ship to the islands. I have been engaged, in conjunction with the Rev. J. Graham, in making arrangements for meetings and Sunday services. We have been fully employed up to the present time.

"The Rev. Mr. Lawes has sent the MSS. of the Niué New Testament for me to carry through the press in Sydney. I have met the Committee of the Auxiliary to the British and Foreign Bible Society, and they have undertaken to pay the expenses of printing, binding, &c. I intend to commence this work on my return from Queensland. It will occupy me two or three months; and as the Society wishes the work to be done in Sydney, I shall be obliged to reside here for that period. The cost of the printing and binding, exclusive of paper, will be about £300. Rev. Mr. Lawes is very urgent for the edition to be completed as soon as possible.

(Signed) "J. P. SUNDERLAND."

EXTRACT OF LETTER FROM REV. JOHN GRAHAM, DATED SYDNEY, AUGUST 24, 1866.

"On last Tuesday, the 21st instant, the 'John Williams,' at 12 o'clock, was towed out of Port Jackson by the 'Breadalbane' steamer, till she got an offing of some six or seven miles to the open sea. A favouring wind then sprung up, and with full sail she sped her way on her beneficent career. May it be long and happy!"

SOUTH AFRICA.

SECHELE'S TOWN.

LETTER FROM THE REV. R. PRICE.

"Logageng, Sechele's Town, July 6th, 1866.

"To the Rev. Dr. Tidman.

"I trust Mr. Moffat has lately written to you; and if so, you will probably not be surprised to find me addressing you from this place at this date. It was my intention to leave Kuruman in the last week of May, but it being the opinion of Mr. Moffat and all the members of his family that the decision of the Directors, with regard to the Mission at Sechele's, might certainly be expected by the then next mail from England, I was induced to wait for it. This caused a delay of about three weeks, and after all we were disappointed, there being no letter from yourself to anybody. We were all of one mind, that it was of the utmost importance that Sechele should have a missionary without delay. In the absence of any instructions from you, we were led to consider seriously what could be done for the present. We all felt that I could not, with any good grace, again pass Sechele without being able to give him any answer whatever to his oft-repeated and earnest appeal for a missionary. Under these circumstances, though very reluctant to act without instructions from the Directors, I took upon

myself to remain at Sechele's Town until the decision of the Directors could be obtained. Accordingly, I left Kuruman on the 15th June, and hurried on to this place, arriving here on the 15th day. I soon had reason to be glad that I had come to such a decision, for on my arrival here I found that there was a fresh importation of Hanoverian missionaries, and that Sechele had been sent for to meet the superintendent, Mr. Hohls, and his brethren at Kolobeng. On that occasion Mr. Hohls wrote a letter for Sechele, addressed to Mr. Moffat, the purport of which is, that Sechele requests of Mr. Moffat, at once, a decisive answer to his application for a missionary; and if Mr. M. is unable to send a missionary, application will at once be made to Mr. Hohls who engages to supply one forthwith. This letter, a copy of which (now in my possession) was given to Sechele, crossed me on the road.

"Sechele and his people received us very cordially. On the following day, Sabbath, great crowds of people came together for the morning service, far more than the church could hold. Sechele proposed that a certain native should take a part of the congregation and address it elsewhere. Knowing the kind of display they had been accustomed to, I proposed that I should preach outside, and that the congregation should remain together.

"On the ensuing Monday Sechele took me to the place which he had set aside for a missionary station, a place which, by the way, Livingstone had fixed upon, and where he had commenced leading out the water for irrigation. Sechele at once gave orders for a hut to be made for us. I hope it will soon be ready. We shall just take up our abode in this till we hear the decision of the Directors, and do what we can to teach the Bakuena the word of life.

"The state of affairs at the Bamangwato is by no means cheering. Since my last to you, the Christian party has had to succumb. Kame was invited to return to the town; but his two brothers, his father-in-law, and his uncle, with some others, fled for refuge to Sechele. On their arrival here a great meeting was called, at which Sechele expressed his determination to kill Kame's father-in-law, and did so in direct opposition to the will of most of his people. Shortly after this, Sekome sent for his brother Macheny, who was a fugitive at this place, to come home and become king. He has gone, and the next thing we expect to hear is that Sekome and Macheny are fighting. Under these circumstances, the Bamangwato Mission is necessarily making but slow progress; still the seed is being sown, and we do not despair of a rich harvest.

"*Monday, July 9th.*—Things are going on very smoothly thus far. Yesterday the congregations were very large, both services having to be held outside. But the tug of war has yet to come. Sechele has yet to learn that he is only king, and not prophet and king, as his Lutheran teachers had constituted him. He has further to learn that I am not a confessor, as his Lutheran teachers. It is a well-known fact that Sechele, after the most outrageous conduct, could go to his missionary on Friday, confess, and get absolution, and on the following Sabbath have the sacrament administered to him. Thus, whilst the prospect at present is cheering enough, should the Directors decide on giving Sechele a missionary, he will have stern difficulties to encounter when he comes to decide which of the members of the Lutheran

Church are to be members of the Church of Christ. At present I recognise nobody as a member of the Church, although I believe there are a few here who are worthy to be such.

"I trust that ere this the Directors have decided on giving Sechele a missionary; if not, I would once more strongly urge them to do so. His position amongst the numerous tribes around him, to say nothing of the *downright eagerness of many* of his people to have a missionary of *our Society*, ought to commend him to the serious attention of the Directors.

"I am happy to inform you that my dear wife was safely delivered of a daughter at Kuruman on the 23rd April; and that through the mercy of our Heavenly Father we are all in the enjoyment of good health, as were also our friends the McKenzies, when last we heard.

(Signed) "ROGER PRICE."

JAMAICA.

LETTER FROM THE REV. W. T. GARDNER.

"Kingston, Jamaica, October 8th, 1866.

"I forward you by the present mail a copy of the 'Jamaica Guardian,' in which you will find the address presented by our Mission to the Governor. We were received with the greatest courtesy, and, in the course of a protracted conversation, had the opportunity of expressing our views, chiefly in answer to questions put to us on many subjects affecting the well-being of our congregations, and the class to which they belong. We were urged to communicate freely with the Government on any subjects in which we felt an interest, and which in our judgment affected the prosperity of the people. We could not but feel that an entire change had taken place in the spirit which animates the Government. Hitherto the Governor has been crippled by the House of Assembly; but, now this incubus on our social and moral advancement is removed, there is evidently a desire on the part of the Executive to adopt such measures as shall be likely to prove advantageous to the community at large.

"ADDRESS TO SIR J. P. GRANT, K.C.B.

"At a meeting of the missionaries of the London Missionary Society, held at Four Paths, on the 12th instant, it was resolved that an address should be prepared to his Excellency Sir J. P. Grant, and that the Revs. J. Milne, W. J. Gardner, and J. Dalglish should be appointed a deputation to present it. These gentlemen accordingly waited upon his Excellency on Wednesday last, the 26th instant, and were most courteously received. The following is the address:—

"To his Excellency SIR JOHN PETER GRANT, K.C.B., Captain-General and Governor-in-Chief of the Island of Jamaica, &c., &c.

"May it please your Excellency,

"We, the undersigned Missionaries connected with the London Missionary Society in this island, beg to approach your Excellency, to express

our loyalty to her most gracious Majesty the Queen, our sincere respect for your Excellency, her Majesty's representative, and the gratification we feel at your appointment to the government of this colony in the present important crisis of its history.

“ ‘The assumption of the government of this island, so soon after the deplorable events which have recently occurred, and the inauguration of a new form of government, devolve upon your Excellency no ordinary amount of responsibility; but, knowing the distinguished ability and eminent success with which, under somewhat similar circumstances, your Excellency discharged the duties of your exalted station in India, we sincerely trust and pray that your Excellency's administration may be the means of restoring public confidence, encouraging industry, and promoting the prosperity of all classes of the community.

“ ‘As missionaries, we have not felt ourselves called upon to take any prominent part in the politics of the country, but it has always been our anxious desire to promote social order, education, and religion in our respective spheres of labour; and to the advancement of these important objects our best energies will constantly be directed.

“ ‘There are, however, important questions which will no doubt soon engage the attention of your Excellency's government, seriously affecting the moral, social, and religious progress of our people, and upon which we have strong conviction, but at this early stage of your Excellency's administration we refrain from obtruding them upon your attention.

“ ‘Fervently praying that your Excellency's life may be long spared, your health preserved, and that wisdom and grace may be given you from above to guide and sustain you amidst the responsibilities and duties of your government,

“ ‘We are your Excellency's obedient Servants,’

“ (Signed by all the Missionaries of the London Missionary Society.)

(Signed) “W. J. GARDNER.”

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following; viz:—

For Mrs. Corbold, Madras:—To Young Ladies' Working Society, East Parade Chapel, Leeds, for a Bale of Skirts and useful articles.

For Rev. C. Campbell, Bangalore:—To Messrs. Brown and Polson, Paisley, for two Boxes of Corn Flour.

For Rev. J. Duthie, Nagercoil:—To the Bunyan Meeting Missionary Working Party, Bedford, for a Box of Clothing and useful articles.

For Caste Girls' School, Madras, To friends at the Poultry Chapel, for Parcels of Work, value £25: To friends at Wood Street Chapel, Barnet, for Parcels of Work, value £15.

For Rev. G. Shrewsbury, Almora:—To Tottenham Court Road Sunday School, per Mr. Howe, for a case of useful articles value £25.

For Rev. G. John, Hankow:—To friends at Kentish Town Congregational Church, per Rev. J. Fleming, for a case of useful and fancy articles, value £40: To Rev. E. Jacob and friends, Ebdley, for a Box of useful articles.

For Rev. R. B. Taylor, Cradock:—To Miss

Smith, Camberwell, for a Box of useful articles.

For Mrs. Pearce, Madagascar, to The Young Ladies' Missionary Working Society, Anerley Chapel, for a Bale of Clothing, value £8.

For Rev. W. E. Cousins, Madagascar:—To Miss Nettleship, Wolverhampton, for a Box of useful articles.

For Rev. G. Cousins, Madagascar:—To the Church at Waterloo, near Liverpool, per J. Oliver Jones, Esq., for a Communion Service.

For Rev. R. G. Hartley, Madagascar:—To Silas Scott, Esq., Bradford, for a Harmonium and a Bale of useful articles.

For Mr. W. Pool, Madagascar:—To Miss Abbott, Pensarn, Abergele, for two Boxes of useful articles.

For Rev. J. Jones, Maré:—To Mr. J. Knox, St. Columb, for a Basket of Seeds.

To Miss Dudman, New Cross, and to a friend, for Volumes and Numbers of the Evangelical and other Magazines.

The Rev. E. A. Wareham, Belgium, gratefully acknowledges the receipt of a Parcel of Books from the Religious Tract Society, for the use of the Schools.

MISSIONARY CONTRIBUTIONS.

From October 17th, to November 19th, 1866.

N.B.—THE COLLECTIONS AND DONATIONS FOR THE NEW MISSIONARY SHIP ARE REPORTED IN THE "JUVENILE MISSIONARY MAGAZINE."

Legacy of the late Miss Elizabeth Young, of Clapham, per Miss E. B. Cullough, Esq., late duty 20 0 0 Joseph Forster, Esq., for Schools in Madagascar 20 0 0 A Friend, per Rev. J. Sewell, for the new Central Girls' School, Bangalore 10 0 0 M. M., in Memory of a departed friend 2 2 0 Mrs. Billingham for Rev. A. A. Warham, Bournemouth 2 0 0 J. D. H. 1 1 0 Miss Jacob 1 1 0 Miss O. Jacob 1 1 0 A Friend 0 10 0 A Fellow Worker 0 0 0 A Voice from the East 0 2 0 Ditto, for the Ship 0 2 0 Society for Promoting Female Education in the East. For Mrs. Muirhead, Shanghai 25 0 0 For Mrs. Corbold, Madras 10 0 0 For Mrs. Rice, Bangalore 10 0 0 For Mrs. Jagannathan, Chittoor 2 0 0 For Miss Sturrock, Pooleton 5 0 0 Abney Chapel, Rev. J. Jefferson. Mr. Wheeler, Treasurer. Contributions 7 0 0 Barnsbury Chapel, Rev. A. H. New. W. Paxton, Esq., Treas. Legacy of the late Mrs. Looney 0 0 0 Bishopsgate Chapel, Rev. B. Manning. Juvenile Auxiliary. On Account 2 0 0 Clapton. Rev. H. J. Gamble. W. H. E. and family for support of Native children at Salem 10 0 0 Cleland's Chapel. Rev. J. B. Brown, B.A. Sunday School Infant Class 0 15 0	Here Court Chapel, Canonbury. Rev. Dr. Raleigh. Milton Road Sunday School 0 0 0 Horton Academy Chapel. Per Miss Mills. Contributions 0 0 0 Marlborough Chapel, Rev. W. A. Essey. C. Hollingsworth, Esq., Treasurer. On Account 4 0 0 Mile End New Town Congregational Church. Rev. W. Tyler. Contributions, per Mrs. Paulson 5 2 0 Mile End Road Chapel, Rev. J. Chew. Sunday School 0 10 0 Pentownville Road Chapel, Rev. A. Summott, B.A. For Widows' Fund 1 0 0 St. John's West Congregational Church. Per Mr. B. W. Webb. Half-year's Subscription, for Native Girl Harriet Maria Watkins, in Mr. Mateau's School, Trevandrum, from 1st Class Senior Bible Class. 1 15 0 Ditto, for Native Girl Annie Headland, in do., from 2nd Class ditto. 1 15 0 Clement Morgan, Esq., (A.) 2 1 0 T. B. Briggs, Esq., (A.) 1 1 0 St. Iles. Surrey Chapel, Rev. N. Hall, LL.B. E. Howard, Esq., Treasurer. Collections 00 10 7 REDFORDSHIRE. Woburn. Rev. I. Andrews. Collections 2 10 10 Sharp Lane, ditto 0 4 0 Public Meeting 2 0 0 Mr. Thomas Bottom, of Rye, Kent. (D) 0 0 0	Boxes. Mr. Fisher 1 17 0 The Misses Botsford 1 14 0 Miss Reddall 1 1 0 The Misses Philimore 1 0 7 Miss Odell 0 15 0 Miss Andrews 0 14 0 The Misses Green 0 11 0 The Misses Parkins 0 10 10 Mr. Fisher's Class 0 0 2 Mrs. McKay 0 7 2 Miss Gooding 0 7 0 Miss Gee 0 0 0 Sarah Shaw 0 0 10 Miss Mary Bull 0 0 0 Exa. &c., 17L 12s. BERKSHIRE. Farringdon. Per Mr. S. Claydon. Subscribers. Mr. A. Ballard 0 10 0 A Friend 0 10 0 Mr. Barfield 0 0 0 Mrs. A. Claydon 0 0 0 Mr. S. Claydon 1 1 0 Mrs. P. del 1 0 0 Mr. G. Fiddell 0 10 0 Mr. O. Gerring 0 10 0 The Misses Lewis 2 0 0 Mr. G. Lewis 0 10 0 Miss Lale 0 7 0 Mrs. Pease 3 0 0 Miss Partridge 0 4 0 Miss C. Partridge 0 4 0 Mr. J. Smith 1 1 0 Mr. and Miss Wells 1 0 0 Rev. J. Young 0 10 0 Missionary Boxes. Collected by— Miss Bayly 0 0 0 Miss Fanny Claydon 0 7 0 Miss Tryphena Gerring 1 15 0 Miss Mary Tryphena Smith and Master Frederick Smith 2 5 0 Miss White 0 15 0 Collections at Meetings 0 0 0 Sunday School Collection 0 7 0 Collected by Miss Myers of Langford. Mr. Myers and Family 0 14 0 Mr. Tombs 0 4 0 Mr. Walker 0 1 0 Miss Tuckwell 0 4 0 Exa. &c. 2d, 2d. 12s. Reading. Rev. W. Legge, Secretary. Reformed Wesleyan Church, Foster Street Contributions 0 7 0 CHESHIRE. Hastington. Collection 1 0 7 Mr. E. S. Bostock 0 10 0 Spencer Bostock 0 2 0 Harbert Bostock 0 0 0 Exa. &c. 2d.	CUMBERLAND. Auxiliary Society. W. Wilson, Esq., Treasurer Aston. Public Meeting 2 1 11 Sabbath Collections 2 0 2 Sabbath School 1 12 0 Subscriptions 0 14 0 Collection at Garfield 1 10 4 Exa. &c. 2d, 2d. 12s. 2d. Aspetria. Collection, less expenses 10 10 7 Carlisle. Lowther Street Church. Per O. Hodgson, Esq. Missionary Sermons 0 7 10 Public Meeting 2 10 0 Subscriptions. Messrs. P. Dixon & Sons 2 0 0 J. Nanson, Esq. 2 0 0 T. H. Hodgson, Esq. 1 1 0 Missionary Boxes 0 0 2 Exa. &c. 2d, 2d. 12s. Cockermouth. Rev. W. Lewis. Collected by— Sarah Ann Hodgson 0 25 0 Jane Irwin 1 0 11 Ann E. Huddart 1 7 0 Emma Beawick 1 0 0 Dora Brown 3 0 10 Collections 0 0 7 Public Meeting 2 0 0 Exa. &c. 2d, 2d. 12s. 2d. Kewick. Collection 1 17 0 Miss Fisher's Missionary Box 0 4 4 Exa. &c. 2d, 2d. 12s. Parrish. Rev. J. O. Hodgson, for Laper Asylum, Almorah. 2 10 0 Whitehaven. Rev. A. Galbraith. Collected by— Miss Hampton 1 1 0 Miss Higgins 1 11 0 Miss Mary McGowan 2 14 0 Mrs. John McGowan 1 12 0 Collected by Miss M. J. Hampton, Miss B. B. Humphreys, Miss Muncester, for Native Girl, A. Wardlaw, at Visagapalam 2 0 0 Missionary Boxes. Miss Mary Fry 1 0 0 Muncester 1 0 0 Miss Josephine Telfer 0 11 0
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Master and Miss	1 3 1
Mason	1 3 1
Collections after	4 18 0
Sermons	51 2 2
Public Meeting	2 10 10
Sabbath School	2 10 10
Exs. 11s., 75s. 12s. 9d.	

Workington.

Rev. J. Rennie.

Sermons	4 9 10
Sunday School	0 10 0
Public Meeting	2 0 0

Collected by—

Miss Morley	2 0 0
Mrs. Weiray	1 7 0

Boxes.

Joseph Hathering-	0 10 0
ton	0 10 0
Miss Conlay	1 0 0
Miss M. A. Rennie	1 0 0
Exs. 6s. 6d., 12s. 2s. 7d.	
	100 0 4

DERBYSHIRE.

Bramington.

Collection	0 11 0
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Derby.

Joshua Denston,	
Esq., for Hope	
Town Chapel, Ber-	
wick	0 10 0

Ilkeston.

Rev. W. W. Jubb.

Collection	5 15 7
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Missionary Boxes.

Miss Nelly Merry ..	1 10 0
Miss Annie Mary ..	1 10 0
Budbury	1 10 1
Baby Jubb	1 8 0
Miss Lizzie Mason ..	0 11 0
Miss Bennett	0 0 0
Willie Blench	0 7 0
Miss Pressland	0 8 0
Small Boxes	0 8 10
Exs. 7s. 6d., 12s. 1s. 1d.	

Matlock East.

Glanorchy Chapel.

Per Mr. J. Hozen.

Collections	5 1 0
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Collected by Miss Smith.

Mrs. Waller	0 5 0
Miss Smith	0 6 0

Collected by Miss Skidmore

Mr. Chadwick	1 0 0
Mrs. Ward	0 8 0
Mr. Tophis	0 4 0
Miss Briton	0 4 0
Mr. Joseph Boden ..	0 4 0
Girls' Junior Class ..	0 11 0

Boxes.

Miss Smith	0 8 0
Miss Mary Boden ..	0 8 0
Exs. 11s. 6d.	

Little Eaton.

For Hope Town Chapel, Berwick.

Mrs. Smith	0 10 0
Mrs. G. Smith	0 10 0
Exs. 12s.	

Wirksworth.

Rev. W. Young.

Collected by Miss Wright.

J. Wheatcroft, Esq. ..	1 0 0
Mr. Seeds	1 0 0
Mr. Hunt	0 10 0
Mr. T. W. Hunt	0 10 0
Miss Wright	0 10 0
Mr. Adams	0 3 0
Mr. Blare	0 3 0
Miss Wright's Mis-	
sionary Box	0 3 0

Collected by Miss Marsh.

Mr. Marsh	0 3 0
Mr. John Seeds	0 3 0
Mr. Seeds	0 3 0
Mrs. Clough	0 3 0

Collected by Miss Wheatcroft, for Native Girl in Mrs. Gannaway's School, Travancore, to be called Douglas Wheatcroft

From Teachers in Sunday School, for China.

Miss Wright	0 4 0
Mrs. W. Tomlinson ..	0 4 0
Miss Walker	0 4 0
Mr. W. Tomlinson ..	0 4 0
Mr. T. W. Hunt	0 4 0
Mr. G. Hanson	0 4 0
Wheatcroft	0 4 0
Mrs. Wheatcroft	0 4 0
Miss Robinson	0 4 0
Miss Wheatcroft	0 4 0
Mr. J. W. Hall	0 4 0
Mr. N. Wheatcroft ..	0 4 0

Sunday Scholars' Boxes.

Mary Brown	0 5 7
Mary Fox	0 5 0
Elizabeth Hatfield ..	0 3 0
Sarah Hall	0 3 0
Elizabeth Marple	0 3 0
Mary Brewell	0 1 1
John Morabin	0 0 0
Samuel Mould	0 2 7
William Marsh	0 1 10
Elizabeth Marsh	0 3 0
Margaret Wild	0 5 4
Sara Shenton	0 3 0
Catherine Carr	0 1 1
Emily Spencer	0 3 0
Bible Class	0 3 0
A. Wain	0 3 1
Sydney Melbourne ..	0 2 4
Under 1s.	0 3 4
Missionary Sermon ..	1 0 0
Public Meeting	1 2 0
Exs. 11s. 6d., 16s. 1s. 6d.	

DEVONSHIRE.

Appledore.

Rev. A. C. Moorman.

Public Meeting	1 10 10
Collected by Miss S. ..	
H. Swindale	1 4 8
Exs. 1s., 12s. 1s. 6d.	

Barnstaple.

Rev. W. HUL.

Missionary Boxes.

Mrs. Williams	2 8 0
Miss E. Procter	1 0 0
Misses A. and M. ..	
Jackson	1 0 0
Misses B. & C. Hill ..	1 7 0
Mr. J. Norrish	0 5 0
Miss B. Rowe	0 5 0
Master J. Kerswell ..	0 5 0
Mrs. J. Matters	0 5 0
Miss S. J. Jasper	0 5 0
Mr. W. Longman	0 10 0
Miss A. Oram	0 5 4

Sunday School Classes.

Mr. G. Borley	1 0 0
Mr. R. Robins	0 10 0
Mr. E. Matters	0 3 5

Mr. J. Richards	0 4 0
Mr. J. Nicholls	0 4 0
Miss E. Coram	0 10 0
Miss E. Peak	0 0 0
Miss M. Peak	0 2 0
Small Boxes	0 13 0
Public Meeting	5 0 0
Exs. 10s., 16s. 11s. 3d.	

Bideford.

Rev. W. Clarkson.

Collections	10 17 5
A Stranger, by Rev. ..	
W. Clarkson	3 0 0
Exs. 17s. 6d.	

Brixham.

Rev. H. Cross.

Collections	6 2 11
Public Meeting	3 4 7
School Collection	0 11 7
Village Station	1 4 4
Prayer Meetings	0 11 7
Missionary Boxes	1 17 0
Exs. 11s., 10s.	

Lagford.

Rev. T. J. Lealie.

W. Crooke, Esq., Treas.	
Missionary Meeting ..	3 7 1
Sabbath School	1 4 1
Hollacombe	0 0 11
Mr. T. Davey	0 10 0
Exs. 6d., 4s. 10s. 7d.	

Turistock.

P. Wincott, Esq., Treas.

Contributions	97 4 10
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Teignmouth.

Zion Chapel.

Collections, less ex-	
penses	5 2 0

Totnes.

Rev. J. J. Cousens.

Collections	3 11 5
Sunday School	0 7 2
Boxes	0 9 4
Subscriptions	
Mr. Rendell	1 1 0
A Friend	1 0 0
Miss Cummings	0 5 0
Exs. 4s., 6s. 10s.	

DURHAM.

Hartlepool.

Rev. B. J. Hall.

G. Youngusband, Esq.,	
Treasurer.	

Donations.

Rev. B. J. Hall	0 10 0
Mr. J. Graham	1 0 0
Mr. G. Younghus-	
band	1 0 0

Collected by—

Miss Watson	4 0 7
Miss Ploatham	3 11 7
Miss Youngusband ..	2 15 6
Miss Litten	4 2 10

Missionary Boxes.

Mrs. Perryman	0 14 0
Mrs. Ross's Family ..	0 0 0
Mrs. Newton	0 3 0
Mr. Tinkler	0 3 0
Miss Elizabeth Mary ..	0 6 0
Sigsworth	0 16 10
Mrs. Davidson	0 15 0
Mrs. Kenwick	0 15 0
James Smythe's	
Guinea Pig Box	0 1 7

Sabbath School Col-	
lections	4 2 4
Annual Sermons	4 10 0
Missionary Meeting ..	3 0 0
Exs. 11s. 6d., 24s. 1s. 6d.	

Sunderland.

Auxiliary Society.

W. Thackray, Esq., Treas.

Contributions on	
Account	21 3 1

WYRE.

Great Watford.

Rev. Samuel Oliver.

Collection	1 10 4
Collected by Miss ..	
Miss Monk and	
Master George	
Monk	1 1 10
Exs. 1s. 6d., 2s. 2s. 6d.	

Manningtree.

Rev. F. B. King.

Collection	2 10 1
Missionary Prayer	
Meetings	1 12 4

Missionary Boxes.

Mrs. Gooding	0 0 0
Miss Meadows	0 10 0
Miss Parsons	0 1 0
Exs. 6s., 5s. 11s. 3d.	

GLOUCESTERSHIRE.

Bristol Auxiliary Society.

H. G. Wills, Esq., Treas.

On Account	23 11 0
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Cheltenham.

Legacy under the	
Will of the late	
Samuel Travis,	
Esq., free of duty,	
per Dr. Wright,	
executor	20 0 0
Ditto, for Madagas-	
car	20 0 0
A. P. R., for Layer	
Asylum, Almorah ..	0 10 0

HAMPSHIRE.

Romsey.

Abbey Chapel.

Sunday School, for	
Native Teacher	
Thomas Warren	20 0 0

Southampton.

For Hope Town Chapel, Berwick.

Rev. S. March, R.A. ..	0 3 0
Mr. W. Lancaster	0 5 0
Mr. W. G. Lancaster ..	0 5 0
Mr. A. Walden	0 5 0
Mr. J. B. Ramsey	0 5 0
Mrs. Humble	0 5 0
Mr. A. Harding	0 10 0

Titchfield.

Rev. P. J. Ratter.

Subscriptions, in-	
cluding 2s. from	
the Reading	
School, for the	
Native Child in	
India named S. A.	
Stokes	0 2 0

NORTHAMPTONSHIRE

Ashby.

Rev. T. Coleman.

Collections 4 0 0

Collected by Miss

Burdett Wilbourn 0 15 0

Subscriptions.

Rev. Thos. Coleman 0 10 0

Mr. Wm. Stafford 0 10 0

Mr. Edw. Stafford 0 10 0

Total 10 0 0

Kilby.

Rev. H. Ault.

Collection 2 0 0

Miss Susan's School

Box 0 1 0

Total 2 1 0

Wellingborough.

Salem Chapel.

Rev. W. J. Bain.

Jno. Woolston, Esq., Treas.

Mr. Humphrey

Martin, Mission-

ary Box 0 7 1

Ann Lawson, Mis-

sionary Ship 0 0 10

Boys' School 0 0 1

Girls' ditto 0 0 1

Night ditto, for

China 1 0 0

Collection 0 10 0

United Collection 0 10 0

Public Meeting 7 0 0

Jno. Woolston, Esq. 10 0 0

Exs. 10s., 43s. 2d.

Chinese Lane Chapel.

Rev. J. F. Poulter, B.A.

Collection 12 10 0

Subscriptions 7 0 0

Total 19s. 10s. 2d.

NORTHUMBERLAND.

Askle.

Rev. W. Nicolson.

Missionary Boxes.

Miss Forster 0 10 0

Mrs. Mason 0 10 0

Mrs. Nicolson 0 10 0

Miss H. Nairn 0 0 0

Miss J. Duncan 0 0 0

Miss M. J. Pitt 0 0 0

Miss P. E. Turnbull 0 0 0

Miss McInnes 0 0 0

Mrs. Craig 0 10 0

Mr. Leith 0 0 0

Chapel Box 0 0 10

Public Meeting 0 10 0

Sunday School, for

Native Girl at Pa-

rachale 2 10 0

Exs. 7s. 7d., 7s. 2d.

Newcastle-on-Tyne.

Auxiliary.

D. H. Goddard, Esq., Treas.

St. Paul's Chapel.

Rev. A. Reed, Col-

lection 10 7 0

Trinity Church.

Rev. T. M. Brown,

Collection 0 0 0

West Clayton Street

Chapel, Rev. H. T.

Robb, Collec-

tions 10 11 0

St. James' Chapel

(including 1d. from

Mr. Leadbetter).

Rev. G. Steward,

Collections 20 17 0

Annual Juvenile

Meeting 2 15 0

Public Meeting, in-

cluding 1d. &

Thank-offering

from a Lady 15 15 0

J. C. Lamb, Esq.

(D.) 5 0 0

Rev. S. B. Meggison,

(A.) 1 1 0

Exs. 10s. 7d., 4s. 10d.

Rothbury.

Rev. A. Scott.

Collection 2 15 0

Elyon.

Rev. W. Lawson.

Collection, on Ac-

count 1 0 0

Newark.

Rev. T. B. Attenborough.

Collected by—

Mrs. Attenborough 7 1 0

Miss Lizzie Read-

house 4 7 10

Miss Jane Morley 3 15 2

Proceeds of Mission-

ary Basket, by Mrs.

Attenborough and

Mrs. Heaton 10 15 0

Graveyard Hodgkin-

son, Esq. M.P. 1 0 0

Collections on Sun-

day and at Public

Meeting 11 0 0

Proceeds of Tea 5 0 0

Mrs. Deeping, for

the support of a

Native Girl 2 0 0

A Widow's Mite, in

response to the

Special Appeal 5 0 0

Exs. 57s. 11d.; 3s. 2d.

OXFORDSHIRE.

Oxford.

George Street Chapel.

Rev. D. Martin.

Sunday School 22 14 0

Witney.

Rev. G. Bulmer.

A Lady 1 0 0

SOMERSETSHIRE.

Bath Auxiliary.

J. W. Timpler, Esq., Treas.

Dr. Bell, for India

and China 0 0 0

Chinese Medical

Mission 0 10 0

Mr. Joseph Daniel 5 0 0

Argyle Chapel.

Ladies' Association 25 0 1

Native Teacher, W.

Jay 10 0 0

Juvenile Associa-

tion 15 0 4

Bath School 2 15 0

Comb Down Schools 0 5 0

Percy Chapel.

Collection 20 0 0

Ladies' Association 25 0 1

Widows' Fund 14 10 11

Sunday Schools 4 14 0

Vineyard Chapel.

Collection, per Mrs.

Clark 2 0 0

1891, 18s. 2d.

Bishop's Hall.

Rev. S. Bates.

Sunday School 2 11 0

STAFFORDSHIRE.

Oldbury.

Per Rev. J. Hammond.

Contributions 1 15 0

Ratton, near Gornal.

Rev. J. Willcox.

Collection and Mis-

sionary Boxes 2 19 0

Tutbury.

Rev. J. Wolfendale.

Collections 2 10 0

Subscriptions 1 0 0

Sunday School.

Miss L. Strutt 0 14 0

Miss H. Strutt 0 10 0

SUFFOLK.

Ipswich.

A Debt to Divine

Grace 4 0 0

Stamford.

Rev. D. W. Evans.

Legacy under the

will of the late

Rev. John Butler,

per Mr. George

Butler, executor,

less duty 45 0 0

SURREY.

Kingdon.

Rev. L. H. Byrnes, B.A.

Juvenile Association.

For Rev. George

Hall's Institution,

Madras 10 0 0

For Mrs. Corbould's

ditto 0 0 0

For the support of

another Native

Scholar in Mrs.

Corbould's School 5 0 0

For General Pur-

poses 5 0 0

Lower Norwood.

Miss E. Scott, Secretary.

On Account 6 0 0

Richmond.

Miss Myth, Treasurer.

Public Meeting 2 4 0

Wandsworth.

Rev. F. H. Dawson.

Mrs. Ashton, Treasurer.

On Account 0 12 0

SUSSEX.

Lewes.

Miss Thompson &

Friends, for Hope

Town Chapel,

Barbice 2 2 0

WARWICKSHIRE.

Birmingham.

Auxiliary Society.

J. Williams, Esq., Treas.

Legacy of the late

Mr. Samuel Cooks,

less duty 27 0 0

Skewerth.

Rev. S. Hillyard.

Collections 0 16 7

Subscribers.

Mr. Gill 1 1 0

Mr. J. M. Lacey 1 0 0

Mr. J. P. Gifford 0 10 0

Sunday School 0 0 2

Boxes.

Misses Lacey 0 5 0

Misses Howden 0 4 0

Misses Smith 0 0 0

Misses Horrocks 0 2 0

Misses (New) 0 1 0

Articles made by

Misses 0 0 0

Brown's Pupils 0 0 0

Rev. S. Hillyard 0 0 0

Exs. 6s. 4d., 0s.

Leamington.

Spencer Street Chapel.

Rev. J. M. Blackie, LL.B.

Mr. Francis, Treasurer.

Collection 10 0 0

Collected by—

Miss Bosworth 1 17 3

Miss Nicol 0 17 10

Miss Francis 1 0 0

Miss Lettis 0 0 0

Boxes.

Master Berry 0 0 0

Master Chaitway 0 1 7

Miss M. Francis 0 12 1

Sunday School 0 12 1

Exs. 10s. 4d.

Warwick.

T. Snape, Esq., Treasurer.

Sacramental Collec-

tion 1 19 0

Subscriptions.

Rev. J. W. Pacey 0 0 0

Rev. G. J. Allen 1 1 0

Mr. N. G. Reading 1 1 0

Mr. J. Stacey 1 1 0

Mr. T. Turner 1 1 0

Mr. T. Sledge 1 1 0

Mr. G. O'Brien 0 10 0

Mr. H. Laurie 0 0 0

Mr. W. Meath 0 0 0

Mr. W. Goode 0 0 0

Mr. E. Hockley 0 0 0

Mr. J. Wright 0 0 0

Mr. J. Horner 0 0 0

Donations.

Mrs. Lane 1 1 0

A. W. Paul, Esq., M.P. 1 0 0

Miss Morris 0 0 0

Boxes.

Mrs. Turner 0 0 7

Master Wilson 0 0 0

Mr. Stoddard 0 0 0

Miss Brown's

Young Ladies 0 12 0

Master T. Squires 0 1 0

Miss Hart 0 0 0

Master Briscoe 0 0 0

Miss Walhin	0 8 8
Miss M. Levens	0 8 8
Mrs. Allen's Bible Class	0 12 4
Mrs. Allen	0 4 2
Miss Wright	0 5 7
Sunday School	1 10 0
Collected by Miss Percy	0 6 0
Collected by	0 2 6
Union Meeting	2 2 0
Sum, 64s. 4d., 84s. 7d.	

WILTSHIRE.

Per Rev. T. Mann.

Birdsall.

Per Mr. T. Gould.

Boxes.

Miss Lush	1 7 10
Miss Horder	1 1 8
Sunday School	0 10 0
Miss Gould	0 10 0
Miss Baster	0 8 0
Collected by	1 12 4
Sum, 14s. 10d.	

Bradford.

Rev. W. H. Russell.

For Widows' Fund	0 0 0
Annual Sermons	0 0 0
For Native Boy, R. Harris	0 0 0

Collected by Mrs. Harris, and Miss Taylor.

Mrs. E. Harris	1 0 0
Miss Cadby	1 0 0
Miss Babin	1 0 0
Mr. S. Taylor	1 0 0
Mrs. Sparks	0 6 0
Mrs. Summers	0 8 0
Mrs. Bishop	0 6 0
Sum under 6s.	1 10 0

Boxes.

Abbeys School Girls'	1 0 0
Abbeys School Boys'	1 4 7
Miss Hayward	0 5 4
Miss Summers	0 4 9
Thank offering	0 12 0
Sum, 6s., 18s. 10d.	

Broad Chalk.**Boxes.**

Miss A. Morris	0 7 0
Miss A. Storey	0 6 0
Emma Poole	0 1 0
Mrs. Collins	1 0 9
Collection	1 6 7
Sum, 1s. 10d.	

Bulford.

Rev. J. Protheroe.

Mr. Butler

Boxes.

Emma Godwin	0 2 10
Emma Hyatt	0 4 8
Mrs. Britton	1 5 10
Mrs. Hickman	0 10 8
Mrs. J. Mackin	0 1 7
Mrs. Godwin	0 1 10
Mrs. Swanton	0 10 0
Sunday School	0 10 11
Mrs. Manger	0 12 0
Mrs. Balfour	0 4 8
Mrs. Andrews	0 2 6
Mrs. Godwin	0 4 4
Master Protheroe	1 10 0
Miss Thorne	0 6 10
Frank Adams	0 2 6
Johnny Sawyer	0 1 7
Collection	1 10 2
Fractions	0 0 4
Sum, 10s. 10d.	

Corham.

Rev. W. Cotton.

Mr. W. Ring, Treasurer.

Subscriptions.

Mr. Alexander	0 10 0
Mr. J. Stantial	0 8 0

Mr. W. Ring	0 10 0
Mr. J. B. Taylor	0 8 0
Mr. D. H. Marler	0 10 0
Mr. J. Dunston	0 8 0
Mr. Hooper	0 10 0
Mr. E. Williams	0 1 0
Mrs. Stantial	0 2 0
Mr. Freeth	0 2 0
Mrs. Hibbard	0 2 0
Mr. L. Gould	0 2 0
Mr. Berrett	0 2 0
Mr. E. Balch	0 2 0
Mr. G. Hayes	0 2 0
Mr. H. Spackman	0 2 0

Boxes.

Willie Rigwood	0 5 1
Mr. T. Freeth	0 12 0
Mrs. Andrews	0 8 0
Mrs. Bird	0 8 0
Mr. Mison	0 1 2
Mr. Bowden	0 2 3
Mr. Bryant	0 2 11
The Misses Little	0 12 1
Master Arthur Little	0 12 2
Mr. Tinson	0 6 0
Collected at Missionary Prayer Meetings	0 17 0
Subscriptions	2 10 0
Collected at Annual Meeting	1 1 0
Friends	0 2 2
Sum, 10s.	

Wootton Bassett.

Boxes.

Johnnie Angel	0 1 0
Miss Hurden	0 6 3
Robert Blanchet	0 2 0
Nancy Blanchet	0 1 5
Miss Bullock	0 2 2
Mrs. Clarke	0 1 5
Mrs. Chapman	0 0 0
Miss Cannel	0 0 0
Mr. Elton	0 2 0
Miss Mackness	0 2 0
Miss Smith	0 12 8
Miss Smith	0 4 0
Frederick Spackman	0 7 10
Mr. Charles Spackman	0 3 0
Mr. George Spackman	1 5 7
Richard Taylor	0 5 0
Mary Theobalds	0 0 0
Mrs. Thomas	0 10 0
Ladies School	0 10 0
Misses Wiltshire	2 1 4
Louisa Walte	0 7 0
T. P. Williams	0 5 4
Fractions	0 0 3
Collection	2 3 4
Sum, 15s. 2d.	

Perton.

Mrs. Sutton	0 2 3
Mrs. Shepherd	0 6 10
Mrs. Tuck	0 6 2
John Cox	1 0 0
Collection	0 17 1
Sum, 6s., 12s. 10d.	

Bradford.

Legacy of the late Mrs. Hannah Maria Cunnings	5 0 0
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Chipperton.

Rev. E. S. Hart, M.A.

Rev. E. S. Hart, M.A.	1 1 0
Mrs. E. S. Hart	2 2 0
Mr. Hastings	1 1 0
Mr. W. Stephens	1 0 0
A Friend per Mrs. Nixon	1 0 0
Thank offering, per ditto	0 5 0
Mr. Joseph Freeth	0 10 0
Mr. James Harris	0 10 0
Mr. Thomas Mills	0 10 0
Gustave Chapel, per ditto	7 3 0
Collected by Miss Mills	0 17 4
Sunday Collections	10 0 0
Collection Public Meeting	0 0 0

Boxes.

Miss Brotherhood	1 2 1
Miss Nixon	1 2 0
Mrs. Wm. Little	1 12 1
Miss Margaret Mills	2 5 0
Miss Barrett	1 11 0
Sunday School	2 5 0
British School	0 0 0
Sunday Morning Prayer Meeting	0 7 1
Mrs. Millard	0 12 1
Mrs. Levett	0 0 0
A Friend	0 10 0
Susan Moss	0 12 0
Amelia Hayler	0 0 0
Sarah Morris	0 0 0
Miss S. J. Smallcombe	0 5 10
Mr. Luther Harris	0 0 0
Master Fisher	0 11 0
Frank Badmington	0 6 0
Master Frank King	0 16 0
For Widows' Fund	1 10 0
Sum, 11s. 2d., 34s.	

Decies.

Rev. M. Dawson, B.A.

Annual Collections	20 8 0
Mr. Chandler (A.)	8 0 0
Mr. Cunningham (A.)	2 0 0
Mr. W. Cunningham	1 0 0
Mrs. Weeks (A.)	0 10 0

Ladies' Association.

Collected by—

Mrs. Dawson	4 2 11
Miss Blais	2 6 3
Mrs. J. Anstie	2 7 0
Mrs. Dew	0 2 5
Miss L. Cunningham	1 10 2
Misses Elliott	1 9 2
Miss E. Cooper	0 12 0

Missionary Boxes.

Rev. E. Dawson	1 10 2
Mrs. Waylan's Pupils	1 7 4
Miss Pike	1 0 0
A Friend	0 10 2
Beattie Pearman	0 14 2
Miss Clark	0 14 2
Mrs. Jones	0 12 1
Mrs. Shipway	0 12 10
Mrs. Dawson's Servants	0 12 6
Mr. and Mrs. Dodds	0 12 4
Mrs. Brunner	0 0 0
Mr. Cornwall	0 0 13
Anne Ferris	0 7 0
Mrs. Humble	0 0 0
Mr. Cornwall's Pupils	0 0 7
Mr. Cornwall's Servants	0 0 0
Ann Ferris	0 4 0
Mrs. Dally	0 4 7
Maria Rolfe	0 4 6
Rebecca Few	0 4 5
Maria Cook	0 2 0
Mrs. Sainsbury	0 2 2
Mrs. Smith	0 2 7
Sarah Thomas	0 2 11
Samuel Hutchins	0 2 2
Maria Ferris	0 2 2

Juvenile Association.

Annual Collection	1 14 0
Girls' Sunday School	4 4 2
Boys' Sunday School	2 17 7

Collected by—

E. and M. A. Stevens	1 4 0
John Hyde Mullings	1 2 0
Sarah J. Parr	0 16 2
Emily Wheeler	0 11 3
Charlotte Harding	0 12 0
Charles and Kate Gorman	0 11 0
M. A. Wheeler	0 9 11
Richard Cunningham	0 0 0
Sarah Dew	0 0 0
Lidia Cunningham	0 0 0
William Wheeler	0 0 0
Rev. M. Dawson (D.)	1 0 0

Mrs. Waylan's Pupils (D.)

Fractions

Making, with sums previously acknowledged, 114s. 10s. 2d., for the year 1865-6.

Salisbury.

John C. Wheeler, Esq., Treasurer.

Collections

Subscribers.

J. C. Wheeler, Esq.	5 0 0
J. Read, Esq., Sen.	5 0 0
Mr. J. Read	1 0 0
Mr. W. Read	1 0 0
Mr. S. Hill	1 0 0
Mr. T. Read	1 0 0
Mr. Williams	1 0 0

Collected by—

Miss Hill	1 12 0
Miss Great	1 9 0

Boxes.

Miss Buckles	1 12 1
Miss Horder	0 11 1
Miss Read	0 2 0
Miss S. Hill	0 0 2
Mr. Davenish's Boys and Girls' School	2 10 1
Mr. Williams's Bible Class	0 10 2
Sum, 10s. 7d.	

Worcester.

T. R. Hill, Esq., and Mrs. Hill, for Native Teacher at Nagerool, called Richard Evans	10 0 0
Ditto, for Four Girls in Mrs. Wilkin-son's School, Quilts named Mary, Ellen, Sarah, and Hannah	11 0 0
Mrs. T. R. Hill, for Mrs. Mahbs, Salen	5 0 0
Mrs. Evans, for a Female Teacher at Nagerool, named Catherine Bickerton Evans	5 0 0
Sum,	

YORKSHIRE.

Bradford Auxiliary.

W. Milnes, Esq., Treasurer.
On Account

Dewsbury District.

C. H. Marriott, Esq., Treas.

Batley.

Rev. J. Has, B.A.

Missionary Boxes.

Miss Rebecca Smith	0 2 6
Miss Jane Elizabeth Wildsmith	0 2 1
Miss Mary Jane Wildsmith	0 0 3
Miss Martha Ann Smith	2 4 0
Miss E. Parr	0 0 0
Miss Eunice Stubley	0 0 0
Miss Fanny Thompson	0 0 7
Miss Alice Jane Taylor	0 12 7
Miss E. Stubley	0 0 0
Miss Mary Imbertson	0 10 0
Master John Taylor	0 0 0
Master U. J. Has	0 7 0
Master J. Imbertson	0 0 0
Master Ernest Batley	0 2 0

G G G

Collections.		Sheffield.	Bethel, St. Florence.	Mr. Lind
Sunday School		Auxiliary Society.	Rev John Griffiths 1 1 9	Mrs. Fleming ..
Meeting	1 11 8	W. Brown, Esq., Treas.	Collection	Mr. Low ..
Public Meeting ..	4 10 4	On Account	Missionary Boxes.	Mr. David Norris ..
107. 18s. 10d.		00 0 0	Miss E. Evans ..	Mr. Clark ..
Half-year.		WALES.	Mrs. Lock, Jordann-	Mr. John Norris ..
H. J. Philbrick, Esq., Treas.		Cardiff.	ton ..	Rev James Baily ..
Square Road Church.		Charles Street Auxiliary.	Mrs. Griffiths, Park	Collection ..
Collections	173 15 2	Mr. T. Evans, Secretary.	Cottage ..	Exs. 4s. 9d., 2s. 12d. 11d.
Ston Chapel.		On Account	Mrs. Lock, Brook	Campbelltown.
Rev. Bryan Dale, M.A.		3 10 0	Villa ..	Miss M. Montgo-
Collections	20 15 11	Heathen.	Miss Front ..	mercy ..
Harrison Road Chapel.		Rev. J. Lewis.	Mr. Theophilus Hey-	B. M. ..
Rev. J. C. Gray.		Collection for India,	non ..	Dundee, by Har-
Collections	19 5 8	less expenses ..	Master John Will-	One who is a
General Meeting ..	12 15 8	10 4 8	iams, Ivy Tower	Debtor ..
Sowerby.		Llanboidy, Collec-	Farm ..	Dundee.
Collections	9 12 0	tion	Master George Wil-	A. B. Low, Esq., for
Exs. 168s., 200d. 1s. 8d.		2 15 10	iams, do ..	Rev. Dr. Lowe's
Stubbins Chapel, Eisecar.		Less Hume Mission	Master James Grif-	Medical Mission,
Per Mr. J. E. L. Admitt.		2 10 0	iths, Penally	Nayoor ..
Collection	4 0 0	Less Expenses ..	Court ..	Earlston, by Meln-
Public Meeting ..	5 5 4	25 12 2	Master Roger Grif-	Sabbath School, for
Exs. 2s. 4d., 2d.		0 2 0	iths, do ..	Madagascar Mis-
Heckmondwike.		25 7 2	Miss Catherine Grif-	sion ..
George Street Chapel.		Maesteg.	iths, do ..	Edinburgh.
Rev. E. Bowman.		Baron.	Mr. James Morris ..	Dr W. Burns Thom-
Collections	5 14 0	Rev. W. Watkins ..	0 2 5	For Dr. Lowe.
Knottingley.		J. M. Williams, Che-	0 2 5	Neyoor ..
Rev. E. Wood.		mist ..	0 2 5	For Dr. Davidson,
Contributions	10 0 0	Mr. Morgan Thomas ..	0 2 5	Madagascar ..
Leeds.		Mr. David Thomas ..	0 2 5	1s.
Auxiliary Society.		Mr. Traherne Tro-	0 2 5	Elgin.
B. Hick, Esq., Treasurer.		larne ..	0 2 5	Collected by Miss Gc
On Account	100 0 0	Mr. David Morris ..	0 2 5	Mrs. Dr. Morrice
Ladies' Association.		Mr. William Madog ..	0 2 5	Miss Robertson
For Female Education in		Mr. William Rees ..	0 2 5	Dr. Brander
India.		Mr. Thomas Watkins ..	0 2 5	* Brander, Esq. ..
Miss E. M. Jowitt and Miss		Mr. Ebenezer Tho-	0 2 5	Mr. Mallick ..
M. Baines, Secretaries.		mas ..	0 2 5	Dr. Urquhart ..
For Mrs. Corbould's		Mr. Rhys Evans ..	0 2 5	Lady Dunbar
School at Madras ..	80 0 0	Mr. Jeremiah Mor-	0 2 5	Brander ..
For Mrs. Mawbey's		gan ..	0 2 5	Mr Macintosh ..
ditto at Cuddapah ..	10 0 0	Mr. William Jones ..	0 2 5	Mrs McKean ..
For Mrs. Gordon's		Missionary Boxes.	0 2 5	Miss Gordon ..
ditto at Vizagapa-		Miss S. A. Evans ..	0 2 5	Mrs. Bruce ..
ram ..	12 0 0	Miss M. J. Morgan ..	0 2 5	Miss Duff ..
For Mrs. Jajennad-		Miss Mary Thomas ..	0 2 5	Mrs. Dr. Morrice ..
ham's ditto at Chit-		Mr. Phillip Davies ..	0 2 5	Miss Macinnon ..
toe ..	2 0 0	Mr. Thomas Jones ..	0 2 5	Mrs. Findlay ..
For Mrs. Ashton's		Mr. Griffith Evans ..	0 2 5	Miss Downie ..
ditto at Calcutta ..	5 5 0	Mr. D. Jones ..	0 2 5	Miss E. Mackinnon ..
Ditto, for Zenana		Mr. Oliver James ..	0 2 5	Mr. Reid ..
Work ..	5 5 0	Miss Ann Thomas ..	0 2 5	Miss Sims ..
146d. 10s.		Miss M. E. Watkins ..	0 2 5	Mr Jas Anderson ..
Collected by Mr. Jno.		Monthly Box	0 11 0	Miss Edward, Scot-
Bell, for Rev. W. E.		Collection	0 11 7	field ..
Mawbey's School,		Expenses	0 1 0	Mrs. Anderson,
Cuddapah	12 5 0	Home Mission	1 0 0	Koonale ..
Seelberg.		2 18 0	2 18 0	Miss Forsyth, View
Independent Chapel.		Pembroke.	2 18 0	Park ..
Per Mr. J. W. Brunskill.		Tabernacle.	2 18 0	Mrs. Wylle ..
Collection and Sub-		For Mr. W. Trewant.	2 18 0	Mrs. Pringle ..
scriptions	5 0 0	Collected at Mis-	2 18 0	Mrs. McAllan ..
		sionary Prayer	2 18 0	Miss H. Walt ..
		Meetings	1 5 0	Mrs. Bain ..
		Collection in Taber-	2 0 0	Mr. O. Anderson ..
		nacle	2 0 0	Mr. John Gordon ..
		Public Meeting	2 10 0	A. J. E ..
		Bore.	2 10 0	Mrs. Watson ..
		Sunday School	1 8 1	Mr. Boyne ..
		Miss Trewant	1 10 1	Mr. Williamson ..
		Mrs. Trewant	1 1 1	Mr. J. Allan ..
		Rev. D. Salmon	1 0 0	Mrs. Macintosh ..
		A Friend, per do	0 1 0	M. C. ..
		Exs. 1s. 6d., 10d. 12d.	0 1 0	Rev James Stark ..
			0 1 0	Thomas Robertson ..
			0 1 0	Knockando ..
			0 1 0	Interest ..
			0 1 0	Collection in Con-
			0 1 0	gregational Ch. ..
			0 1 0	Ditto in South Cross
			0 1 0	Church ..
			0 1 0	9d. 10d. 12d.

Kilmarnock.	Dunannon Church 0 12 6	Ditto, Collection after Missionary Address 3 12 6	Sermon at Kangaroo Point 1 15 6
Per Mr. J. Stewart.	Donaghy, Collection 1 19 8	Mrs. Farran, Fitzroy 2 0 0	Ditto, Carlton and Bream Creek 0 13 6
For General Purposes 16 0 0	Ditto, Thos. Green, Esq. 1 0 0		Do, St. John's Presbyterian Church 3 12 0
For Rev. C. & Mrs. Campbell's Schools, Bangalore 2 0 0	Sandholms 1 0 0		Ditto, St. Andrew's 3 14 10
15s.	Stewartstown 4 0 0		Collected during the visit of the "John Williams."
	Ditto, a Servant 0 10 0		New Town Church 3 4 6
Milner.	Cookstown.		Public Meeting, Brisbane Street 26 13 6
Rev. George Saunders.	Varmons 3 12 0		Chapel 2 0 0
Contributions..... 20 0 0	Meeting 1 9 0		Mariner's Church 2 0 0
	64s. 1s. 3d.		Chalmers' Free Church 7 2 8
Musselburgh.	AUSTRALIA.		Davey Street Church 15 10 6
Miss Ronald's Sabbath Evening Class, per Rev. W. Luthian 0 14 3	Melbourne.		Sabbath School Gathering 2 9 6
	Per Robert Smith, Esq.		Missionary Boxes on Board the "John Williams" while in Harbour 3 15 1
Peterhead.	Congregational Church, Sandhurst, per Rev. William Roby Fletcher 11 5 7		Kangaroo Point 2 15 6
A Friend 0 0 0	Henry Sheffield, per Mr. Owen Kemp 2 0 0		Green Ponds 5 10 0
	Congregational Sunday School, Emerald Hill, Rev. O. Y. Price 2 0 0		New Town, Public Meeting 4 2 6
Roscherville.	J. P. Richardson, Esq., Collingwood 3 0 0		Mr. & Mrs. Morris, Carlton 1 0 0
United Presbyterian Ch. 1 0 0	Anonymous, per Mr. Richardson 3 0 0		A Friend, by Mrs. Woolley 3 0 0
Rev. W. Balfour.	Congregational Church, Lonendale Street, Rev. Thos. Odel 3 15 0		Collection, Union Chapel, Bathurst Street 3 0 0
Contributions..... 1 0 0	Do, Sunday School Missionary Box 5 10 0		Apelam Sabbath School 4 4 4
IRELAND.	Ditto, Robert C. Dunn 1 1 0		Collection, Murray Street 0 10 0
Belfast.	Collection at Public Meeting, Chalmers' Church 24 13 0		Balance, Tea Meeting, Brisbane Street 3 2 0
Legacy under the Will of the late Miss Park, per W. Carson, Esq. 9 0 10	Congregational Church, St. Kilda, Rev. Alex. Gosman, Collections 4 11 3		190 15 8
	Do, A Friend, per Mrs. Macarthur 5 0 0		Lost Expenses & Premiums 17 3 2
Dublin.	Do, Sunday School Missionary Box 0 8 9		173 13 4
D. Duncan, Esq., M.D., Finglas, by Rev. Dr. Kirpatrick 100 0 0	Ditto, collected by Ditto, Anna Turner 0 12 6		CANADA.
Mrs. Murdoch, for the Loper Asylum, Almorah 1 0 0	Ditto, Anna Turner 0 11 3		Elton Church.
	Congregational Sabbath School, Beechworth 1 7 0		Rev. Dr. Wilkes.
Collections by the Deputation.	Congregational Church, Oxford Street, Rev. J. C. McMichael, Collection 4 4 3		Ladies' Association, for Native Teacher in India 10 0 8
Rev. G. Gogery.	Do, Sunday School Collected on Board the "John Williams" 11 8 2		A Pastor, now in Canada, who was Assisted in his Education by the Society 10 5 1
Doncoral Street, Belfast 13 10 4	Collection at St. Knoch's Presbyterian Church, Rev. A. M. Ramsey 10 0 0		10s. 12s. 10d.
Straid 1 14 0	Congregational Sabbath School, Parade, Rev. W. S. H. Fielden, Annual Contributions 10 0 0		EAST INDIES.
Ormeau 2 4 0			Calcutta.
Donmurry 1 9 0			Per Rev. E. Storrow.
Bahymena 2 15 1			Union Chapel Sabbath School, for Memorial Churches, Madagascar 7 4 0
Largan 3 0 8			
Armagh.			
First Presbyterian Church 5 15 0			
Independent ditto 2 0 6			
Toasting Rooms, Collection, less Expenses 1 2 6			
Glohill 0 13 0			
Moy 1 0 6			
Donoughmore 4 2 4			

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnsaid, M.P., Treasurer, and the Rev. Robert Robinson, Home Secretary, at the Mission House, Blomfield Street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 136, George Street, and Religious Institution Rooms, 12, South Hanover Street, Glasgow; and by G. Latouche, Esq., & Co., Dublin. Post-office Orders should be in favour of Rev. Robert Robinson, and payable at the General Post Office, London.

